

THE
Monthly Repository.

No. CLXXIX.]

NOVEMBER, 1820.

[Vol. XV.]

Account of the Present State of the Vaudois Churches in Piedmont.

DURING my travels on the continent, I was often interested by the accounts I received of the state of the Christian Churches in the Piedmontese valleys. I had been told they had preserved all the simplicity of their ancient ritual,—all the purity of moral character which so long and so honourably distinguished their ancestors. In the gratifying society of some of the exemplary ministers of the Amsterdam Churches I afterwards learned some further particulars from an inhabitant of that part of the Alpine mountains, and the singular enthusiasm with which the modern Vaudois were spoken of by our Dutch brethren excited my liveliest attention. Since that period, I have had the good fortune to be in correspondence with one of their most eminent ministers, the Moderator of their Churches, the venerable pastor of La Tour, in the Valley of Luzerne. From his communications you will allow me to give to your readers some account of their present situation.

The Vaudois Churches occupy the Valleys of Luzerne, Pelis, Perouse, Cluson, St. Martin and Balsille. They enjoy a very imperfect toleration from the King of Sardinia, and their members can hold no public office higher than that of notary public. Their situation may, in its outlines, be compared to that of the Roman Catholics in England, and it is a bitter reproach against our country that illiberality and intolerance can refer to it for an authority as well as an example. There is nothing to interrupt the public profession of their religion. Their little territory is bounded by the Pelis and the Cluson, the two rivers between which they sought protection from their ancient persecutions, and beyond which they are not even now allowed to extend themselves, though the prohibition has been somewhat modified by the liberalised spirit of modern times. The Vaudois ministers are salaried by the state, not, indeed, according to their wants, but sufficiently to recognize their politico-religious existence, a

point of great importance under an arbitrary Roman Catholic government. Their religious opinions have undergone few fluctuations. They claim an origin far higher than Mosheim is willing to allow them, and contend that pure Christianity has been professed in their privileged recesses, even from the time of the apostles. Sweet illusion! if it be an illusion, and calculated to keep alive a holy enthusiasm, a devout and fervent piety. Their symbol of faith is the Apostles' Creed; the noise of modern controversy has hardly reached these secluded valleys, or its vibrations have been too gentle to excite their attentions, or to disturb their perhaps enviable repose.

All their religious instruction is founded on the Scriptures; but the larger and lesser Catechism of Osterwald are made use of, and the ministers are accustomed to explain to their Catechumens any abstruse or difficult points of faith or practice. Before the young are admitted to the Lord's Supper it is usual for them to receive catechetical instructions during a period of two or three years. The Lancasterian system of education has been introduced into the Piedmontese villages, and the children are taught to repeat sentences from the Bible, as well as other moral and religious axioms.

Sermons are preached in the churches on Sunday and Thursday mornings. On Sabbath evenings are prayers and lectures. Besides these, a most interesting religious service is in use, which is quite peculiar to the Vaudois. It is called the *Examen du Quartier*. Once a year the minister fixes on a day to visit some particular district of his parish. He is met by an elder or deacon, and by all the inhabitants, in the village school-room attached to that district. Divine service is performed, after which the congregation gather round him, and without distinction of age or sex he interrogates them on matters of duty and of doctrine, often with a more direct reference to

the address he has delivered to them, which is, indeed, specially adapted to so interesting an occasion. In the course of the spring the minister thus visits every part of his little flock. He learns their wants—he ascertains their improvement—he participates in their joys and sorrows—he communicates counsel or encouragement to them, and thus guides them and guards them in their journey to heaven. It is to be regretted that this touching religious exercise has been abandoned in some of the departments.

There are thirteen parishes which, with sundry annexations, are served by ministers who generally commence their studies at home, and complete them at Lausanne or Geneva. Before the Revolution they often went to Bâle, where they had the benefit of a small exhibition, which has been since suppressed. There were formerly two exhibitions at Geneva, there is now but one. At Lausanne there are four.

There is no printing press among the Vaudois. Their literature is confined to their ministers, among whom Rodolphus Peyvan and Pierre Geymet are entitled to special mention; but as they receive no other notices of mundane affairs than are communicated to them by the few miserable newspapers which the despotic cabinet of Turin allows to penetrate to their retirement, it can hardly be expected that they should claim any distinguished rank in the world of letters. In their public worship they employ the collection of hymns generally used in Protestant Switzerland. A great number of religious tracts have been circulated among them by the Bible Societies of London, Lausanne and Bâle. They are eagerly sought for and read with great advantage.

As the Sardinian Court looks with great suspicion on any assemblies whatever, there are no Synods summoned but with express permission of the King, and through the intervention of the intendant of the province (Pignerol). Once in every two or three years such meetings are held, in the presence, however, of the intendant, who is always required by the decree to behave himself *con ogni discrezione*, i. e. he is to be a silent spectator or auditor of what passes, taking care that no subject be introduced which is not immediately connected with church af-

fairs. Doctrinal discussions seldom take place; the necessities of the different parishes, changes among the ministers, and local arrangements occupy the attention of the assembly. A moderator, a sub-moderator and a secretary are chosen by a plurality of voices, and form what is called *the Vaudois Board*, to which is entrusted the general direction of whatever may require their care. Of late, some conferences have been held among the neighbouring pastors, but if they should become an object of the slightest jealousy to the government, they will be instantly interdicted.

The Vaudois clergy are generally well informed, and distinguished for their benevolence and piety. Great care is taken to preserve the purity of the ministerial character, and an instance occurred a few years ago of an individual being dismissed for improper conduct.

The poverty of the Vaudois has prevented the establishment of charitable institutions among them. They have long wished to see an hospital erected, but in vain. Their humanity feels deeply interested in this object, and their religious principles scarcely less so; for as the unfortunate subjects of relief are now driven to the public infirmaries of Pignerol, Turin, &c. the Catholic priests in their eager zeal for their conversion often take advantage of their unfortunate situation;—and the exhaustion of weakness, the confusion of disease, and the agony of death, lead too frequently to a seeming apostacy, over which a furious zealot may triumph, but benevolence would find in it only a subject of sorrow. Each Church furnishes a separate provision for the poor of its communion, by means of collections made when the sacrament is administered, and on the new-year's day—by extraordinary collections, and the benefactions of charitable individuals who visit the valleys of Piedmont, or who have bequeathed legacies for this purpose. A Vaudois, named Bianchis, who made his fortune and died in London, left a sum to be applied to the instruction and keeping of six poor children in the school of La Tour. In addition to these there is an annual grant from Holland which serves to assist the indigent, and at the same time to pay the salaries of the masters of the schools.

Besides what has been referred to, there is nothing particularly remarkable in the local religious customs of the Vaudois. Whenever the Synod meets (which is composed of the minister and one or two deputies of every *commune*) a solemn and general fast is celebrated. In the years when no Synod is held the moderator and sub-moderator pay their pastoral visit. He whose residence is in the valley of Luzerne, goes through the valleys of Perouse and St. Martin, and vice versa. He preaches in every parish, takes an account of the distribution of the funds of the poor—attends to the complaints, if such there be, of ministers against their flocks, or of congregations against their pastors—he administers justice in all ecclesiastical matters, and, if the case be too important for his personal decision, he takes provisional measures, till the meeting of the next Synod.

What follows I gather from other authorities. The whole number of the Vaudois is estimated by the most diligent and elaborate of modern ecclesiastical historians, at 15,000 persons; * should any one among them be converted to the Romish faith, they are not allowed to make any efforts to recall him to the religion of his forefathers. Ippij says he understands that their ministers were required, not long ago, to begin and end their public services at a different hour from that to which they had been accustomed, and were no longer allowed to appear in public with their gowns and bands. He adds, that the restrictions have been rendered much less galling by the benevolence of the Catholic Bishop of Piedmont. The valleys to which the affections, as well as the afflictions, of the Vaudois Protestants have so attached them, are unwholesome and unfruitful. They are exposed to the avalanche of the mountain, to the overflow of the torrent, and to the ravage of the hurricane; and they have had to contend with enemies more cruel than Alpine snows, or streams, or storms,—with the malignant and furious passions of desperate and infuriated persecutors. While darkness and ignorance covered almost all the Chris-

tian world,—while the pure light of the gospel seemed nearly extinguished by the falsehood and fraud and tyranny of "the triple tyrant," they preserved the holy flame, and fanned the sacred embers. * And still their children occupy the spot hallowed by the martyred blood of their forefathers, and still the

"Alpine mountains cold"

resound with the voices of spiritual worshipers, bearing their testimony from ages to ages, against the usurpations of the second Babylon.

J. B.

SIR,

August 21, 1820.

AT your request I send you, with some additions, the account that was given of the late Mr. Hampton in the Protestant Dissenters' Magazine for Nov. 1796, p. 438.

"Died, Sept. 22nd, 1796, in the 80th year of his age, the Rev. George Hampton, M. A., Dissenting minister of Banbury, where he had resided above 57 years.

"He was a native of Wrexham, in Wales. His father was a tanner. There he received his grammar learning from a master of superior abilities, who had under his tuition most of the young gentlemen who went from North Wales to either of the Universities, and who appears to have had a high esteem for Mr. H., on account of his love of learning, and the proficiency he made in his studies.

"His father, who was a Churchman, was so desirous that his son should be brought up to the Church, that on perceiving his great dislike to it, he said to him, with some displeasure,

* Non erant illi, fateor, ab errore prorsus immunes ac tamen acutius videbant, quam plerique homines quo tempore densissima tenebre, supina inertia, errores turpissimos, superstitione incredibilibus, depravatis moribus unicuique gentium dominabantur.

J. G. 1's Water De Sordis Hist. Eccl. p. 21.

So Milton:

They kept Thy truth so pure of old
When all our fathers worship'd stocks
and stones;

They were Thy sheep
Gonnet xviii

* Ippij in his Geschiedenis van de Kristelijke Kerk in de achttiende eeuw. M. 1370.

'You shall never be a Presbyterian minister, go to the tan-yard and trim bark.' This decree, however, was over-ruled by his mother, who was a serious good woman, and a firm Dissenter.

"He went to Glasgow in the year 1734, and continued there four years; two of which he chiefly spent in studying ethics under Mr., afterwards Dr. Hutcheson; and the rest of the time in attending the lectures of different professors.

"He succeeded at Banbury, the Rev. Mr. Davies, whose only daughter he married, but whom it pleased God to take from him, as also their only child, at an early period of his life.

"He was a diligent student and learned man, and had flattering proposals made to him to go into the Church; but, I presume, could not in conscience accept of them. When, in the latter part of life, one of his acquaintance said to him, 'You had better, friend, have taken the proposals,' &c., he replied, 'I have never yet repented of the choice I then made.'

"He was a plain, serious and artless preacher; and was thought to excel many of his brethren in prayer, administering the Lord's Supper, and the ordinance of baptism.

"He published two pamphlets in defence of the doctrine of atonement. The first was an answer to some things which Dr. John Taylor, and the last which Dr. Priestley had advanced on the opposite side of the question; in both which he treated his opponents in a manner becoming the gentleman and the Christian divine.

"He was a very meek, peaceable and affable man, and much esteemed by his neighbours and friends, to whom his company was very agreeable in the various circles of polite life; where, as he carefully avoided giving offence, so he scarcely ever received any. And so much was he respected by the Episcopal clergy, that three of them not only attended his funeral, but were also present at the service which took place immediately after in his own meeting-house.

"It must also be principally attributed to his amiable and conciliating manners, that the members of the Established Church have assembled, for the worship of God, in his meeting-

house for several years, while their own place of worship has been rebuilding.

"He appeared to think and speak of his dissolution, a long time before it took place, in a way highly becoming the man and the Christian, and as did great honour to Christianity. Having little or no fear of being dead, though some little of the act of dying, he rather wished, if it was the will of God, that he might expire suddenly, which was in some measure the case. For though he was far advanced in life, and troubled with a very bad cough, so that he had not been able for a considerable time to lie down much in bed, and of late not at all; and was evidently wearing away apace; yet he visited his friends and pursued his studies to the last, and even came out of his room and inquired after his breakfast the morning on which he died; but in descending the stairs sank away, and soon expired.

"He was generally cheerful, and, though a diligent student, scarcely knew what low spirits meant, and had never been confined to his bed a day by sickness, except when he had the small-pox.

"He was interred in a manner that did great honour both to the dead and to his friends, who paid this last tribute of respect to the person of their venerable pastor.

"His funeral sermon was preached, to a crowded and attentive audience, by the Rev. Joseph Jevans, of Bloxham, from Heb. xi. 4: 'And by it, he being dead yet speaketh.'

"In which, after first speaking of the mortality of man, he directed the friends of the deceased to consider him as still speaking to them by his past public services, his publications and his general behaviour; and closed the address much as follows:

"Who of us is not sorry for the death of our friend? Who is not glad that the weary head of God's aged servant is laid to rest in the bed of death? Who would bring him back again to the scene of sorrow that he hath lately gone through, if the slightest wish of the heart would effect it? Who does not believe that he sleepeth in Jesus? And who is not inclined to say, 'Lord, let me die the death of the righteous, and my last end be like his?'

"May you, who were the people of

his charge, remember him who so long presided over you; whose faith follow, considering the honourable and happy end of his conversation. Amen."

Addenda. Aug. 21, 1820.

The late Rev. Thos. Brabant, of Bloxham, who was with Mr. Hampton at Glasgow, informed me, that when Mr. H., at his entrance into the College, was examined on the black stone concerning his proficiency in the Greek language, it being then the custom to permit the student to name which of the books of Homer he wished to be examined in, Mr. H. said, "You may examine me in either of the twelve."

It was mentioned in his funeral discourse, that he probably had some thoughts of writing a third pamphlet on the doctrine of atonement, and that he was urged to do it.

I conclude from the little that he said to me about it, and from the alteration that I have discovered, since his death, in some of his sermons on this subject, that if he had published a third piece, he would have made little or no use of unscriptural terms or phrases in it; and would also have laboured to shew that the appointment proceeded from the love of God, and so have endeavoured to remove the objections to it that the popular explanation of the subject has created; and (as he thought) has caused some persons not only to reject it, but even Christianity itself.

As to his sentiments respecting the person of our blessed Lord, the Rev. Peter Usher, his successor, having informed me some years ago, that Mr. H. did not believe in the divinity of Christ, I wrote to him the other day concerning it; the following is his answer:

"REV. SIR,

"I do remember in a conversation which I had with Mr. Hampton, which I think took place in the month of July, 1796, that he said he *could not* either on Christian or philosophical principles, believe in the proper deity of Jesus Christ. This is what he said to me on this subject, or as nearly as I can now recollect, &c.

"P. USHER.

"August 12, 1820."

There are also such marks and alterations made in his sermons, relating to this subject, as render it doubtful

whether he was, towards the close of life, a firm believer in our Lord's pre-existence.

In short, there was nothing of Trinitarianism, that I recollect, in his public services, when I was, for a number of years, occasionally present at them.

Over the pulpit of the meeting-house in which Mr. Hampton so many years officiated, a tablet has been placed by the congregation, on which there is the following inscription:

"Sacred to the memory of the Rev. George Hampton, A. M., who died Sept. 22, 1796, aged 80 years, having been pastor of this Christian society 57 years. His solid learning, urbanity of manners, equanimity of temper, genuine candour, and uniform piety, rendered his character truly venerable, and his memory justly respectable.

"He being dead, yet speaketh."

JOSEPH JEVANS.

SIR,

IF I had not for a long time past felt the value of the old saying, *σὺ δὲν ἀγῶν*, wonder at nothing, I should express to you my surprise that any one, calling himself a Christian, should dispute the duty and advantage of prayer. As prayer is confessedly a practice founded on revelation, we do not at all wonder that it should be rejected by the Deist: for why should he pray? He has no reason to think that any one will hear; but for Christians, whom the voice of their beloved and heavenly Master has taught to retire "into their closets, and shut the door about them, and pray to their Father who is in secret, and that their Father who seeth in secret himself shall reward them;" for Christians to dispute the duty and advantage of prayer, this is strange indeed! An answer is indeed invented to this and other plain precepts and encouragements concerning prayer, found in our Lord's discourses and the letters of his apostles, but such an answer as one would think common sense would have stifled in its birth. It is, that these precepts were connected with the miraculous gifts which were at that time poured down, and that as those have evidently ceased, the duty of prayer ceases with them. It shall be granted, then, that so far as prayer relates to

miraculous favours, this inference is just. We are directed to ask according to the will of God, and as it is plainly not his will, at present, to shew miracles to the world, we should not be justified in asking for them. So far, then, as the precepts concerning prayer relate to miracles they are no longer in force. But is it true that all or most of them are of this description? Let us take the Lord's prayer for an example. Is "hallowed be thy name" a prayer for a miracle? or "thy kingdom come"? or "thy will be done"? or "give us our daily bread"? or "forgive us our sins"? or "lead us not into temptation"? or "deliver us from evil"? Is any one of the petitions of this model of Christian prayer connected with a miraculous dispensation? Clearly not: every one of them may be fully answered without the smallest apparent deviation from the established course of things. We may use every one of them, and expect to be answered, without wishing the Almighty to violate the smallest law of nature. Such is the ground on which the express commands of Christ are attempted to be set aside. But, perhaps, it is rejoined, that it is impossible to conceive in what way our petitions and the promised answers can be connected. But, in fact, this is an objection arising simply from our ignorance of the ways and means by which God can bring about his ends, and fulfil his promises. So one who is ignorant of the structure of a watch, may find it impossible to conceive by what means the two hands are preserved in a due relative velocity. But enough: let him that thinks he can soar above the use of prayer enjoy his airy flights alone; be it ours to walk humbly with our God, and seek his blessing in the appointed way.

PHILOLOGRAPHUS.

Nottingham,

Sir, October 21, 1820.

HAVING recently visited Ripley, and officiated in the new Unitarian Chapel there, [see p. 620.] I bear a ready testimony to the exertions which have been made by that Society, to provide a commodious place of worship. Present appearances are very encouraging. A spirit of inquiry seems to have gone forth, and the opposition

which has been raised to Unitarian sentiments, has had the effect of awakening a general attention to them. When I preached there, the chapel was well filled, and the hearers were remarkably attentive. I was told that several families were in the habit of attending the chapel regularly, from a considerable distance. I have no hesitation in recommending this as a case well deserving the attention and support of the Unitarians.

HENRY TURNER.

P. S. It may be proper to mention, that a donation of £3. has been made to this object, from the Fellowship Fund established in Nottingham.

Clapton,

September 2, 1820.

SIR,

THE ceremony, which gave occasion to the valuable remarks of your justly respected Correspondent Mr. Howe, (p. 445,) is accurately described by Lord Herbert in his "Life and Reign of Hen. VIII." (Ed. 1740, p. 349,) as "Creeping to the Cross on Good-Friday, and offering there, unto Christ, before the same, and kissing of it." The Historian is enumerating "certain articles concluded in the Convocation, (1536) concerning religion;" which had been "devised by the king himself," (who now assumed "the title of Supreme Head of the Church in his dominions,") and "recommended afterwards to the Convocation-house by Cromwell." (P. 347.) This ceremony of "creeping to the cross," or, as Rapin calls it, *la prosternation devant la croix*, was directed "to be used and continued," among "other laudable customs, rites and ceremonies, to put in remembrance of those spiritual things that they do signify," with the proviso "that none of those ceremonies have power to remit sins; but only to stir and lift up our minds unto God, by whom only our sins be forgiven."

The Convocation decides "concerning images—that the true use of them should be taught by bishops and preachers every where, they being permitted to stand in churches no otherways than as representors of virtue and stirrers of devotion;—and that the censuring of them, kneeling before them, and all other honours should be done, as in the honour of God only, although

they be done before the images of Christ, the Cross, or of our Lady, or any Saint besides. Concerning honouring of saints; that we should not trust to obtain at their hands that which is to be had only of God. Yet that they were to be honoured, because they reigned in glory, and were examples of virtue; as not fearing to die for Christ; and, therefore, to be taken (in that they may) to be the advancers of our prayers and demands unto Christ, but not to be had in other reverence and honour." The passage which follows, is a striking proof that even while our Lord is made to take from his heavenly Father that prerogative of free mercy which he ever ascribed to him, yet Christians, however professedly *Trinitarian*, cannot always escape the *Unitarianism* of the Bible, in addressing the object of their supreme worship.

"Concerning praying to them," (the saints,) "that it is very laudable to use these words, 'All holy angels and saints in heaven, pray for us and with us, unto the Father that for his dear Son Jesus Christ's sake, we may have grace of him, and remission of sins, with an earnest purpose (not wanting ghostly strength) to observe and keep his holy commandments.— And that in this manner we should pray to our blessed Lady, St. John the Baptist, and other apostles, so that it be done without any vain superstition, as to think that any saint is more merciful, or will hear us sooner than Christ, or that any saint doth serve for one thing more than another, or is patron of the same.'" (P. 348.) Thus (except that the sacraments were reduced to *Baptism*, *Penance* and the *Eucharist*) it appears that the present religion of the Roman Catholics in England, accords with the *State-religion*, which the *Supreme Head*, assisted by a complaisant Convocation, directed his people to believe, or, at least, to profess to believe, at their peril, in 1536.

This compromise between *Papal* and *Protestant* Churchmen was signed among others by Cranmer. It was entitled, "The Godly and Pious Institution of a Christian Man," and called from the composers of it, among whom were two Archbishops and nineteen Bishops, "The Bishops' Book." Lord Herbert, mentioning the "bishops and divines who stood divided in opinion," says, that their

arguments on either side the King himself took pains to peruse and moderate, adding animadversions with his own hand, which are to be seen in our records." For, the *Martyrologist*, in a MS. Life of Cranmer, as quoted by *Strype*, goes farther, and says that "the error of praying, kissing, and kneeling before images, was added by the King, after the bishops had set their hands to the contrary." Thus, as Bishop Hurd remarks, with seeming approbation, in his *Sermons*, (I. S. xiii. 239,) "the Reformation with us—advanced under the eye of the magistrate, by slow degrees; nay, it was, more than once, checked and kept back by him."

The ceremony of *creeping to the cross*, I witnessed on *Good-Friday*, about 10 years since, in the Chapel, *Lincoln's-Inn-Fields*. After the usual service, a crucifix, covered with black velvet, was placed on a cushion, immediately without the altar. A priest then delivered from the pulpit an oration, in English, which was often eloquent, and appeared to be, throughout, a plausible apology for the ceremony, addressed to *Protestant* rather than to *Catholic* spectators. He declaimed, I recollect, among other topics, on the reverence with which a person versed in history would regard the sword of a famed and fortunate warrior, and endeavoured to apply this martial reflection to his purpose, disavowing, like Mr. Oliver, any design of worshipping the Cross. When the Orator had concluded, another priest prostrated himself on the ground, at a short distance from the crucifix, which he slowly approached in a very solemn manner. He then, several times at short intervals, lifted up the velvet covering, and kissed, as I supposed, each time, one of the *five wounds*, for which there is a service in the Romish Church, entitled *Festum quinque plagarum Christi*. Some of the congregation then performed the same devotion. I remember to have read, but cannot recollect where, of a carpet being provided in a Chapel Royal, on which the King and his family used, on *Good-Friday*, to *creep to the cross*.

J. T. RUTT.
P.S. Dr. Macknight (p. 476) has been anticipated by the learned Dr. W. Wotton, who, just a century ago,

published a discourse, entitled "The Omniscience of the Son of God, an Argument of his Divinity." To this discourse the preacher had the courage to prefix "Mr. Hutton's text, Mark xiii. 32;" of which he says, (p. 4,) "My notion in short is this; that the angels did probably not know it, and that the Son was not willing to make that day and that hour known, which the Father had then reserved to himself." He afterwards quotes (p. 40) "the determination of St. Augustine (*De Trinitate*, L. i. C. xxiii.) upon this passage. *Hoc nescit quod nescientes facit, id est, quod non ita sciebat ut tunc discipulis indicaret.*" This Dr. Wotton translates, "He is ignorant of that which he will not suffer others to know, that is, which he did not know so as to tell his disciples at that time." It appears from what Dr. Wotton adds, (p. 43,) that "two very learned Jesuits, Bellarmine, and his advocate Gretser, made use of St. Austin's authority to prove that Jesus Christ, as man, knew the last day and hour," and thus, from our Lord's language, on that supposition, would defend their doctrine of mental reservations.

It is remarkable that *Le Clerc*, although he claimed to be a Trinitarian of some description, (as appears by his *Parrhasiana*, quoted by *Gale* against *Wall*, p. 37,) is yet unqualifiedly Unitarian on this passage. In his *Harmony*, as translated 1701, (p. 451,) he thus comments: "But as for the precise day and hour—no one knows them but the Father, who as yet has not revealed them to his angels nor to me myself." In his *Nouv. Test.*, 1703, he refers to the parallel passage, *Matt.* xxiv. 36, in his note on which he represents the communications of divine knowledge to our Lord, as limited to the purposes of his divine mission. Considering the subject of Christ's discourse to be rather the destruction of Jerusalem than the last judgment, he says,

"Rien n'empêche de croire que Dieu n'avoit pas encore alors découvert à son Fils, pendant qu'il étoit sur la terre, le jour et l'heure de la prise de Jerusalem; parce que cette connoissance ne lui étoit point nécessaire, pour s'acquitter des devoirs de sa charge de Médiateur. Il étoit néanmoins important qu'il sût que Jerusalem devoit

périr, avant que tous ceux à qu'il parloit fussent morts; pour leur pouvoir donner les avertissements, qui étoient de très-grande conséquence pour eux." (We may readily believe that God did not discover to his Son, while upon earth, the day and hour of the capture of Jerusalem, as that knowledge was unnecessary to the fulfilment of his office as Mediator. It was, however, important for him to know that Jerusalem would be destroyed before all his auditors were dead, that he might thus address to them those warnings which it highly concerned them to receive.)

The management of *Doddridge* in disposing of this troublesome text, may be well contrasted with the plain-dealing of *Le Clerc*. The former expositor, assuming in his note "the two natures in our Lord," supposes him to have designed thus to instruct his disciples: "There is no one who knows the precise time, neither the angels in heaven, nor even the Son of Man himself, with respect to his human nature, or as a part of what he is commissioned to reveal." Thus, as *Wakefield* remarks, (on *Matthew*, p. 344,) "the Trinitarian steps in with his ambidextrous distinctions and reservations—*Jesus* is *God*, and not *man*; *man*, and not *God*, just as the argument requires and difficulties press. If these despicable distinctions," he adds, "were to be employed by any man, upon any other subject whatsoever, they would effectually ruin his cause with every judicious person, and deservedly expose him to the laughter of the world." In another place, my friend justly complains that "this particular of our Lord's ignorance, which he mentions of himself, is very improperly omitted by Bishop Newcome in his *Observations*, Pt. i. Ch. i. S. ii.," and quotes from *Irenæus* (II. 48) the following contrast: "*Scientiam diei illius Filius non erubuit referre ad Patrem: sed dixit quod verum est.*" (The knowledge of that day, the Son did not scruple to refer to the Father: but declared the truth.) See *Wakefield's* "Enquiry—concerning the Person of Christ," 1784, p. 63.

Before I close this P. S., which has been unreasonably extended, I will venture to use the freedom, which I know they will excuse, of asking my excellent and enlightened friends, the

"*Eastern Unitarian Society*," (p. 483,) whether they go back to the 17th century when they speak of "the old Nonconformists"? In that case, where, unless we read them over with a lover's eye, can we discover "their desire to remove all the degrading obstacles which hinder the spread of truth," tracing them as a community of Christian professors, through their prosperous and adverse fortune, and not confining ourselves to a very few characters who form a mere *spot of azure in a clouded sky*; men who may be said to have lived a century, at least, before their contemporaries?

SIR, June 19, 1820.

IN reviewing the history of past ages, it is melancholy to trace the retrogradation of science and the arts in those countries where once they flourished in their utmost splendour. In some once-highly-favoured regions, the sun of knowledge seems to have set for ever. And if, in others, some faint beams, struggling through the dense clouds which now overshadow them, cast a pale and cheerless light, it serves but to mark to the degenerate inhabitants the wisdom and genius of their ancestors, without exciting in their torpid bosoms one spark of emulation. Egypt—the cradle of philosophy, the nursery of science, and the school of wisdom; great in arms, but far more glorious in peace—Egypt, whose stream of knowledge, like her own Nile, overflowing its original banks, fertilized and enriched wherever it spread—what is Egypt now? Let us turn our eyes to Greece—once the seat of the arts, and the favourite residence of the muses—whose sons, with souls pure as their native breezes, sought but to live while they inhaled the breath of freedom. What now is she? "Tis Greece, but living Greece no more."

Those nations which once shone like lamps in the firmament of heaven, dazzling the earth with the resplendence of their brightness, are now the prey of barbarians, and the habitations of ignorance and brutality. Even Rome, the mistress of the world, as she has been justly styled in proud distinction, is now "decayed in her glory and sunk in her worth," the effeminacy and superstition of her present inhabitants being more degrading

than the savage state from which she first arose.

There seem to be three principal causes which, in all ages, and in various countries, have produced, or tend to produce, similar effects.

In the first place, it is a striking fact, that science never arose or flourished long, but in a republic, or under a monarchy so limited as to approach the republican form. It must be conceded, that despotic monarchies have, occasionally, given birth to an individual of extraordinary genius, who, like a palm-tree in the desert, has flourished amidst sterility and desolation; but the atmosphere of tyranny is too chilling, its soil is uncongenial to the growth of science, and even if transplanted thither from more kindly regions, it quickly withers, droops and perishes. In a republic, no laws can be enacted but by general consent, which consent can never be obtained but for the general good. "From law," says Mr. Hume, "proceeds security, from security leisure, from leisure curiosity, and from curiosity knowledge." This acute philosopher observes, in another place, that "to expect that the arts and sciences should take their first rise in a monarchy, is to expect a contradiction."

Egypt, the fountain of science, it is true, was a kingdom; but, under the protecting influence of just and wise laws, the kingly office was stript of its noxious qualities; it had little resemblance to other monarchies of ancient or modern times, and was in fact a free nation; its princes had not the power of becoming tyrants, and considered themselves only as the first citizens of the state; consequently they were the objects of complacency rather than of aversion, of love rather than of terror. Attica, the most enlightened and polished state in Greece, was a pure democracy; here no restraints were laid on the eloquence of the orator; he thought as he pleased, and spake what he thought. If a few solitary examples of the contrary may be adduced, they are only exceptions to the general rule, and resemble passing "clouds upon a summer sky, which have no business there."

Here many of the arts were brought to perfection, and science attained a state of excellence which future ages

have contemplated with astonishment and delight. From Egypt and Greece literature and science were conveyed to Rome; and here also flourished while Rome was free. But when those nations sunk under the yoke of foreign or domestic tyranny, oratory took flight, the tongue of eloquence was paralyzed, and fulsome panegyric succeeded to the animating declamations of patriotism: useful science declined and gradually yielded to absurd and frivolous speculations; and if polite literature and the fine arts lingered somewhat longer, it was because vanity and luxury still afforded them a feeble protection, and even they eventually perished in the wreck of liberty. It is an axiom in philosophy that similar causes, in similar circumstances, will produce similar effects; and this should lead us to look with jealousy and alarm upon every encroachment of monarchical power and ambition upon the rights and liberty of the people; for, as science and freedom walk hand in hand, the deprivation of the one, will inevitably be succeeded by the destruction of the other.

The second cause I conceive to be the imposition of creeds, rites and ceremonies, as a national religious establishment; the hiring a body of men to advocate this system; and the infliction of pains and penalties upon such as conscientiously refuse to support the one and to conform to the other.

The imposition of any dogmas or tenets cannot but be utterly subversive of freedom of inquiry; free and candid inquiry is the only road to the attainment of truth, and truth is the rock upon which is erected the temple of philosophy, science and wisdom. "In nature," says an eminent philosopher, "we see no bounds to our inquiries; one discovery always gives birth to many more, and brings us into a wider field of speculation. Now, why should not this be the case, in some measure, with respect to moral science?" Again, we are all aware of the evils which have resulted to the world from the institution of a hierarchy; these men are employed to teach doctrines which they allow to be incomprehensible, and which they are denied the privilege of investigating; it is their duty to instil certain opinions, no matter whether right or wrong; and to enforce im-

PLICIT credit by the most awful denunciations. I would appeal to the candour, to the reason of every one; whether such things can conduce to the advancement of knowledge; or whether, on the contrary, they have not a manifest tendency to retard or to overwhelm it? Virgilus was excommunicated by Pope Zachary, for asserting that there were antipodes! Who is ignorant of the persecution of Galileo, for teaching, what every school-boy now knows to be true, that the earth revolves round the sun? Should it be asserted that priests, in every age, have been the depositaries of learning, I will admit that, to a certain extent, this may be true; but they sought not to extend the circle of knowledge; it was their policy to confine it within their own limited sphere, and it was not until men ventured to turn from priests to reason, that the veil of ignorance was withdrawn. I trust that these remarks will not be construed into an attack upon the sacred principles of Christianity.

True religion

Is always mild, propitious, humble;
Plays not the tyrant, plants no faith in blood,
Nor bears destruction on her chariot wheels;
But stoops to polish, succour and redress,
And builds her grandeur on the public good.

War is the third great cause of the retardation of literature and science. What piles of learning have the destructive flames of war consumed! What monuments of art have perished under the grasp of military violence! Would we seek the trophies of military glory? Let us survey the splendid ruins of Palmyra—let us trace the site of Carthage—or let us pause for a moment over the wars which have so lately desolated the fairest countries in Europe. But we hear of the *valence* of war and of military *genius*—miserable prostitution of terms! When future ages compare the intentions of a Vauban, a Congreve, or a Fulton, with the discoveries of a Franklin, a Priestley, or a Davy, the latter will be regarded with admiration and gratitude, while the former will be viewed with indignation and disgust. War, independent of its demoralizing qualities, must ever be the enemy of literature;

and I challenge its advocates to point out one branch of science, or the useful arts, which it has improved.

These appear to be the principal causes of the comparatively small progress which knowledge has hitherto made. These causes still exist, but some of them with diminished energy: there is, besides, a great alteration in the circumstances of the times. Knowledge, instead of being confined to the few, has, by means of the invention of printing, become diffused among the multitude, and is proceeding with rapid acceleration. As men become wise they will become virtuous. Kings and priests shall no longer retain an oppressive power over the persons and minds of their fellow-men—war shall be no more heard of, and knowledge and goodness shall cover the earth as the waters cover the face of the deep.

J. W. FAIRBRIDGE.

Bridport,

SIR,

October 10, 1820.

SINCE writing the comments on the Holy Alliance, (pp. 533—536,) some additional reflections on this extraordinary Treaty having occurred to me, I have sent them for insertion, if you approve, in the same liberal publication. It seems to be a commonly-received maxim among enlightened politicians, that no foreign power has a right to interfere with the sovereign of an independent nation, in the internal concerns of the state over which he presides. This is certainly true with respect to a hostile interference. The principles of the Holy Alliance, however, make it obligatory on its members to interfere in the mode of giving friendly counsel to any brother of the crown, who in their view is pursuing measures which tend to bring disgrace on royalty, and to prove detrimental to the just rights, the peace and happiness of his people. This is sanctioned by the precepts of Christianity, which they solemnly engage for the future to adopt as the rules of their government, and which they declare, "far from being applicable only to private concerns, must have an immediate influence on the councils of princes, and guide all their steps." I look, therefore, into the records of the Christian religion, their newly-adopted code of laws, and read thus: Heb. iii.

13: *Exhort one another daily.* 1 Thess. v. 14: *Warn them that are unruly.* Gal. vi. 1: *If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness.* The sovereigns, therefore, associated on Christian principles, are bound, by the ties of this religion of love, to assist one another by reasonable advice, to exhort, to warn, and even to *reprove*, when occasion requires. Thus they declare, "the sole principle in force, whether between the said governments, or between their subjects, shall be that of doing each other reciprocal service, and of testifying, by unalterable good-will, the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian nation."

It is asserted in the newspapers, that there is to be a meeting of some of the sovereigns of Europe this month, to consider, among other things, what the terms of the Holy Alliance may require of them respecting the late revolution in Spain. The two documents from the Court of St. Petersburg, which have directed my attention to this professedly Christian Treaty, render the report very probable. This is a critical and awful period, as on the decision of this meeting may depend the continuance of peace or the renewal of war, with all its appalling horrors. The result of its deliberations will be, it is likely, an *address* to King Ferdinand, on the recent events which have taken place in his dominions. Of the nature and complexion of this document, I would not presume to conjecture. On considering, however, the late and present state of Spain, and the apparent spirit and requirements of the Holy Alliance, I have presumed, though an obscure individual, to draw up an address, but that one to this purport will be sent by these royal Christian brethren, is more an object of my ardent wishes, than of any sanguine hopes.

"Brother Ferdinand,"
"In the spirit of the benevolent religion of Jesus Christ we profess, and of the sacred Treaty called the Holy Alliance to which we have subscribed, we think it incumbent upon us to address you, with the purpose of assisting you by our counsels in the discharge of the difficult and important

duties which have devolved on you; and if we revert to past errors in your administration, it is with the friendly view to guard you against them for the future. It was with feelings of deep concern and painful regret, we were made acquainted with your harsh and ungrateful treatment of the Cortes, who had nobly preserved the crown of Spain to present to you under a constitution approved by the people, and sanctioned by the sovereigns of Europe. This constitution you rejected, and recompensed the national representatives for their services, with imprisonment, exile and death. You hereby involved yourself and your country in the most perplexing difficulties and threatening dangers. The result of your conduct might naturally have been expected, and it was such as wore the most frightful aspect. A general spirit of discontent pervaded all classes of the people, extending to the military, and the utmost abhorrence was felt towards a government which turned a deaf ear to their groans and remonstrances, and was totally regardless of their just rights and liberties. We learn from the instructive pages both of ancient and modern history, that it is the misfortune of princes to have flatterers about the throne, who endeavour to keep from their knowledge the distresses, wants and wishes of their subjects, and in the most critical circumstances speak nothing but smooth things, saying, 'Peace, peace,' when there is no peace, till often sudden and unexpected destruction cometh upon them, and they cannot escape.

"Brother Ferdinand, you have been misled by evil councillors, by priests and monks, who in general are advocates for arbitrary principles, and have no feeling sense of the people's rights. Are you, therefore, to be surprised that your subjects, reduced by misgovernment to the extremest misery, and having no prospect of alleviation of the evils they endured, and of the yoke of oppression under which they groaned, should at length rouse themselves, and seek for redress by their own exertions? Let us be persuaded that the people have rights bestowed on them by the Common Parent of mankind, and which we cannot infringe but by flagrant acts of injustice. In proportion as the darkness of former ages is

dissipated, and the light of political and religious truth is diffused, they become acquainted with their rights; if withheld, they lay claim to them; and should we sovereigns obstinately persist in refusing to concur with them in the establishment of these rights, we may raise such a storm in the state, as with irresistible force will overturn our splendid thrones, and lay our boasted honours in the dust. The crown of the monarch who tramples under feet the liberties of those he governs, and does not reign in the hearts of the people, sits lightly on his head, and is in danger of being blown off by the first political breeze. In this critical situation stood your Majesty. With trembling anxiety we saw you, Brother Ferdinand, on the brink of ruin. We would readily have apprized you of your danger, and of the only means of safety, but knew that before our warning voice could have reached your ears, your fate would be decided. The military had taken the lead in redressing the people's wrongs, and a few days more of delay to fulfil the wishes of your subjects, would probably have proved fatal to your crown and dignity, if not to your life. The truth at length could no longer be kept from you, and your eyes were opened to see your perilous situation and that of your country. In this awful juncture, you took the only method which remained to avert the destructive storm, and to guide the vessel of the state into a safe port. You adopted the constitution of 1812, and solemnly engaged to maintain it. From that moment the most threatening danger was exchanged for personal security. The errors of your past misgovernment seemed to be immediately forgotten. The sceptre was permitted to remain in your hands. The most rapturous joy was diffused among your people, who hailed you as their deliverer. You restored the Cortes to their former functions, and you have ever since wisely given every possible proof of fidelity to your engagements.

"In the spirit of Christian love we counsel you to persevere in co-operating with the national representatives in those measures which it may be deemed expedient to adopt, in order to deliver your country out of its present difficulties, and to promote the permanent establishment of the just

rights, the prosperity and happiness of all classes of the community. Let us remember, Brother Ferdinand, that the exalted office in society which we sustain as sovereigns, brings with it arduous duties to be performed, on the proper discharge of which may depend the happiness of millions, and incurs a most awful responsibility. Though exalted in rank above our fellow-men, to keep us humble we should never forget that we are equally dependent on a Superior Power, and equally liable to afflictions and death, with the meanest of our subjects. To make us faithful and diligent in the important trust committed to us, we are to consider ourselves as stewards accountable to our people, for whose good we are bound to use our authority, to the present and future generations of mankind, who will sit in judgment over our conduct, and more especially to God, the Sovereign King of kings and Lord of lords, whose power is irresistible, and whose justice none can evade.

"We have thus addressed you, Brother Ferdinand, with simplicity and godly sincerity, agreeably to the pious and benevolent religion of Jesus Christ we profess, and the principles of the Sacred Alliance which we have solemnly engaged to observe, and hoping that you will profit by our friendly counsels, and that your government will be regulated by the precepts of justice, Christian charity and peace, we pray the God of wisdom and of grace to take you under his holy keeping."

From the complexion of the two extraordinary Notes which have recently proceeded from the Court of St. Petersburg, respecting the revolution in Spain, there seems reason to fear that sentiments will be expressed by the royal members of the Holy Alliance, very different from those contained in the above address. Should, however, a hostile interference be contemplated to overturn the constitution of 1812, which the coalesced sovereigns themselves sanctioned, then responsibility will rest with them, for all the dreadful evils which may ensue. Deliberations, it is said, are to be held by them, for repressing the revolutionary spirit in Europe. Remonstrances, threats, and military force would, it is probable, only give it greater energy and a wider spread. There is but one

method sanctioned by reason and religion which will effectually answer the purpose, and that is, for each sovereign whose subjects are restless and discontented, immediately to institute a close and diligent examination into their grievances, and redress them, (to the extent of human power and wisdom,) co-operating with them in forming a representative government favourable to their just rights. In this case, if a judgment can be formed from recent events, his throne would remain, and acquire additional security, by being established in the affections of those he governs, and his sceptre additional dignity, by being wielded over a free and contented people!

I crave your indulgence, Mr. Editor, for one remark more, justified by the late history of Europe; it is this, that abuses and corruptions and wasting expenditure, if not corrected in time, will impose an intolerable burden on the nation, and produce such dire convulsions in the state, as it is the wish and endeavour of all true patriots, the friends of liberty, peace and good order, by *seasonable and gradual reforms*, to prevent.

T. HOWE.

Colyton,

Sir,

September 25, 1820.

IF convenient, permit me to recommend to congregational and reading societies in search of religious truth, "Dr. Jortin's Discourses concerning the Truth of the Christian Religion." Being not a large octavo volume, it may be procured at a moderate price, and is full of excellent matter. Some extracts might be very acceptable to the readers of the Monthly Repository or the Christian Reformer. A quotation from pp. 88—93, would convince the friends of reform, that the opposition to their endeavours very probably arises from the same cause which hindered numbers in the apostolic age from making an open profession of Christianity itself. The prejudices of education bias the mind exceedingly, often insensibly. When great temporal advantages are annexed to a particular outward conformity to what was taught in early life, virtuous and pious resolutions are necessary to form a complete, consistent, pious convert.

Mr. Wilks's eloquent speech, recorded in the Month. Repos. for June,

July and August, gives an interesting account of the Bishop of Landaff's behaviour to an honest, well-meaning parishioner in humble life. The Bishop's name, Van-Mildert, is not given. It has always appeared to me a great defect in Reviews, Magazines, &c., to record publications or anecdotes of the bishop of A, B, C, or the dean of D, E, F, omitting their surnames. Changes are frequently making, and the bishop or dean of C or L to-day, may remove to D or W to-morrow. Bishop Watson was kept at Landaff for a very unusual term, but he always gave his surname. A learned work of Bishop Marsh was reviewed in the British Critic several months since, who was called in the same article, Dr. Marsh, Bishop of Landaff and Bishop of Peterborough, to which see he was just translated. Many of your readers may not possess a Court Calendar, and if they did, before coming from the bookseller's, changes often take place.*

Thoroughly disliking the illiberal reflections so often made on the advocates for a new version of the Scriptures, or a different rendering of particular passages, yet a new translation of the whole may be far less expedient than a serious, diligent revisal. Numbers think with me, that hardly a single chapter in any new translation whatever, reads so well as that made under James I. A careful revisal of this, altering obsolete phrases, manifest errors, and giving the same names to persons in the New as they are called by in the Old Testament, would prove very useful to devout readers. Had this plan been adopted, instead of

making Archbishop Newcome's the ground-work of a new version, it would probably have met with more general approbation. Few, if any of your readers, have been longer convinced than myself, that the 7th verse in the 5th chap. of St. John's First Epistle, is an addition to what he wrote; many pious persons, however, would be startled if abruptly told this. In private conversations, and tracts designed for unlearned readers, it might be better to suggest that it is only written "these three are one; not one person, but one in the sense our Lord meant when he prayed, John xvii. 21, that the disciples might be one in him and the Father."

My venerable friend Mr. M. Towgood, convinced me in early life, "that it was wiser to attack the citadel of supposed errors by *sap* than by *storm*." Forbearing the use of unscriptural expressions, and explaining those misunderstood in a different sense from that commonly received, might draw off individuals and societies by degrees from ancient opinions, on which the making a direct assault, might excite alarm, strengthening rather than subduing them.

Modern Unitarians owe much of their ability and opportunity, in disseminating what they think truly scriptural ideas, to the learned and pious endeavours of their predecessors in the ministry, who proceeded with prudent caution, and, sanctioned by the example of their divine Master, gradually let in the light as their hearers were able to bear it. Countenancing error is confessedly wrong; how to correct error most effectually, must be left to the discretion of individuals and the persons to whom they gain an opportunity of communicating religious knowledge. My ministerial connexions have never obliged me to use that reserve which others properly judge expedient.

Mr. Rutt's services to the cause of liberty I much esteem; but his remarks in the Christian Reformer for July on what I thought a harmless and not useless hint, given in that publication for June, appeared to me, and many others, unreasonably severe. Though convinced that great caution should be used in suggesting new translations of the Bible, and insinuations as to the writers' not being

* Archbishop Secker, born and educated amongst Dissenters, and in early life accustomed to speak freely on religious subjects, was supposed to be much influenced by worldly motives. Bishops often subscribe their christian with contracted or antiquated names of their sees. When Dr. Secker was made primate, this epigram appeared,—it is to be hoped more smart than just:

"The bishops oft' pose us to know who they are;
With their Ebor and Wigorn and Roffen
and Car;
But his Grace of the day lets us know
all we want,
For he gives his true name when he
writes Thomas Cant."

inspired, carefully explained, both may occasionally be proper. The letter from me, kindly inserted in the *Mon. Repos.* for August, (p. 467,) will evidently shew that serious attempts to discover the real sense of the sacred writings, appear to my understanding worthy of encouragement and applause. That letter, however, Mr. Rutt could not have seen when the anecdote giving him offence was inserted, and taken in good part by some amiable females, well assured of the sincere respect entertained for good wives, and many likely to become such, by their warm admirer,

JOSEPH CORNISH.

SIR,
THE life of Peregrinus, by Lucian, is a very singular production, and must be deemed of considerable importance from the account which the author has given of the early Christians: for in this work is laid the foundation of all that has or may be said against its divine authority. And as he was a man of great learning, and lived soon after the first propagation of the gospel, he could not be mistaken as to the facts which he asserts, or to the account he gives of the early believers. It is therefore highly important to know whether this narrative of Lucian is the result of honest inquiry, or an artful fiction intended to undermine the Christian faith. In my late work, entitled "A Series of Facts demonstrating the Truth of the Christian Religion," I have analysed this production, and shewn that it is nothing else than a travestie of the life of Christ. But the Rev. Wm. Tooke, in his recently published Translation of Lucian's Works, (a monument of industry and zeal for literature in a man so advanced in years,) takes the narrative, with all its wild improbabilities, in a literal sense, and contends that the transactions of Peregrinus are as much entitled to credit as if we had seen them with our own eyes.

According to Lucian, Peregrinus was not only a convert to Christianity, but one of its most distinguished teachers, though contaminated with crimes and impurities of the darkest hue. This representation runs through the whole book, and Mr. Tooke endeavours to establish it as a fact not to be controverted: yet it is clear from the testi-

mony of men who lived in the same time with Peregrinus, or soon after, that he was no more a Christian than Lucian himself, but was, on the contrary, in the number of its most inveterate enemies. A. Gellius, a Heathen and a friend of Peregrinus, praises him as a man of firmness and dignity, and records it as one of his wise sayings, that "a good man would not sin, though he could conceal his sins from men and from the gods." A Pagan would not have given such a character as this of a Christian, at a time when the votaries of Christianity were held in abhorrence in the Pagan world. Besides, here is the characteristic language of Heathenism in the mouth of a man said to have been a Christian. When a Heathen received the gospel, the term gods in the plural number, as objects of zeal and devotion, disappeared for ever from his lips.

Tertullian, p. 138, classes Peregrinus with those Heathens who were said to have put themselves to death, and whose constancy in suffering was worthy to be imitated by the Christians in a better cause. Tatian, p. 87, in his Oration to the Greeks, places him in the number of those men who practised immorality under the garb of philosophy, and execrated the Christians only because they followed the word of God. Finally, Athenagoras states a fact which proves that Peregrinus, so far from being a Christian, ranked among the most distinguished enemies of Christianity; which is, that Alexander and Proteus had statues erected in honour of them at Parium, a city of Mysia. (*Legatio pro Christianis*, p. 107.)

It would be absurd to suppose that the people of that town, or more properly the Roman magistrates, would have raised a statue in honour of a Christian, at an age when the votaries of Christianity were universally held in the greatest abhorrence. The honour paid to this man, leads us, on the contrary, to conclude, that he had signalized himself in opposition to Christ and his cause. But observe, Peregrinus is here coupled with Alexander, of whose impostures Lucian himself has given us a history, and in which it unequivocally appears that he was the determined enemy of the Christians, and that though an abandoned villain, he received high honours from the then

reigning Emperor; consequently, the character of Alexander, which is drawn by Lucian, serves to unfold the real character of Peregrinus, who is here represented as his twin brother; and we may hence infer that the object of the Government in erecting statues for them, must have been the same.

I have shewn in my last publication, that Apollonius, of Tyana, is drawn by Philostratus in opposition to Christ. There we learn that Proteus was the god who announced his miraculous conception. Peregrinus, before he mixed with the Christians, assumed the name of this god; and the object of this assumption was probably to hold himself forth as the rival of our Lord. Now it is a fact capable of being proved by unquestionable evidence, that some of the impostors who cherished the most deadly hatred against the gospel, and lent their talents and influence to the Government in order to defeat it, nevertheless pretended to be teachers of it, and as such sought admission into those churches which the apostles had established. This is the meaning of Paul when he says, 2 Cor. xi. 13, "That though ministers of Satan, they transform themselves into apostles of Christ." In the number of these was Simon of Samaria, who, though a determined enemy of the gospel, and a tool in the hand of the Roman Government, associated with the Christians; and it was to cut off the mischief which his pretended conversion had caused to the Christian name, that seemingly induced Luke to describe him as having "neither part nor lot in this matter." Acts viii. 21. Simon was a prominent leader among the Gnostics, and we are only to suppose that Peregrinus was of the same character, in order to discover the grounds of the singular events which Lucian ascribes to him. This malignant and unprincipled writer was too sharp-sighted not to perceive that this impostor in his connexion with the Christians, furnished him with the fairest opportunity for bringing the new faith and its Founder into disrepute, and thus supporting the sinking cause of Paganism. With this view, he selected the leading circumstances that marked the life and death of Christ, and having modified them so as to answer the purpose of deception, he ascribes them to Peregrinus. By

this bare-faced artifice, Peregrinus is represented as another founder of Christianity, or rather, he is identified with Christ himself, so that the leading facts which prove the divine mission of the latter, are left to enforce on the reader the same conclusion in favour of the former.

I will select one or two paragraphs which prove the truth of this representation; this being done, we shall be able to discover the real nature and purport of this treatise, as well as the extent of the mischief which it was intended to do, and actually has done to the Christian religion. The identity of Peregrinus with the Lord Jesus is placed beyond doubt by the following passage: "About this time it was that he (Peregrinus) learned the wonderful philosophy of the Christians, being intimately acquainted with many of their priests and scribes. In a very short time he convinced them that they were all boys to him, became their prophet, their leader, chief president, and, in short, all in all to them. He explained some of their books, he illustrated others, and many he wrote himself. They also regarded him as a god, received him as a lawgiver, and adopted his name as their patron (i. e. called themselves by his name). Accordingly, they still worship that Magician, a man crucified in Palestine for having introduced this new mystery into the world." Luc. Opera, Vol. III. Ed. Hem. p. 333, §. 11.—"Peregrinus received much money from them (viz. the Christians) on account of his bonds, which he improved into a considerable fund. For these infatuated men have persuaded themselves that they are altogether immortal, and will be for ever; they despise death, therefore, and offer up their lives a voluntary sacrifice, which their chief law-giver induced them to do as being all brethren one to another. Having quitted the Grecian gods they worship this their crucified prophet, and live in obedience to his laws; accordingly they look with contempt on all worldly things, and hold every thing in common, a maxim which they had adopted without any accurate grounds for credence." § 13. In these two passages, the character of Christ and that of Peregrinus are so jumbled together by Lucian, that a reader who did not know otherwise, would necessarily conclude them to be

the same, and all the infamy which belonged to the impostor is transferred by mere association to the meek and holy Jesus. I will continue the subject in the next Number.

J. JONES.

P. S. The Improved Version in Tim. iii. 16, correctly expresses the meaning of the original; but a Correspondent for July, [p. 396,] in some remarks on this passage, says, "It would seem a somewhat superfluous observation from the Apostle to tell Timothy that the inspired part of the Scriptures was profitable, &c. I answer, the remark will appear most necessary if we attend to the meaning of the Apostle: he alludes to men deceiving and deceived, who forged certain writings, and ascribed them to some of the prophets as if divinely inspired. Against these impostures Paul cautions Timothy and others; and lays down a criterion to distinguish them from the genuine words of God. The forgeries of the impostors tended at best to fill men with the pride of superior wisdom; whereas the inspired writings made them wise unto salvation; the former, again, were profitable only for their base authors; the latter were profitable for instruction, &c. Irenæus and Tertullian assure us, that the Gnostic deceivers professed to teach profound mysteries, and received in return from their deluded votaries, large sums of money. The phrase *προς ελεγχον*, should be rendered, "for detection," or "exposure." It points to those forgeries, and intimates that they should be tried by the true word of God, the simplicity and tendency of which could not fail to expose their falsehood and inutility.

Remarks of an Unitarian Traveller.
No. IV.

SIR,
NORWICH has much to please the lover of truth, and much to be done that may be effected. There is a spirit of inquiry and an activity among the Unitarians of that city, especially among the young, that does them the highest credit. Their place of worship, their singing, their general appearance, cannot fail to gratify the traveller. You will not, therefore, wonder that I have for some years reached that place on the Saturday. What remains to be done is, to take

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proper means for spreading Unitarianism. Some years ago there were three Unitarian places of worship in Norwich. Though many have joined the Octagon, who formerly belonged to other places, that is not a general case, especially with the lower classes. The comfort and convenience of that class, ought to be particularly considered. The plan of Liverpool ought to be pursued in Norwich: a room hired for reading and explaining the Scriptures, for prayer and occasional, if not regular, preaching. If the minister could not always attend, he would as often as he was able; and there are persons in the Octagon congregation fully qualified to conduct a religious service with good effect. There are many of the environs of Norwich where, if an attempt were made, many might be collected to hear, who would afterward join our societies. We do not pay sufficient attention to the instruction and feelings of the poor. For them the gospel is a peculiar blessing. In the neighbourhood of Norwich is Sarsingham, where occasional service should be held. This might be carried on by the ministers of Hapton and of Norwich, without any inconvenience. Hapton is supported by an endowment, and is an evidence that that is not the best mode of strengthening the Dissenting interest.

It is to be regretted that the school at Palgrave, formed by Mr. Barbould, and for a long time a seminary for Dissenting youth, is not now occupied for the same purpose, as it would give permanency to a society at Diss, which, though respectable from the character of its attendants, has few supporters. The congregation would be an agreeable addition to the instructor's occupation, and the salary would not be unacceptable to most Dissenting teachers. I am not acquainted with the state of the country between Diss and Cambridge; at the latter place I have heard a discouraging account of the congregation at Soham. But, how is Cambridge changed since the days of Robert Robinson! Free inquiry is now banished from the society where Dr. Rees preached the funeral sermon of Robert Robinson; and it is stated that its progress at Royston, where it once flourished, has been greatly abated; but with a Nash, and a King Fordham, it can only end when their

mental powers cease. From that place I return home, having completed my journey.

Before I conclude, I will make a few remarks on other classes of religionists, having confined my observations chiefly to Unitarians. The evangelical clergy very much increase. They are chiefly Cantabs. Most of them preach extempore. In that they furnish Unitarians a good example. Another plan they adopt is worthy of general imitation: they divide their congregations into districts, or sections, on all of which they make frequent calls; the poor are never overlooked. Many of them have week-day lectures, or expositions. These are well attended, and by this means many who had followed the Methodists, have joined the Establishment. Those who formerly were called the liberal clergy, now mix high Tory principles with their Arminian creed; and their anger against the evangelical clergy is greater than against Dissenters, if we except Unitarians, which is the sect every where spoken against. Methodism spreads rapidly among the lower orders, and is very eagerly embraced by those who had led vicious lives; but among the better informed of its adherents, there is a spirit of insubordination shewn to the authority of the Conference; and besides the increase of Kilhamites, a new division has arisen in the West of England. Calvinism is losing some of its forbidding aspect by the milder system of Dr. J. P. Smith; a gentleman whom, though unknown to me even by sight, I much respect from the open and liberal manner in which I am assured he has spoken of and defended those who have been unjustly attacked. The higher Calvinists are not less offended at Dr. J. P. Smith, than the narrow-minded Baptists are with Mr. Hall, for vindicating mixed communion. The zeal for civil and religious liberty which once distinguished the Baptists, has lately much lessened, and their chief merit at present is in the support they give, and have created in others, for their excellent institutions in the East Indies. Their attention to correct translations of the Scriptures into all languages, deserves the highest praise of all, as well as of an

UNITARIAN TRAVELLER.

Brief Notes on the Bible.

No. XV.

Matthew xxvi. 39: "If it be possible, let this cup pass from me."

YOUR Correspondent L. J. J. (p. 584) questions the relation of Christ's agony and prayer in the garden, as the disciples were at the distance of a stone's cast from him, and asleep, and could not report, because they could not witness the scene. "Who," he says, "did witness it? How came this private affair to be made public?" And reasons on the transaction from Luke's account of it, which is a curtailed and deficient one, when compared with that of Matthew. That evangelist (so also Mark) relates that Jesus said to his disciples, "Sit ye here while I go and pray yonder;" but that he took with him Peter and the two sons of Zebedee, and said unto them, "Remain here, and watch *with me*;" and that Jesus went forward *a little*, and prayed in the language of the text. It is not probable that in the anguish of his mind he would, in a fervent deprecation of his allotted sufferings, express it in a whisper, nor that the little advance he had made from those who were to remain and watch with him, would prevent their hearing this commencement of his supplication to the Almighty, before they were overpowered with sleep. That this was the whole of his address, could not, from its brevity, be imagined, even if the supposition were not negated by his expostulation with them for not being able to watch with him "one hour." He was in the habit of praying to the Father in the presence of his disciples, and there is no intimation given of his avoiding it in this instance, though, as the prayer had respect only to himself, he stepped aside, surely with great decorum, to prefer it. Your Correspondent's reasoning, therefore, on this part of his subject, if I may say it without offence, amounts to nothing. He spared himself the trouble of collating Luke with the other evangelists, and overlooked the "three witnesses," who were competent to authenticate the narrative.

He proceeds, however, with a string of arguments against the probability of the fact, not one of which it is my purpose to controvert; for it does

seem extraordinary, that, with the prescience which Jesus had of his impending fate, and of its connexion with his mission, coupled with his own frequent allusions to it, he should have petitioned his Father to avert it.

This observation contemplates the simple humanity of Jesus, and ascribes no impossibility to the failure of his nerves, and consequent submission of his feelings to the consideration of his Father; in the resources of whose divine intellect he might hope that some consistent mode of dispensing with the extremity in prospect would be found, as in the instance of the enjoined sacrifice of Isaac, which might be floating in his mind.

But if the professors of orthodoxy should be strenuous for retaining the narrative, and I don't suppose that any would be inclined to part with it, forming, as it does, so prominent a feature of their Liturgy, I would join issue with them, and ask them whether it be possible to reconcile the prayer in the garden with the divinity of Christ? Who, upon that hypothesis, must have been aware of the utter absurdity of such a prayer, in contravention of what himself, as one of their Holy Trinity, had pre-ordained should be the fate of "the Lamb slain from the foundation of the world."

BREVIS.

November 4, 1820.

Essay on the Progress of Laws, Internal Policy, the Sciences and Arts, Religious Knowledge and Religious Liberty, in the reign of his late Majesty.

En quanta sese laudis aperit area!

PROVOST GEORGE.

IT seems impossible to fix on a period equally signalized with the last sixty years by the rich though not unalloyed blessings of civilization, by the advancement of those objects which principally contribute to the happiness of private and public life. With the view of illustrating this remark, I shall lightly sketch a few of the events of the reign of George the Third. On the political changes and measures of his government, on the conflicts of arms and the issues of battles, I am silent: impartial history will record and estimate them. I turn to brighter scenes and more cheering topics: I

confine myself to facts of which I can speak with pleasure and approbation.

This monarch had not long been seated on the throne before he was pleased to declare that "he looked upon the independence and uprightness of the judges, as essential to the impartial administration of justice; as one of the best securities of the rights and liberties of his subjects; and as most conducive to the honour of the crown." Accordingly, by the statute of 1 Geo. III. c. 23, enacted at the earnest recommendation of the king himself from the throne, these high magistrates are continued in their offices during their good behaviour, notwithstanding any demise of the crown, (which was formerly held immediately to vacate their seats,) and their full salaries are absolutely secured to them during the continuance of their commissions.* And they will best appreciate the motives, the tendency and the effects of this provision, who contrast the state of the judicial bench throughout the deceased Sovereign's reign with the actions and characters of many of the judges beneath the sceptre of the Stuarts, and who recollect that for sixty years scarcely one of these venerable men has fallen under the animadversion and displeasure of the Legislature. The purity of the ermine has been almost unsullied. Indeed, there is no civil privilege for which we have stronger reasons to be grateful than the fearless, the dignified and the equal administration of justice; especially in its supreme departments.

In the sixth year of the late reign the issuing of general warrants was declared illegal by a vote of the House of Commons:† in the ninth an act was passed that removed a very injurious barrier which had long subsisted in claims of property between the crown and the subject;‡ and at a more recent period, and in one very interesting point, the powers and prerogatives of juries were beneficially recognized, and, in the opinion of some persons, enlarged. *An act to remove doubts respecting the functions of ju-*

* Blackstone's Commentaries, &c. (15th. Ed.) I. 267.

† Ib. IV. 291, Note.

‡ Ib. I. 247, Note 3.

ries in cases of libels, was passed in the thirty-second year of George the Third. This statute declares "that on every trial of an indictment or information for a libel, the jury may give a general verdict of guilty, or not guilty, upon the whole matter in issue, and shall not be required or directed by the judge to find the defendant guilty, merely on the proof of the publication of the "paper charged to be a libel, and of the sense ascribed to it in the record." *

Another pleasing feature of the reign of George the Third, was an attempt, on the part both of individuals and of the Legislature, to mitigate "the horrors of the gloomy gaol," to improve the construction and the discipline of prisons, to reform juvenile offenders, and to reduce the number of capital punishments and of crimes. For the promotion of these highly interesting objects much has already been effected; while yet more remains to be done. And it is to the honour of our nation and our age that such wise and humane undertakings have engaged so considerable a degree of sympathy, and that measures for the advancement of them are still in progress.

Science, in its various departments and applications, has been more generally spread throughout the country in the period of which I am treating than before: it was liberally patronized by the departed monarch; nor perhaps during any tract of time was its mutual alliance with art so frequently, so copiously, so beautifully and so advantageously illustrated. For the justness of the statement, let me appeal to the philosophical journals of these islands and of Europe. Astronomy, in particular, has received the most essential

benefits from the improved construction of telescopic glasses, from voyages undertaken for the express purpose of making observations and discoveries, and from the genius and perseverance of scientific men at home, whose labours were, in like manner, encouraged and rewarded by the bounty of George the Third. The eminent services rendered by some of his subjects to *chemical philosophy* it is not possible to describe within this essay: these too are numerous and valuable beyond example. For the same reason I can only glance at the greatly accelerated progress of *Natural History and Knowledge*, nor least of *Geology, Mineralogy and Botany*.

Not only all those *mechanical arts* of which Science is obviously the basis have been carried to wonderful perfection among us throughout the last reign: the *fine arts* also were prodigiously improved beneath the smiles of a Sovereign who could estimate their importance to society. *Sculpture, Painting and Music* were patronized by George the Third with that judicious liberality which evinced his knowledge of their comparative usefulness, and of the regard due to yet higher considerations. He was sensible that within just bounds these pursuits contribute to the glory of a nation, and to the rational happiness of individuals.

As the effect of the increased diffusion of Science and the Arts, the *comforts of life* have been multiplied in a degree not merely unknown, but of which it was previously difficult to conceive. The superior ease and rapidity, for example, with which intelligence is at present conveyed from one end of the United Kingdom to the other, have exercised an amazingly salutary influence on the happiness and general improvement of nearly every rank of people. I do not indeed affirm that the benefit has been unmingled: this is not the condition of human affairs and human beings. The predominance of the *good*, must be a theme of grateful recollection.

During the last reign *ethical science* was rendered more popular, and, I cannot but think, more definite and correct; while *political economy*, ignorance and errors respecting which are so fatal to the interests of nations, has been developed with singular exactness and perspicuity, and begins to

* Blackstone, &c., ut supra IV. 151, Note. How eloquently and how strenuously this doctrine was contended for by the present Lord Erskine, some time before the passing of Mr. Fox's Libel Bill, is known to all who are acquainted with the professional life of that most distinguished advocate. But the same point was also maintained with great ability and success at a still earlier period. See the powerful and intrepid speech of Mr. Hamilton, in the case of J. P. Zenger, of New York, for a libel, as reported in Howell's State Trials, XVII. 675—763.

be considered as an essential branch of liberal education.

One of the noblest distinctions of that reign, was the enlargement of religious knowledge. It is a fact richly meriting our attention that although since the days of James the First no version or revision of the Scriptures has been made by public authority, yet there is scarcely a single book of the Old and of the New Testament which has not been translated within the last sixty years, and chiefly by dignitaries and other clergymen of the Established Church; * and that one of the most correct and popular of these translations was dedicated, by permission, to his late Majesty †—while nearly all were aided by his patronage of the labours of Dr. Kennicott for the restoration of the purity of the Hebrew text. These circumstances ought not to be forgotten: and the just conclusion from them cannot be mistaken.

The venerable monarch was attached by education, by habit, by situation, (and, candour will presume, by reflection,) to the doctrines and discipline of the Church as by law established. We know, however, that he was not blind to certain blemishes in the ritual of his own communion. His dislike to the creed, falsely passing under the name of *Athanasius*, he appears to have signified in a manner remarkably impressive. ‡

Of personal religion he was, by his example and his influence, a steady friend: and he gave his high sanction to many devotional and practical treatises. Sermons of this character he was fond of reading and hearing: amidst his domestic sorrows he was considerably soothed by them; and they were recommended by him to the younger members of his family. I allude, in particular, to two volumes of Discourses, his interest in which did equal honour to his good sense and piety. § His encouragement of reli-

gion and virtue by his patronage of institutions calculated to promote them, is universally admitted.

For both Catholic and Protestant Dissenters more was done under his reign than at any former time. Some measures for their relief I shall mention, in the orders of the dates.—In 1767 a celebrated decision of the House of Lords was given in favour of a non-conformist, whom the corporation of London had fined for refusing to take on himself the office of sheriff: in 1779 an act was passed not a little beneficial to dissenting ministers and school-masters: in 1782 toleration was largely extended to the Catholics of Ireland: in 1791 the civil situation of the protesting Catholics of England was amended. The year 1811 witnessed the Legislature's rejection of an attempt to restrict the Act of Toleration; as the following year did the enlargement of that act. On July 21, 1813, an act for the repeal of certain heavy penalties attaching to persons that deny the doctrine of the Trinity received the Royal assent. Nor have there been wanting indications of a disposition to remove from our statute book every remnant of the bigotry and intolerance of darker ages. *

Even a fouler blot than these was actually wiped away during the late Sovereign's reign. The annals of the public life of George the Third, would descend with honour to posterity although they recorded no other event than the legislative † abolition of the British trade in slaves. Scarcely any penal laws which yet subsist in matters of religion, are carried into execution; ‡ while this traffic in the persons of men, was a series of acts of practical injustice and cruelty of the deepest die.

Of the religious and charitable institutions, either founded or zealously supported while the third George filled the throne, I pretend not to reckon the

* Newcome's Hist. View of Eng. Bibl. Transl. pp. 405, &c. and Geddes' *Prospectus* and Letter to the Bishop of London.

† Lowth's *Isalah*.

‡ Anecdotes of the Life of Bishop Watson, (2nd. ed.) I. 394, 395.

§ The sermons that I have in view, are those of the late Rev. George Carr, B. A.

* Mon. Repos. IX. 610, &c.

† Ib. XV. 117—119. I refer to the account of George the Third in the Obituary department of this work: it is there affirmed that he was personally averse from the measure.

‡ I heartily wish that this statement could have been unqualified: punishment is still inflicted (*pudet dicere*) for attacks on Revelation! Mon. Repos. XV. 106, 625, &c.

number or adequately to represent the benefits. There is hardly any form or any measure of distress for which they do not make provision: they abound in the metropolis and in provincial towns and districts; and the era of our late Monarch's reign is especially the era of Sunday-schools, and of that class of popular schools which, in consequence of his patronage of their founder, are honoured with the title of *royal*. Nor has it been the least advantage of these various charities that they have in no inconsiderable degree united together the hearts and the hands of Christians of all denominations, softened their respective prejudices, and enkindled or fanned the flame of mutual affection.

It is with the liveliest pleasure I add, that these blessings have not been confined to our own country: they have spread every where around us, and to a wide extent; they have visited not only several nations of the continent of Europe, but tropical and even polar regions. However, I may without inaccuracy affirm, that, within the term to which my remarks are limited, they have been no where so visible as on our own shores. Surely then this state of things must be ascribed, under the providence of the Divine Ruler of mankind, to our free constitution, so propitious to the declaration and efficacy of public opinion, so fruitful in great and generous undertakings: it must further be attributed, and this, in no trifling measure, to the personal character of the departed monarch, and to the influence of his bounty and example. *They*, indeed, must have been powerful causes of improvement which could operate so conspicuously and successfully, notwithstanding the political evils that impeded and counteracted them.

Whether the sun of Britain tends to declination from his lofty height, is an inquiry foreign to the object of the present Essay. That we have never made a sufficiently wise and faithful use of our unrivalled prosperity, is, I fear, much too certain. Our exigencies, from whatever causes they arise, will demand united reflection, judgment, exertion, fortitude and self-denial. Thus, and thus alone, may we hope, that, by the blessing of heaven, the awful clouds which gather in our horizon will be scattered, and, "the

star of Brunswick" shine with undiminished splendour.

It is a false and pernicious doctrine that we are uninterested in the private manners of our princes. Whatever be the effect of our mixed Constitution upon their public acts and characters, yet, as Britons, we can in no respect be indifferent to those who are at the head of the great family of the nation. Not only do we sympathize with them amidst their trials: we also know that their examples, in every walk of life, have a vast influence on their subjects; and, while we think and speak of them without adulation, let our judgments be formed, however, with the candour which is due to every human being, nor least to those who hear more rarely than other men the voice of sincere and enlightened love.

N.

SIR,
THE attempt of your two Correspondents, Messrs. Antigame and Twonever, [pp 515 and 530,] to fix upon the congregation in whose behalf I wrote, and myself, the stigma of absurdity, and a desire to demoralize the Unitarian Fund and the contributors to it, is exceedingly ill-grounded, and quite unworthy of them as gentlemen or scholars, if they really are such. Were the ghost of the amiable and venerable Dr. Thomson to appear, metamorphosed in that terrific manner in which Mr. Twonever saw him in his dream, and accost me in that doleful, piteous language, which he has expressed with such exquisite pathos, I should calmly reply, "Was it not one of your objects, learned Sir, to recommend a plan for aggrandizing the finances of the Unitarian Fund, and to enable it to be more diffusively useful than it had been before? My object was precisely of the same kind, but where your scheme was calculated to raise a hundred pounds, mine promised a thousand, and whilst you set your friends to ask, I advised them to work. There is no difficulty in receiving money bestowed either with or without solicitation from your rich neighbours, but I recommend exertion; I advise the procuring of supplies as well-earned wages. The exercise of skill and ingenuity, the prudent availing ourselves of occasions and opportunities, and even the turning to advantage what

others pervert and misapply, provided we injure no one by it, are really creditable. The public will say that the money thus acquired is richly deserved, that it is much better to let contributors have value received, than to be put under the obligation which gratuitous supplies impose." Having said thus much, I have no doubt but the worthy Doctor would return to the sedes beatorum perfectly satisfied. — Lotteries, Mr. Editor, however appalled your Anonymites may be by the bare mention of them, I conceive to be, like many other things, cards, plays, races, billiards, &c., innocent or immoral according as they are used. If I sit down to cards, and after playing for a stake which I can well afford to lose, fortunately rise up a winner, will any one say that the Unitarian Fund could not receive such money if presented to it, without being defiled and demoralized? Or if I make a small bet upon a successful horse, and give my winnings to the Fund, would any bad effect be likely to accrue from it? Dr. Johnson defines gaming to be playing extravagantly for money; a gamester, one viciously addicted to play; and a gambler, a cheating gamester. Will either of your Correspondents presume to say that a person cannot play for money at any game without playing extravagantly, or that he cannot be addicted to play, without being viciously so and without cheating. If no purchaser of tickets were to expend more from time to time than he could well spare, and so far from wishing or designing to injure any one, or to make a bad use of his success, had resolved to apply it to the purposes of benevolence, how, in the name of common sense, could he be accused of gambling? Mr. Antigame needed not to have reminded me of what has been urged in the Senate against lotteries; I was well aware of it; but I maintain that all that was there stated applied to the abuses made of lotteries. If men will venture more than they can part with, without injuring themselves or their families, if they will pawn their clothes or household furniture when rich prizes remain in the wheel, or if servants will rob their masters to purchase tickets, or if unlucky adventurers will lay violent hands upon themselves, after they have reduced their families to the deepest distress, nothing can be

more deplorable; but it is most manifest, that all these are gross abuses of lotteries; and does it follow that because many make such abuses, that no one can possibly make a right and beneficial use of them?

I grant that if such be really the infatuation of the people of this kingdom, that they will almost certainly abuse and pervert lotteries, and such evils as I have stated may, with the greatest probability, be always expected to arise out of them, they had better be laid aside, and I should vote with the truly excellent Mr. Whitbread, for their never being had recourse to as ways and means to raise the Government supplies; but still, if lotteries are bad only when they are abused, as from my conscience I believe to be the case, then there can be nothing immoral in any one's venturing his money in them, provided he keeps perfectly free from such abuses. My main object in writing the letter which has called down upon me such unsparing censure, was to save our distant friends the trouble and expense of applying to us for assistance at present, and the reason assigned for this suspension of our auxiliary powers was the demand we had at this time for all the money, and more than all the money, we could raise within ourselves. The confounding a Congregational with a Fellowship Fund, is a charge against us which no person could have made, unless strongly predisposed to accuse. Our Fellowship Fund has been in several instances drawn upon for the benefit of remote applicants, and besides other issues, an annual subscription from it has been twice made to the new Association for the Protection of the Civil Rights of Unitarians. Under more favourable auspices than we now enjoy, we hope to resume our contributions, and I trust it will always afford us pleasure to gratify the reasonable wishes of our brethren. Having only one voice in deciding upon applications made to us, it was not in my power to answer them in the affirmative, but I can truly say, without meaning to cast the slightest reflection upon my colleagues, that I should have been exceedingly happy to have complied with the prayer of their petitions, and with equal truth I can say I would have gladly increased my subscription treble, and even quadruple, if the rest would have con-

curred with me, for the sake of avoiding the disagreeable and unpleasant circumstance of refusing. In conclusion, permit me to remark, that the style and manner assumed by your first Correspondent are calculated to make an unfavourable impression upon the readers of your liberal publication. The truly respectable are anxious to see no papers but what breathe a spirit of the most gentleman-like urbanity. Unitarians, of all Christians, should be mild and calm reasoners, not literary gladiators, who, the moment they fancy they descry an enemy, rush upon him with reckless impetuosity, and imagine they gain a triumph by the free use of angry and hasty assertions. If the applications made to Fellowship Funds cannot always be complied with, and the consequence of a notification in any case being made to this effect is, that a huffing, violent remonstrance is to be made, the subscribers will be tempted to withdraw their contributions, determining to shut the door of their beneficence altogether, rather than expose themselves to rude and ungrateful attacks because they cannot give to all.

A sensible and judicious writer in *The Christian Reformer* for last month, has an observation to this effect:—"Rash language may shew that a man has wit, or display in some measure his talents, but it can never do any good to his cause." Indeed, the use of rude, offensive words, betrays a secret consciousness of a bad cause, and they who have no other knowledge of a system of any kind, than that it is supported by acrimonious language and bad manners, will consider it as self-condemned. For the sake of that religion which your Correspondents advocate, I would advise them by all means to be temperate and guarded in its defence, to restrain the vehemence of their indignation, and prune the morbid luxuriance of their imaginations, remembering how insignificant a matter it is to silence an individual, if by such means they do silence him, whilst they are inflicting a deadly blow upon their cause, and keeping in mind the solemn declaration of an apostle, that "the wrath of man worketh not the righteousness of God."

I am, Sir, without reserve or disguise,
THEOPHILUS BROWNE.

Islington,

November 6, 1820.

SIR,

IN the two last Numbers of the Monthly Magazine, I have vindicated the memory of my worthy relative, Dr. Caleb Evans, of Bristol, whose political principles, in conjunction with those of the great and good Dr. Price, are traduced without mercy by Mr. Robert Southey in his *Life of Wesley*. I would now point out a theological portion of that work, in justice to the Biographer, which has my approbation. It exhibits a trait in *the Founder of Methodism* which it would well become his numerous followers to imitate, and proves that the Poet-Laureat, amidst his new high-church connexions, has not lost all relish for the exercise of Christian charity. This, I trust, will not be deemed an inappropriate communication for your Miscellany.

"MR. WESLEY" (says his Biographer) "had a degree of charity which has seldom been found in those who aspire to reform a church, or to establish a sect. 'We may die,' he says, 'without the knowledge of many truths, and yet be received into Abraham's bosom; but if we die without love, what will knowledge avail? Just as much as it avails *the devil and his angels!* I will not quarrel with you about any opinion: only see that your heart be right towards God; that you know and love the Lord Jesus Christ; that you love your neighbour, and walk as your Master walked, and I desire no more. I am sick of opinions. I am weary to hear them. My soul loathes this frothy food. Give me solid and substantial religion; give me an humble, gentle lover of God and man—a man full of mercy and good faith, *without partiality and without hypocrisy*; a man laying himself out in the work of Faith, the patience of Hope, the labour of Love! Let my soul be with those Christians, wheresoever they are, and whatsoever opinion they are of. *Whosoever thus doeth the will of my Father which is in heaven, the same is my brother and sister and mother!*" This temper of mind" (adds Mr. Southey) "led him to judge kindly of *the Romanists* and of *HERETICS* of every description, wherever a Christian disposition and virtuous life were found. He published the lives of several Catholics, and of *one Soci-*

nian, for the edification of his followers!"

To confirm this statement, Mr. Southey then subjoins the following Note:

"Of Pelagius, Mr. Wesley says, 'By all I can pick up from ancient authors, I guess he was both a holy and a wise man; that we know nothing but his name, for his writings are all destroyed—not one line of them left.' So, too, he says of some *heretics* of an earlier age, 'By reflecting on an odd book which I had read on this journey, *The general Delusion of Christians with regard to Prophecy*, I was fully convinced of what I had long suspected, 1, that the Montanists, in the second and third centuries, were real scriptural Christians; and, 2, that the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost, but that dry, formal, *orthodox* men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture!' He vindicated Servetus also. 'Being,' says he, 'in the Bodleian Library, I lighted on *Mr. Calvin's* account of the case of Michael Servetus, several of whose letters he occasionally inserts, wherein Servetus often declares in terms, *I believe the Father is God, the Son is God, and the Holy Ghost is God!* Mr. Calvin paints him such a monster as never was—an Arian, a blasphemer, and what not, beside strewing over him his flowers of *dog*, *devil*, *swine*, and so on, which are the usual appellations he gives to his opponents. But still he utterly denies his being the cause of Servetus's death. 'No,' says he, 'I only advised our magistrates, as having a right to restrain *heretics* by the sword, to seize upon and try that *arch-heretic*. But after he was condemned I said not one word about his execution.' He reverts to this subject in his remarks upon a tract by Dr. Erskine, that 'Michael Servetus was one of the wildest Anti-trinitarians that ever appeared is by no means clear. I doubt of it on the authority of Calvin himself, who certainly was not prejudiced in his favour. For if Calvin does not misquote his words, he was no Anti-trinitarian at all. Calvin himself gives a quotation from one of his letters, in which he expressly declares, *I do believe the*

Father is God, the Son is God, and the Holy Ghost is God, but I dare not use the word trinity or person! I dare and think them very good words, but I should think it very hard to be burnt alive for not using them, especially with a slow fire made of *moist green wood!* I believe Calvin was a great instrument of God, and that he was a wise and pious man, but I cannot but advise those who love his memory, to let *Servetus* alone.' Finally, Wesley prefaces the Life of that good man *Firmin*, in his Magazine, with these words: 'I was exceedingly struck at reading the following Life, having long settled it in my mind that the entertaining wrong notions concerning *the Trinity*, was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. FIRMIN was a *pious man*, although his notions of the Trinity were quite erroneous.'"

In transcribing these paragraphs it has afforded me no small pleasure to observe how Mr. Wesley confirms the statement of Dr. William Richards, of Lynn, respecting Pelagius, and the conduct of John Calvin towards Servetus, in his *Welsh Nonconformists' Memorial*. They both reprobate "the cursed ungodliness of zeal," as altogether destructive of the gentle and forbearing spirit of our common Christianity.

JOHN WESLEY, with his peculiar imperfections, was a great and a good man. A "faultless monster" is not within the range of humanity. I shall subjoin his character by *Mr. Southey*, the latter part of which is entitled to special attention: "Such was the life and such the labours of JOHN WESLEY, a man of great views, great energy, and great virtues. That he awakened a zealous spirit not only in his own community, but in a church which *needed something* to quicken it, is acknowledged by the members of that church itself.—That he encouraged enthusiasm and extravagance, lent a ready ear to false and impossible relations, and spread superstition as well as piety, would hardly be denied by the candid and judicious among his own people. In its immediate effects, the powerful principle of religion which he and his preachers diffused, has reclaimed many from a course of sin, has supported many in poverty, sickness and affliction."

tion, and has imparted to many a triumphant joy in death! What WESLEY says of the miracles wrought at the tomb of the Abbé Paris may fitly be applied here,—‘In many of these instances I see great superstition as well as strong faith, but God makes allowance for invincible ignorance, and blesses the faith notwithstanding the superstition.’ Concerning the general and remoter consequences of *Methodism*, opinions will differ. They who consider the wide-spreading *schism* to which it has led, and who know that the welfare of the country is vitally connected with its *Church Establishment*, may think that the evil balances the good; but the good may endure and the evil be only for a time. In every other sect there is an inherent spirit of hostility to the Church of England, too often and too naturally connected with diseased political opinions! So it was in the beginning, and so it will continue to be as long as those sects endure. But *Methodism* is free from this. The extravagancies which accompanied its growth are no longer encouraged, and will be altogether discountenanced as their real nature is understood. This cannot be doubted. It is in the natural course of things that it should purify itself gradually from whatever is objectionable in its institutions. Nor is it beyond the bounds of reasonable hope that, conforming itself to the original intention of its founders, it may again draw towards *the Establishment* from which it has seceded, and deserve to be recognized as an auxiliary institution, its ministers being analogous to the regulars, and its members to the tertiaries and various confraternities of the Romish Church. The obstacles to this are surely not insuperable, perhaps not so difficult as they may appear. And were this effected, JOHN WESLEY would then be ranked, not only among the most remarkable and influential men of his age, but among the great benefactors of his country and kind.”

There was a time when Mr. Southey, deeming the establishments, civil and ecclesiastical, of this country formidable barriers to the progress of truth and freedom, was about to bury himself in the wilderness of America! Since that period light has burst upon his enraptured vision, and he has re-

solved the public shall have the benefit of it. Be it so; but *the Poet-Laureat* may pause for a moment, and inquire, whether institutions, *once* the theme of his reprobation, can in reality, whilst they remain unreformed, contribute to the improvement of the human character, and of course to the amelioration of the world.

As to the *Church of England*, her *Athanasian Creed*, a prominent part of her service, holds forth no attractions. It contains nothing calculated to enlarge the understanding or to mend the heart. It is indeed the quintessence of repulsion. Its absurd doctrine and its damnatory clauses are alike subversive of the great end which Mr. Southey once professed to have in view throughout all his writings, that of forming mankind—to use his own words—

—— into one brotherhood,
One universal family of love!

Infallibility belongs not to mortals, either in their individual or collective capacity. All churches, indeed, have erred both in faith and in practice. No religious bodies can be pronounced models for imitation. *Let all sects*, patronized or unpatronized by the civil power, be “drawn towards” the moral excellence of the blessed Saviour, who declared, *My kingdom is not of this world!* The prominent precept of his religion, enjoining his disciples to love one another, even as he hath loved them, has never been realized to its full extent. Here is scope for the amplest emulation. The milk of human kindness cannot flow too copiously under the auspices of the gospel dispensation. Away with mystery and priestcraft. *Love to God* and *love to man* is the only test of scriptural Christianity. Its exemplification attracts the notice as well as commands the admiration of mankind. It is at once the felicity of earth and the glory of the heavenly world.

I conclude this letter in the words of Dr. Richard Watson, the late Bishop of Landaff:

“I entreat you to consider whether we were not members of *the Church of Christ* before we were members of *the Church of England*, and again and again to reflect whether we can promote the interests of *the Church of Christ*, by stifling the arguments of those who

think that as the Church of *Jerusalem*, *Alexandria*, *Antioch* and *Rome* have erred, so also the Church of *England* hath erred not only in their living and manner of ceremonies, but also in matters of *faith*! And I take my leave of the reader with freely expressing a general wish, that we may all of us in our respective stations become more disposed to provoke one another unto *love* and *good works*, and less disposed to backbite and devour one another for our opinions, that Christianity may have its root in our hearts rather than in our heads—that it may shew forth its fruit in the purity and integrity of our lives, rather than in the vehemence and subtilty of our disputes; in a word, that the time may at length come, when every individual in the Church and out of the Church, *Trinitarian* and *Unitarian*, may love his own *heresy* less than *gospel charity*!"

J. EVANS.

Liverpool,

August 21, 1820.

SIR,
MR. BELSHAM's Three Sermons, entitled "Christianity Pleading for the Patronage of the Civil Power, but Protesting against the Aid of Penal Laws," are, no doubt, eloquent and ingenious. Yet I think few, who are Dissenters upon principle, will be led by the perusal of them to agree with him as to the expediency of civil establishments of religion, or to desire the interference of Government further, than in protecting their persons and worship from insult and violence. For though there might be no great objection to an establishment so liberal and comprehensive as that which he has proposed, it is to little purpose to argue that such a scheme would be beneficial or desirable, unless there were some probability of realizing it; and this no one, acquainted with human nature and the actual state of the world, will suppose to be the case.

In considering this question it is not what might be done, but what is likely to be done, that ought to influence the decision. The adoption of a scheme like that which Mr. Belsham recommends, pre-supposes a government mainly intent on promoting piety to God and good-will amongst men, and

a people disposed to lay aside the animosities of rival sects and parties, to discard all selfish views and interests, and to unite in promoting the same pious and benevolent design. How little past experience justifies the expectation of such a state of things needs not be said. The only instance in the world bearing any resemblance to it, is in the New England States, of North America, where tithes are directed by law to be paid to some minister of religion, and it is left to the party who pays them to say to whom. This regulation appears to have been one of the original articles of the constitution of those colonies at their first settlement, and it is an example not at all likely to find imitators amid the complex interests of the old world.

But Mr. Belsham, aware, perhaps, that his scheme is rather Utopian, proceeds to argue the question on the ground of experience. He maintains, that the interference of Government with the concerns of religion has, in fact, done more good than harm, notwithstanding various strong objections that may be urged against it; and with his usual candour he has stated the principal of them very fairly. He has, however, an answer to all objections; which is this—that the Christian religion owes its present existence in the world, under Providence, to the protection of the civil power. Hence he argues, that as Christianity is God's best gift to man, and its preservation from age to age an ample compensation for all the calamities to which it has incidentally given rise, we should be contented to take the evil with the good—the latter being greatly predominant. The proof of the foregoing position Mr. Belsham rests entirely on the circumstances which have resulted from the rise and progress of the Mahometan power. "In the beginning of the 7th century," says he, "a mighty power arose, which in a very short time overwhelmed, and almost annihilated, the profession of Christianity in many of those regions where it once flourished the most; so that at this day the Christian religion in these territories has either ceased to exist, or is reduced to the lowest state of degradation."

This, no doubt, is true—but is it con-

clusive?—I conceive that the case is not exactly in point, for the following reasons :

1. The Christian religion *had* the support of the civil power in those countries ; but when the government fell, the Church, deprived of its accustomed prop, was of course shaken. It might, perhaps, have fared better had it stood alone : at any rate, Christianity, so far as it was destroyed by the Mahometan invasion, suffered notwithstanding, and in spite of, the support of the civil power.

2. The power which succeeded was of a peculiar character ; a military despotism, the chief of which was also the successor of the pretended Prophet, and the head of the new faith ; the Christians were at once despised as a conquered people, and odious as unbelievers. No wonder that their numbers dwindled. The instance is not one of a government, neutral or indifferent as to religion, and extending its protection equally to all its subjects of every persuasion, which is what the enemies of religious establishments contend for ; but of a barbarous power decidedly hostile, on grounds both political and religious. In fact, the melancholy picture of degradation, which Mr. Belsham has so forcibly drawn, has been the result of political oppression, even more perhaps than of religious intolerance.

3. Some of the towns which Mr. Belsham has enumerated as the seat of flourishing churches in ancient times, no longer exist. What is Carthage now but a heap of ruins ? We shall look in vain in modern maps for Hippo or Antioch ; whilst Alexandria and Jerusalem are but shadows of their former state. “ If the professors and advocates of the Christian religion are cut off,” asks Mr. B., “ what becomes of Christianity itself ? ” The answer is obvious. But it only proves that there is a degree of oppression which neither Christianity nor human nature can survive, *not* that religion will not stand if left to itself. *

* “ Many important towns of antiquity have sunk into villages, and even the villages often into a mass of rubbish, under the destructive domination of the Turks, perhaps the only people whose sole occu-

“ Let us now,” continues Mr. Belsham, “ turn our eyes to Europe. In that favoured region we behold Christianity almost every where triumphant. Whence originates this glorious distinction ? Under Providence, it is entirely owing to the protection and patronage of the civil power.” And certainly, if the same barbarous conquerors who prevailed in Asia and Africa had over-run Europe, similar calamities, political and religious, would have been the consequence. But did the Governments of Europe fight for the preservation of the Christian religion ? They fought for their own existence. The Crusades, indeed, had a religious object, which, however, was not attained ; they were finally unsuccessful. An effectual stand against the formidable enemy was at last made on the banks of the Danube, the coasts of the Adriatic, and the mountains of Spain ; to which, though Christianity is greatly indebted, yet it was benefited only incidentally, by the performance of what is on all hands allowed to be the first duty of every government, the protection of its people from foreign invasion, independently of any concern for religion. So that Mr. Belsham does not seem here to have exercised his accustomed discrimination.

Moreover, there is another striking historical fact connected with this argument, which Mr. Belsham has entirely overlooked ; namely, the destruction of the Roman empire by the Northern barbarians.

But Christianity did not fall with her imperial protectors ; the Pagan conquerors were themselves conquered and civilized by the mild and persuasive energy of gospel truth.

Nor are instances wanting in modern times to shew that religion may subsist independently of the civil power. The existence of the Catholic Church in Protestant countries, and of Dissenting sects in general, and the example of the United States of America,

pation has been to destroy. The maps are crowded with many names now only known by miserable hamlets. The ancient and celebrated city of Jerusalem is reduced to a mean town, chiefly existing by the piety of pilgrims.” Pinkerton's Geography.

appear to settle this point. Nor can it be conceded that the example of the church in early ages is inapplicable to the question; for though Mr. Belsham may have shewn that great corruptions had taken place before the era of Constantine, and that the superior purity of those times has been too much insisted on; and though something may be due to the consideration urged by Mr. Belsham, that the tradition of the miraculous powers of the apostolic age was recent, and the impression on the minds of believers more fresh and vivid than it can be to us in the 19th century; yet let it be remembered, that we see even in our own times a zeal in the diffusion of the gospel worthy of the primitive church itself; witness the pious labours of a Wesley; witness the missionaries who are now traversing the world to propagate Christian truth, or what they conceive to be such, among the Heathen. And similar zeal will produce similar effects in the 18th or 19th, as in the 2nd or 3rd century.

If, then, there is no proof from history that Christianity cannot stand without the support of the civil power, but rather every presumption to the contrary, surely the strong objections to the interference of government, which Mr. Belsham himself has so fairly stated, ought to be decisive against it; for let it not be forgotten, that it is not what governments might do, or ought to do, but what they are likely to do, that is the question. If they meddle with religion at all, they are almost sure to make it an engine of state policy, than which nothing can be more at variance with the design and intention of him who said, "My kingdom is not of this world."

I know that governments are as little likely to abolish existing religious establishments, as they are to establish Christianity without distinction of sect or opinion, on Mr. Belsham's liberal basis. Let it not, however, be thought that this controversy is of no practical importance either way. Remove the objection which Dissenters in general feel to the interference of government with their religious concerns, and you take away one of the main pillars of Dissent. Admit the principle of interference, and the question of the *plus* and *minus* will be easily settled. There are so many inconveniences in dissent,

and so many temptations to conformity, that unless men set a high value on perfect independence, they will reconcile their minds, without difficulty, to submit to what is established, on the plea that it is better government should interfere too much, than not at all; and though they find many things to disapprove, they will silently acquiesce in what they cannot hope to change.

Let Mr. Belsham consider how far such a time-serving spirit is likely to promote Christian truth, or reformation from Anti-Christian error. In this country it is amongst the Dissenters only that those just and rational views of scripture doctrine, which it has been a main object of his life to explain and enforce, have any sensible effect. He, then, should be one of the last to say any thing calculated to weaken the force of Dissenting principles; and while Trinitarianism is enshrined and consecrated by every established church in Christendom, I would beg respectfully to hint to the learned and able Unitarian advocate, that such texts as "He is the minister of God unto thee for good," and, "Submit yourselves to every ordinance of man for the Lord's sake," * may not be in his case the most appropriate topics of discourse, and to suggest to him the following as preferable:—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage." †

A DISSENTER.

SIR,
AMONG the various communications with which the prosecution of Mr. Carlile has induced your correspondents to favour the public, through the medium of your Repository, I have been most struck by the letter of Hylas, in the number for April, (p. 208,) and that signed a Nonconformist, in the number for May (p. 277). A greater contrast both in manner and spirit can scarcely be imagined, but it is not my present object to settle their comparative merits.

On first reading the letter of Hylas,

* The texts of two of Mr. B.'s Three Sermons.

† Gal. v. 1.

I was unpleasantly impressed by the distinction he seems to aim at establishing between that which is right in a *moral*, and that which is right in a *political* sense. It appears to me dangerously lowering our standard of morals to suppose that one rule of conduct is becoming in private persons, while the actions which would be justly condemned in them are allowable in the same individuals when they are associated as a public body. On this principle I have always admired the celebrated decision, "Nothing can be more advantageous than the project of Themistocles, nor any thing more unjust," and respected the people whose moral feeling was sufficiently powerful to overcome the temptations of interest. Whether a modern Aristides might have averted the fate of Copenhagen, or whether British ministers equal the rulers of Athens in reverence for justice, I shall not stop to inquire—"By their fruits we shall know them"—we have at least sufficient evidence that the bare apprehension of injustice operates like an electrical shock on the national feeling, to convince us, that were statesmen now actuated by virtuous principles, they would still meet with just applause. But to return to the distinction proposed by Hylas.

It has often been observed, that many tedious arguments might be easily settled, if the disputants employed the words they make use of in the same sense. If by right, I mean that which is conformable to the divine law, I use the word in a sense from which there is no appeal; but if by right, Hylas means becoming, suitable or convenient, his view of right must vary with the characters or objects spoken of. "The same things," said Cyrus, "are not accounted just here, and yonder in Persia." It is in this wider signification that I suppose your respectable correspondent to make use of the term which has excited such variety of remark and opposition, that it is evidently the sign of different ideas to different minds. If I am mistaken, I trust he will not be offended; indeed, his temperate and candid manner of writing induces me to believe that he may be likely to explain his meaning more distinctly, but not to resent its having been misunderstood.

Arguing on these principles, I think

the conduct of Adrian towards Luther and his followers affords an apt illustration of the assertion, that an action may be morally right, and at the same time politically wrong or inexpedient. Dr. Robertson informs us, that "no pope was ever more bigoted or inflexible, with regard to points of doctrine, than Adrian; he not only maintained them as Leo had done, because they were ancient, or because it was dangerous for the Church to allow of innovations, but he adhered to them with the zeal of a theologian, and with the tenaciousness of a disputant. At the same time, his own manners being extremely simple, and uninfected with any of the vices which reigned in the court of Rome, he was as sensible of its corruptions as the Reformers themselves, and viewed them with no less indignation. The brief which he addressed to the diet of the empire, assembled at Nuremburg, and the instructions he gave his nuncio, were framed agreeably to these views. On one hand he condemned Luther's opinions with more asperity and rancour of expression than Leo had ever used - - - - On the other, he, with great candour and in the most explicit terms, acknowledged the corruptions of the Roman court to be the source from which had flowed most of the evils that the Church now felt or dreaded; he promised to exert all his authority towards reforming these abuses, with as much despatch as the nature and inveteracy of the disorders would admit; and he requested of them to give him their advice, with regard to the most effectual means of suppressing that new heresy which had sprung up among them."

It appears that the Reformers were not slow in taking advantage of the candour of the Pope, and appealed to his own incautious declaration in support of their invectives against the corruptions of the Church, and the dissolute manners of the Papal Court. In the mean time, "at Rome, Adrian's conduct was considered as a proof of the most childish simplicity and imprudence. Men trained up amidst the artifices and corruptions of the Papal Court, and accustomed to judge of actions, not by what was just, but by what was useful, were astonished at a Pontiff who, departing from the wise maxims of his predecessors, acknow-

ledged disorders which he ought to have concealed, and, forgetting his own dignity, asked advice of those to whom he was entitled to prescribe. By such an excess of impolitic sincerity, they were afraid that, instead of reclaiming the enemies of the Church, he would render them more presumptuous, and instead of extinguishing heresy, would weaken the foundations of the Papal power, or stop the chief sources from which wealth flowed into the Church. For this reason, the cardinals and other ecclesiastics of greatest eminence in the Papal Court, industriously opposed all his schemes of reformation, and, by throwing objections and difficulties in his way, endeavoured to retard or to defeat the execution of them. Adrian, amazed, on the one hand, at the obstinacy of the Lutherans, disgusted, on the other, with the manners and maxims of the Italians, and finding himself unable to correct either the one or the other, often lamented his own situation, and often looked back with pleasure on that period of his life when he was only Dean of Louvain, a more humble but happier station, in which little was expected from him, and there was nothing to frustrate his good intentions.*

On the principles of Hylas, Adrian was *morally right* in attempting to extirpate heresy; for he was "truly persuaded that by his interference he should benefit the community;" but he was *politically wrong*; for, not duly considering the actual state of men's minds, he attempted more than he could effect, and did "more harm than good by his interference."

We also learn, from the same historian, that Adrian, on his accession to the Pontificate, "discovered no intention of aggrandizing his family; he even scrupled at retaining such territories as some of his predecessors had acquired by violence or fraud," and restored them to the original proprietors. It is impossible to suppose that the motives of such a man should be debased by the "pernicious amalgamations of selfish passions;" and, however I lament that he should have encouraged persecution, I am constrained to acknowledge, in the words

of Hylas, that "I cannot condemn him, nor do I believe that he will be condemned at the supreme tribunal."

I must now, Mr. Editor, beg leave to offer some remarks on the letter of your Norwich Correspondent, to which I alluded in the beginning of this. I am quite ready to agree with the writer in thinking that "however much we may, and we ought to respect learning and eloquence, our attention is more taken up with the truth than with an elegant way of telling it:" but I cannot forget that the apostle who has enjoined us to "let all things be done decently," was careful not only to set an example of urbanity and politeness, but to declare that the most ardent zeal and the most perfect knowledge, unless combined with charity, profited him nothing. Even when reasoning before the profligate Felix, "of righteousness, temperance and judgment to come," he appears to have avoided offensive personalities, and to have left it to the conscience of his auditor to make the application. I would ask your correspondent what good end he proposes to himself in holding up "the great bulk of the clergy" to contempt and execration? Are the minds of the people generally prepared to receive a more simple and rational form of Christianity, than that taught by the Established Church? If not, which I fear we must acknowledge, vilifying the teachers will be far from promoting the interests of religion. Should our Christian brethren be treated with less respect, less delicacy, than the inspired apostle thought it incumbent upon him to shew to the idolaters of Athens? He appears, from his advice to Timothy, to have been sensible of the errors into which indiscreet zeal may betray those who are labouring for the reformation of others: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." St. Paul evidently considers those who are involved in error and prejudice as objects of compassion, who are to be won by kindness. It is true that the great and successful Reformer of the sixteenth century did not imitate this bright example; but the indecencies of which Luther was

* Robertson's Charles V., II. 270 and 275.

guilty, are partly chargeable on the manners of the age: even his rude contemporaries appear to have been sensible that violence often defeated its own purpose; for when the contending parties were really desirous of accommodating their differences, they were careful to intrust their respective claims to men eminent for mildness and moderation. Although a Dissenter, both from education and principle, I would far rather than commit the defence of our doctrines to any fiery zealot, see them maintained by men of equal liberality with an anonymous writer, who after paying a just tribute of respect to some eminent prelates of the Church of England, thus concludes his observations: "Were it consistent with the plan of Divine Providence, that men of such character and station should be made to see the expediency, and undertake the work of widening the foundation of the National Church, and removing the obvious nuisances that encumber it, how many well-intentioned and enlightened men would join in the devout wish, 'ESTO PERPETUA!'"*

In what I have here advanced, I trust I shall be supported by the Reviewer of an Inquirer's Four Letters to Mr. Fox, who, while he admits that controversy cannot be excluded from the pulpit, asserts, that where his Unitarian brethren "feel bound by conscience to maintain a truth, or oppose an error, they endeavour to contend lawfully, and to preserve in every argument and remonstrance the spirit of peace and charity." Your Norwich Correspondent appears to be "*otherwise minded*;" and if he is not left to "*bear his own judgment*," we must infer that *the same things are not accounted charitable in the pulpit and out of it.*

Before I conclude, allow me to make a few pacific observations on a subject which too many of your Correspondents are apt to regard as a cry of battle. I mean the *corruptions of Christianity*. If Christian ministers, of all denominations, could be persuaded to imitate the conduct of the excellent Dr. Lardner, who is said never to have meddled in his discourses

"with any of the disputable points that divide and alienate Protestants, and to have treated even Popery itself in such a manner as shewed him to be indeed an imitator of the meekness and gentleness of Christ,"* it is evident that the fire of contention must soon go out for want of fuel. Old things would then pass away and be forgotten, and opportunities arise for unfolding, to an unprejudiced generation, simpler and purer views of Christianity; views founded on its practical influence. Do you call this an Utopian idea? I trust it is not. While we are continually crying, "I am of Paul and I of Apollos," how can Christ be our Master? And what is the effect of controversy, but to increase the irritation and strengthen the prejudices of the contending parties? Would it not be most worthy of those who profess themselves rational Christians, to set the example of forgetting the errors and animosities of the dark night of apostacy, and while they "avoid foolish questions," be content to prove that "they have believed in God," by their carefulness "to maintain good works"? Then, though there might still be many members, they would feel that they constituted only one body, and the eye would no longer say to the hand, "I have no need of thee."

But even were this bond of union perfected among Christians, I apprehend they would still feel the necessity of preventing the Infidel from "*doing his worst*." In Christian countries, moral and social obligation is founded on the implied admission of Christian principles; Mr. Belsham, in the Number of your Repository for June, even contends that the civil power should interpose to *encourage* the promulgation of these principles; but at the same time he asserts that "nothing can promote the cause of Infidelity so much as visiting the impugners, or even the blasphemers of the Christian religion, with the penalties of law." In this paradoxical statement he perceives not "the shadow of contradiction"! Surely we have fallen on evil times, when "the wisdom of wise men shall perish, and the understanding of prudent men shall be hid"! Dr.

* See a Layman's Second Letter to Dr. Goddard.

* Kippis's Life of Lardner, p. xliii.

Priestley reasoned more intelligibly, and I think also more justly: "As laws should not contradict themselves, so neither ought they to have any tendency to lessen the obligation of moral duties—they ought rather to enforce them."* But what would be the moral effect of Mr. B.'s proposed encouragement of Christianity? While, on the one hand, we offer a bounty to the promulgators of our faith, and, on the other, give complete indemnity and full license "*to do his worst*" to the scoffing Infidel, shall we not in all probability have to lament the inefficiency of the pleadings of our hired advocates, who will be very unequally matched with their opponents in the estimation of the multitude, both from their situation as mercenaries, and from its not being in their power to use the weapons of ribaldry and vulgar ridicule, which the Unbeliever wields with so much success? Neither are we sure that "none but readers of the worst character can be affected by them:" while we are philosophizing about "the omnipotence of Truth," the young, the ignorant and the presumptuous may be seduced from her standard and consigned to perdition.

I am ready to grant that "every bigot includes his own absurdities among the essentials of Christianity;" for bigots are apt to be absurd and unreasonable. But why should Mr. B. thus take it for granted that our civil magistrates *must be* bigots? Does he not perceive that if they are such, they must be quite as unfit to be trusted with the encouragement of Christianity, as with the punishment of the Infidel? Let us neither "call transubstantiation impious," nor "Athanasianism nonsense:" in the name of common sense let us leave them to their fate, and they will soon be forgotten. But Mr. Belsham will reply, Let us also leave the Infidel to his fate. I answer willingly, So long as he does not attempt to do mischief; but if he treats sacred things with levity and scorn, I cannot but agree with Blair in regarding him as "a public enemy to society," since, "by the example which he sets of contempt for religion, he becomes accessory to the crimes which that contempt occasions among

others. By his scoffing at sacred institutions, he is encouraging the rabble to uproar and violence; he is emboldening the false witness to take the name of God in vain; he is, in effect, putting arms into the hands of the highwayman, and letting loose the robber on the streets by night."*

If this representation be just, are such disturbers of peace and good order to be permitted "*to do their worst*" with impunity? Even with regard to the offender himself, I should say with Bishop Waddington in the case of Woolston, that "if he could be restrained by the civil magistrate from writing on in the same outrageous manner, (with a liberty still to use reason instead of railing,) I don't see how this could be any prejudice to the Christian religion, any contradiction to the true, forbearing spirit of it, any injury to the just liberties of mankind, or any injustice to the writer himself, but, in my poor opinion, the greatest kindness that could possibly be done him."†

Perhaps some of your readers may think it little to the purpose, in an argument like this, to quote the opinions of orthodox or episcopal writers; I will therefore take leave to adduce one example from Pagan antiquity. It is well known, that the Romans protected the inhabitants of all the provinces they conquered in the exercise of their several religious institutions, esteeming all men's religion inviolable. Cicero, in one of his Orations against Verres, contends for that further interposition of the civil magistrate which has given such offence to "*a liberal minority*" in the case of Mr. Carlile. He maintains, that even if the religion of the Sicilians were different from that which was adopted at Rome, it ought not to be insulted with impunity; and he calls upon the judges "*to secure it by an exemplary punishment of him who had offered to violate it.*"‡

Since I have professed myself a Dissenter upon principle, I have too high an opinion of your candour, Mr. Editor, to suppose that you will class me among the slavish supporters of "*whatever is.*" In selecting the examples

* Sermons, III. 380, &c.

† Life of Lardner. App.

‡ Lardner's Works, I. 173.

* Lect. on Hist., II. 172.

and authorities which I have taken the liberty of presenting to your notice, I have endeavoured to divest myself of those prejudices which are unbecoming the character of a rational Christian. *He* of all men should be most solicitous to prove his approbation of the liberal sentiment of the poet :

“ Seize upon truth where'er 'tis found,
Amongst your friends, amongst your
foes,
On Christian or on Heathen ground—
The flower's divine where'er it grows.”

PHILALETHES.

Norwich,

November 4, 1820.

SIR,
THOUGH the journal of the “Unitarian Traveller” may in some respects afford both instruction and amusement to the readers of the Repository, I think it already appears that his remarks will occasionally be productive of misapprehension, and of unpleasant feelings to some of those individuals who may fall under his notice. I have not the most distant idea who this gentleman is, but I would put it to you, Sir, whether a person who now and then makes a passing visit through a town, is likely to form so correct an estimate of the state of our congregations, the respective merits and defects of our preachers, and the various circumstances which, in some cases, have rendered our churches prosperous, and in others declining, as to authorize him to publish his opinions to the world? Even if his information were on every point unexceptionable, it might, I think, be doubted how far it is deserving of indiscriminate publication: but where facts are stated on the authority of an anonymous writer, it surely becomes him to be quite certain of their correctness before they are committed to the press. With regard to Ipswich, one misrepresentation has already been pointed out; and as far as my knowledge of Woodbridge and Beccles extends, there is nothing to warrant the remarks of the Traveller. I don't know of a place at which there is less of an opening for Unitarian preaching than Beccles. I believe it contains but a solitary Unitarian. The fact that, immediately after the removal of the minister alluded to at Lowestoft, a Calvinistic successor was chosen, and (as far as I have

heard) with the unanimous concurrence of the society, is too true. The following paragraph is incorrect: “In the neighbourhood (of Yarmouth) is an endowed place, over which one family keeps the direction, and this has given cause of offence to the Yarmouth Unitarian congregation: the services of a gentleman of excellent character, sound learning, and true Christian ardour, have been declined, because he has not received an academical education,” &c.

The congregation referred to is that at Filby; in the neighbourhood of which one of the trustees resides, and the other three are members of the Norwich congregation. Neither is it true that the services of my respected and excellent friend Mr. Bowles, “have been declined.” He has preached there, I think, for ten years, and also occasionally at Yarmouth.

I mention these circumstances to shew the necessity of putting your Correspondent upon his guard, as well as to submit to you the propriety of admitting into the Monthly Repository statements for which no one is responsible. Opinions may fairly be discussed under anonymous signatures, but matters of fact (especially when they reflect on the character and motives of individuals) ought to be authenticated by the name of the person who makes them.

I have taken the liberty thus early to address you, because I observe that Norwich is to form the subject of the Traveller's next letter, and because I would not seem to be influenced in my opinion from any thing which may be said in relation to the Unitarian Society there.

EDWARD TAYLOR.

Dalston,

November 8, 1820.

SIR,
YOU have in your last Number, [pp. 602—612,] with that impartiality which on all subjects characterizes the *Monthly Repository*, given us various letters, conveying very different sentiments and feelings of emigrants from this country to America; and had not some of those letters contained reflections as unjust as injurious to certain persons whose writings are before the public, and who from their distance cannot for a considerable period be able to answer for themselves,

I should not have intruded on your readers on this occasion; but when I consider myself as having been the channel of conveyance of some of those communications, the truth of which is, in language the most unjustifiable, called in question, I deem it necessary to offer a few observations by way of defence of the calumniated.

I beg leave generally to remark, and I hope the remark will be attended to by all future writers on this subject, that many of the reflections cast on those who have encouraged emigration to the Illinois, and whose accounts are chiefly limited to the stations they have chosen for themselves, their families and neighbourhood, obviously arise from the very different stations the writers in question have chosen for their own residence. It is but common justice due to the favourable statements of Mr. Birkbeck, and to those of my brother, Richard Flower, at least equally favourable, constantly to bear in mind the precise spots they are describing. Had your correspondent I. W., with whose respectable character I am well acquainted, attended to this circumstance, he would not have so committed himself as to represent writers with whose characters for veracity he is not unacquainted, as merely intending to "amuse" their countrymen, by holding out "flattering statements, as baits to catch the unwary"—"concealing the main body of the picture;" for what I will call the base purpose of deluding them to a spot six thousand miles distant; and that they have wilfully kept back the truth "because it would damp the ardour for emigration:" nor would he have published what I doubt not all your readers (except I. W.) will agree with me in terming a gross, false and scandalous libel on Mr. Birkbeck, written by some *meek-spirited* Quaker, who, I will venture to guess, will himself be thrown into a *fit of quaking* when he finds his libel published to the world, and from which fit there may be some difficulty in recovering him, if he should preserve sufficient power to reflect, that he may be one day called upon to add his name to his libel. At present, however, I. W. is, as it regards his own character, responsible for sending to the press the libel, "that Birkbeck and his book ought to be burnt toge-

ther, for imposing so grossly on the world." How I. W. can possibly justify this stab in the dark, is a serious question, which must be left to his own conscience to answer.

I cannot but express my surprise that any person of common reflection should allow himself to be imposed upon by such a writer as *William Cobbett*, whose sentiments on almost all subjects are as changeable as the moon; and who, when his strong prejudices and violent passions obtain the mastery over him, cares not how he outrages truth or decency, or how he libels all classes, even the greatest and best characters of the present and past ages. It is not only Birkbeck and Flower, but Waithman, Burdett and Fox, Locke and Addison, Sydney and Russel, Milton and Shakespeare, *cum multis aliis*, whom this man has reviled, and whose ignorance respecting the state of affairs at the Illinois has only been equalled by his effrontery. What can we think of the man who had never been near the Illinois; who, before Mr. B. had been settled a twelvemonth, exclaimed in the profane language which characterizes his conversation, "I'll be ——— if I don't write down Birkbeck and the settlement!"* This is the man of whom the correspondent of I. W. observes, "Although Mr. C. has in some instances committed errors in his report of this western country, yet the great body of his arguments are correct, and the picture he draws of disappointment to be experienced by English settlers is true; and whatever Mr. B. may say, cannot alter *what is*." Some apology, perhaps, may be made for this anonymous writer, by charitably supposing that he wrote, not for the press, but for some friend only, and that he had *heard* from others what he *imagined* might confirm Cobbett's assertions; but I know not what apology I. W. can offer for publishing a statement which he might easily have seen completely refuted in two pamphlets published nearly a twelvemonth since, one of which was impartially reviewed in the *Mon. Repos.*, [XIV. 763,] and in each of which it is proved to demonstra-

* Letters from the Illinois, by R. F., p. 32.

tion, that C. in his statements respecting the Illinois, is utterly unworthy of credit.* The letter of R. F., (Mon. Repos. p. 453,) his letter inserted in your last, together with the letters from three persons of the Society of *Friends*, in the same number, afford additional evidence of the truth of my assertions.

The anonymous writer adds, "Where B. lives, it is *acknowledged by all*, society is worse than it is here; for we are certainly making efforts to moralize our neighbours, or drive the worst from us; while, from their quarrels, they are promoting every bad passion, and giving an example which will *infallibly* keep them behind us for years to come." I have to request of I. W., after reading this paragraph, to refer to that part of his friend's letter on the state of society where he resides, and that he would then look over the letter of R. F. and the letters in your last, already referred to, and, even without the aid of additional evidence I shall presently produce, I can scarcely doubt but he will blush on reflecting that he has, in an evil hour, not "*amused*," but *abused* your readers, by imposing on them trash so utterly contemptible!

The differences which have subsisted at the Illinois, and which the anonymous writer has indecently represented as quarrels promoting every bad passion, and, as falsely as indecently, degrading society to a worse state than at the wretched spot he has chosen for his residence, the public have nothing to do with, and the parties more immediately interested have very prudently avoided all mention of them in their various communications to the public, I beg leave, however, to lay before your readers an extract of a letter I received last year from Mr. Birkbeck, and which affords additional evidence of the ignorance, or something worse than ignorance, of the correspondent of I. W.

"*Wanborough, English Prairie, Illinois, August 29, 1819.*

"We are going on here even better than we had a right to expect. All, and more than I have called up for my own pleasant anticipation, is coming to pass;

* Flower's Letters; Birkbeck's two Letters, 1819.

but you are too early in your expectation of *fruits* from our settlement. It is a great matter for a colony to have removed in twelve months across the Atlantic, and established itself one thousand miles inland. *This we have done*; but we have to ask another year before you call on us, '*for what has been done in the Illinois after tried experiments.*' When we assure you that we find the soil good, (and it is better than I believed it on my first observations,) the climate and situation agreeable and salubrious, it is as much as you ought to look for *on arrival*.

"I have sent a little packet for publication, containing a short reply to Mr. Cobbett's abusive nonsense, and two other things. The calumnies which have been published against us have not made us very uneasy, because we were all the time in the *act* of confuting them. The difference between some of us, which has been so greedily seized upon, has as much to do with the Cape of Good Hope as with our settlement; but it is food for scandal. In due season I hope the public will receive from the pen of your brother, statistical accounts of our colony, which will be gratifying to good men. I may (as on the present occasion) be occasionally aroused to self-defence by some gross, personal attack, but I am anxious that *others* should give the result to the public of this grand undertaking.

"It is with the most sincere delight I read a confirmation from your pen of what I had traced in various accounts of the state of the continent of Europe,* that the power of maintaining abuses and oppressions is weakened at the *root* by the increase of real knowledge of the principles of political and religious institutions, and by the general determination to reduce those principles to practice. What a grand epoch in the history of mankind was the establishment of *this* truly representative Government!

"Our settlement is already tolerably rich in books, and a disposition prevails

* This alludes to some observations I had made on the state of Europe during a six months' residence in the Netherlands, principally at Brussels, in the years 1818, 1819. When I consider the glorious revolutions which have since taken place, I, with the most heartfelt satisfaction, adopt the language of Mr. B. respecting the Illinois, "all, and more than I had called up for my own pleasant anticipation, is coming to pass;" and I cannot help adding, that my daily and earnest prayers to my God are, that revolutions equally glorious may follow in quick succession.

to open our libraries for mutual benefit. This being the case, I am not disposed at present to make any considerable additions to my own, which is pretty bulky. The *Edinburgh* and *Quarterly* Reviews are re-published at New York, and we obtain them from thence. There are some other periodical works that we should gladly receive from you."

Then follow directions about books, astronomical instruments, &c. So much for the *correctness* of Mr. Cobbett, the *horrible* state of society at the Illinois, *acknowledged by all*; *quarrels promoting every bad passion, giving an example which will infallibly keep the people at the Illinois behind those at Indiana for years to come*: in short, for the whole mass of misrepresentation and falsehood in the paragraphs I have transcribed from the correspondent of I. W.!

There is some confusion in the letters and extracts sent by I. W., respecting the *places* to which the remarks are meant to be applied. Part of them appears to relate to *George Town*, many hundreds of miles distant from the Illinois; and *these* are palmed on the public to shew that Mr. B. is an impostor, who, with his writings, "ought to be burnt together"!

The most curious part of the letter from the correspondent of I. W., still remains for a moment's notice. After all his whining, "Alas! for Mr. B.'s accounts" of the cheapness of living—accounts, as applied to the Illinois, perfectly correct; notwithstanding the degraded state of society around him, which he so feelingly deplores; after all his sighing, and wishing himself back at Plymouth, indications of a change of mind peep out at the close of his letter: "Travel," he adds, "cures one of many bigotries, and much instruction may be gathered from the world; but, independent of these reasons, and the political degradation to which England is sinking," [degradation, I will add, with a witness, when I consider the horrid proceedings in what Lord GREY has so justly termed the *abominable conspiracy against the Queen*,] "I do not repent my emigration; on the contrary, I feel that I have done right; for I see many ways before me in which I can rapidly accumulate property, though it will require enterprise and perseverance; after which, my disposition is to enjoy

it." This certainly holds out such encouragement to emigration, that I wonder I. W. had not some suspicion that, notwithstanding the disgusting picture his correspondent has given, he had been "amusing" him by playing tricks somewhat similar to those with which he has charged B. and F., holding out "baits to catch the unwary, and concealing the main body of the picture"! After, however, his description of the wretched state of the country, and the brutal state of the society which he has chosen, he still reflects with satisfaction on his emigration from a place to which he is "casting so many longing, lingering looks behind." We may, therefore, in some measure account for the reflections of I. W., who considers the best moral feelings of our nature "as greatly blunted, or nearly extinguished, by emigration to America; while the only sources of delight which remain open, are the mere animal passions, the narrowest self-interest and personal consideration;" reflections which, how far they may be applicable to the friend of I. W. is no business of mine to inquire; but if meant to be applied to the state of society at the Illinois, are most disgracefully illiberal; and the only reply such reflections deserve is, that many persons are there settled who possess minds as cultivated, views as enlarged, feelings as disinterested and patriotic, as, perhaps, may enable their friends without dismay, to compare their characters with that of I. W. himself!

As I have no wish to conceal any thing respecting any undue colouring of the picture given by Mr. B., I must add, that I have heard complaints brought against him for not providing log-houses for the reception of emigrants on their arrival, agreeably to what he had held out in some of his letters. For his failure in this respect, I have heard reasons which certainly form some apology; but as they are not from authority, I decline stating them: indeed this circumstance was but of short duration, as my brother in one of his late letters informed me, "that log-houses, which afforded but poor accommodations for English emigrants, were no longer necessary; and that they might be certain of decent and comfortable habitations to dwell in, or, if preferred for a temporary resi-

dence, good treatment at inns recently erected."

After all, Mr. Editor, emigration to America is such a serious matter, that a man should well examine himself respecting the turn of his own mind, his temper, disposition and circumstances, and obtain the best information respecting the precise spot he has in view. The correspondent of I. W. sets out with a sensible remark on this subject, which, had he kept in mind, would have prevented him from writing some of the mis-statements on which I have thought it my duty to animadvert. After stating—"America is not what the publications of England made me suppose it to be, and still less does the Western country answer my expectations," he adds, "perhaps, *the error was not theirs who wrote*, but in my keeping English scenery, English manners and English society too much in my thoughts." To this I may add, there are persons who have emigrated to America, who find that they are as unhappy there as they were in their own country. Some who are averse to labour, and fond of a luxurious life, have found to their cost, that America is not the country for them. Of persons of this description, one of the principal settlers at the Illinois lately exclaimed, "What are these people come here for?" They remind one of Dr. Franklin's emigrants, who expected to find "America the land of promise, in which the streets are paved with peck loaves, and the fowls, ready roasted, flying about, crying, *Pray eat me!*"

The letters from three apparently respectable persons of the Society of Friends, from the Illinois, inserted in your last, already referred to, render "assurance" respecting the general correctness of the statements of Mr. B. and my brother, "doubly sure." How superior do those writers appear to their friend, who so charitably dooms B. and his writings to the flames, and who doubtless would throw my brother, who is certainly chargeable with the same crime of giving a favourable account of the Illinois, with his writings, into the same fire, to increase the blaze! It is well I. W. has kept the name of this inflammatory Quaker a secret, as he may rest assured the whole fraternity would be ashamed to own him.

In the communication of R. F., in-

serted in your last, he observes, "I have not written many letters to my friends in England, because I was determined not to state any thing on presumption, or of mere opinion, but only matters of fact, which must stand uncontradicted, and bear the test of examination." It is to be regretted that there are others who have pursued a different course. I hope, however, they will in future be more cautious; but if they are determined to libel persons whose characters for veracity are yet unimpeached, they will at least affix their names to their libels; and I further hope, that persons of respectability in this country, will be equally cautious of circulating incorrect or calumnious effusions, which reflect disgrace on the writer, and no great honour on the circulator.

As truth, fairness and impartiality are the only objects I have in view in this communication, I will not detain your readers by offering any apology for what I have written.

BENJ. FLOWER.

P. S. I wish I. W. had informed us of the publication in which the account of the "three cases of Hindoo conversion is lately given in all the pomp of language and all the littleness of zeal." I perfectly agree with him in his remark respecting our missionary schemes, most of which have been marked with bigotry, folly, mismanagement and deception. Partial good may have been done by Missionary Societies, but I can scarcely hope that the great Governor of the world will honour the professing Christians of this country as his instruments in accomplishing the grand event predicted by inspired prophets in language the most sublime—THE CONVERSION OF THE HEATHEN WORLD—till they understand and practise Christianity much better themselves; although I confess that from what is now passing before us—when *Queens* are made the instruments of reviving the spirit of LIBERTY, and *standing armies*, of restoring the RIGHTS OF MAN—that the same sovereignty appears in the dispensations of Providence as of Grace!

SIR,

THE writer of the essay, entitled "An Attempt to distinguish between Genuine and Spurious Christianity," [pp. 448—452 and 525—

530,] has hit upon a vastly neat and compendious method of conciliating those whom he chooses to designate "enlightened unbelievers." We are, it seems, to give up to them three out of the four Evangelists, with the exception of certain scattered facts and sayings, not specified, which they are to pick and choose for themselves. Whether the cutting off our *brush* will in reality improve the becomingness of our appearance in the eyes of these unbelieving illuminati, I have very strong doubts: certain I am, that the tribe of believers will scarcely be induced by this denuding metamorphosis to overcome their scruples in admitting us of their fraternity.

But it is not easy to say where the curtailing knife is to stop. The next step to cutting off improbable incidents is the lopping of incredible (shall I say inconvenient?) precepts: and, in fact, the detector of spurious Christianity, from his arguing on the unfitness and incredibility of what he terms the pretended dialogue between our Lord and *Nicodemus*, illustrates the natural tendency of this rage of capricious excision. "Our Saviour Christ," observes the writer, "says no such thing; but, on the contrary, offers mankind *very different terms* for obtaining eternal life." Luke x. 25—29. So, because Christ at one time made a particular declaration in general terms, he could not be allowed, at any other time, to express himself in more particular terms; he was to be tied down to the form of his original proposition. Every man, however loose in practice, will verbally assent to the propriety of "our loving God" (if he believe in a God) "with all our heart, and our neighbour as ourselves;" but this he may explain according to his own latitude of interpretation, reserving a salvo for his particular darling sin. It may possibly recommend the gospel to philosophers, if we *lower the standard* of Christ's morality, and if we render the conditions of obtaining heaven *more easy*; but it may be doubted how far this compliableness would have met with the approbation of that apostle, who ejaculated "woe is unto me if I preach not the gospel!" And, indeed, the experiment is not very promising as respects the philosophers. The attempt to bring down Christ to the level of Seneca, and to resolve into

hyperbole all of gospel requirement that exceeds the measure of morals ascertainable by the light of nature, has been met by a list of moral aphorisms from ancient sages, Greek, Roman and Chinese, and the question, "Why the morality of Jesus should be matter of revelation at all?" Some of them have no objection to speak of Christ as a moralist and reformer, and to allow him the sort and degree of inspiration shared by poets and astronomers. That this would content the assertor of Genuine Christianity, I am not prepared to say: certainly it will not satisfy those who have drunk into the spirit of the gospel and have felt its power.

To prove that Christ "says no such thing," it should be shewn that the one declaration is contradictory to the other; but where is the contradiction? The question is, whether a man, by his own natural powers, (I do not allude to the foolish notions of transmitted sin and moral incapacity,) can love God with his *whole* heart, and love his neighbours *as himself*, unless he be "born again," or "renewed in the spirit of his mind," by the grace of the gospel. "The natural man," says Paul, (a phrase which *Lindsey*, from his dread of the doctrine of original sin, changes to *animal*,* and the Editors of the Improved Version to *sensual*, in my opinion mistakenly,) "the natural man receiveth not the things of the spirit of God," 1 Cor. ii. 14. In the letters of this Apostle, which the assertor of Genuine Christianity admits, though warily, to have been "as little interpolated and altered as any books of the New Testament," we find expressions full as strong as those in the conversation with Nicodemus: the "being a new creature," a "new man created after God in righteousness," 2 Cor. v. 17, Eph. iv. 24, is equivalent to being

* Carnal, which is the sense conveyed by *animal* and *sensual*, is by Paul expressed *σαρκικός*, 1 Cor. iii. 1; *ψυχικός* seems to designate the *rational* nature, as opposed to *πνευματικός*, the *spiritual*; "the natural man" is, therefore, a much better translation than either of the two proposed, both of them breaking the connexion of the apostle's reasoning; who is opposing the light of scripture to that of philosophy. See *Locke ad loc.*

“born again:” and it is singular that in these acknowledgedly authentic epistles there should occur the phrase “he saved us by the washing of regeneration and renewing of the Holy Ghost,” Tit. iii. 5. Now as *Paul* was “an apostle, not of men nor by men, but by *Jesus Christ*, and God the Father, who raised him from the dead,” as he “neither received the gospel of men, neither was taught it but by the revelation of *Jesus Christ*,” Gal. i. 1, 12; and as the words in the epistle to *Titus* are almost a paraphrase of those used by *Christ* to *Nicodemus*, we have an irresistible testimony to the genuineness of the latter. As *Paul* received the gospel by revelation from *Jesus Christ*, the words of *Paul* are the words of *Christ*; *Christ*, therefore, did not “offer to mankind very different terms for obtaining eternal life.”

But, it seems, “the mysterious rite of baptism, in the orthodox church,” is founded on this dialogue, and therefore it is “pretended,” or spurious. That is to say, the words have been perverted to the purposes of superstition, and, therefore, *Christ* could not have spoken them: it is not the superstition that is to be blamed, but the passage that afforded a ground or colour for it; it is not the “false prophet” who is wrong, but *Christ* who gave occasion for his error: so that if any Spanish Jesuit or Bampton Lecturer twists out a false doctrine from any passage of Scripture, to save the credit of *Christ* the passage must be given up. What the writer means by “the mysterious rite in the orthodox church,” which, by directly after specifying “our own church,” he appears to extend beyond its particular pale, I do not exactly apprehend; for the magical property of baptism, its supposed effect in instantly regenerating or renewing the moral nature of the person baptized, is as much a Popish doctrine as transubstantiation, and is, I believe, retained exclusively by the Church of England; and even in that established sect, the more zealous and spiritually intelligent members, stigmatized by the name of *evangelical*, regard the baptismal sprinkling as a symbol only.

The writer all along proceeds upon the assumption, that the spurious doctrines of the Christian Churches are the natural suggestions of the Scrip-

ture itself; that they are legitimate conclusions from the premises: in other words, that so long as the canon of scripture stands, the opinions grounded or grafted upon it are not only warrantable, but inevitable. “The most striking corruptions have been established and are supported from Matthew and John:” the remedy suggested is the rejection of Matthew and John. The writer hopes that “he shall excite other talents to labour in the same cause of purifying the Christian Scriptures, by exposing and expunging the spurious books and corrupt doctrines:” he here begs the question, that “the corrupt doctrines” are really contained in the books; and this, notwithstanding his sneer at the Unitarian method of biblical exposition, which he charges with “dexterous management,” “change of arrangement,” “transposing of figurative language into plain and plain into figurative,” and “the endeavour to explain away strong passages,” can only be made out by bringing the Scripture to the creed, instead of the creed to the Scripture, running counter to the general tenor and testimony of prophets, evangelists and apostles, disregarding the lights of sound learning, and contradicting the fairest principles of criticism; and this has been shewn repeatedly and triumphantly by Unitarian expositors.

With what propriety the writer can contend that the passages in John, on which the “monstrous doctrine of transubstantiation and the kindred Church-of-England doctrine of consubstantiation” are founded, must needs be spurious, will appear on a bare inspection of the chapter in which they occur; where it is expressly stated, with the fairness of a sincere historian, that “many of the disciples said, this is a hard saying, who can hear it?” and that many “went back and walked no more with him,” vi. 60—66; but as the doctrines above-mentioned might equally have been founded on the text of his exclusive favourite Luke, xxii. 19, and on the passage in Paul’s authentic Epistle to the Corinthians, xi. 24, 25, the writer will perhaps inform us whether these passages also are to be submitted to the purifying process.

The Gospel of Matthew, though containing that imperishable monument of the wisdom that is from above,

the Sermon on the Mount, is to be removed out of the way because the "inexplicable doctrine of the Trinity" has been founded on the baptismal commission, and the "blasphemous doctrine of eternal torments" on another passage. It has, indeed, been shewn by *Priestley* and others, that the commission of baptism warrants no such construction, and the original terms, supposed to imply the eternity of torment, have been critically sifted by *Simpson* in his "*Essays*;" but the method of erasure is confessedly more easy and concise than that of inquiry.

The proem to John's Gospel is said to be 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." It is no great objection to a writer, whose subject turns on metaphysical things, to say that he treats it metaphysically; and language may naturally appear undefined to those who are not conversant with the phraseology of an ancient writer and the opinions of his age. If three opinions be deduced from the passage, it is open to the fair judgment of every man, which of these opinions is best supported by philological reasons and the collateral evidence of scripture. The difficulty of interpretation arises from the distance of time at which we live from the period in which the apostle wrote, and from the perplexity thrown into the plainest truths from the scholastic subtleties and refinements introduced into Christianity. But that these refinements—that a sub-creator who was God the Son, or a sub-creator who was a super-angelic spirit, was originally suggested by the proem of John, is more easily said than proved. The Gnostics and the Platonists, as in course of time the Aristotelians, endeavoured to adapt the Gospels and Epistles to their respective philosophies: and the notion of this writer, that the proem was the production of a "Greek converted to Christianity, and previously well versed in the Platonic philosophy of that time," is the reverse of the fact; for it

is notorious that Justin Martyr, the *Platonic* convert, first imagined these resemblances to Platonism in Christianity, and these were so far from having been familiarized to the people by the proem of John, which was supposed to countenance them, that he evidently introduces them as a new discovery, which he ascribes to special illumination. I challenge the writer to shew that the general body of Christians, in the first ages, conceived of the word in any other manner than as the *wisdom* and *power* of God; nor is it easy to say, why the Arian interpretation should be greatly more plausible than the Unitarian, when *the word*, however it may have been adopted in the phraseology of the later Platonists, was in fact a Jewish term, equivalent to God himself; and when in the Targum, the name JEHOVAH is interpreted by the periphrasis of *the word of the Lord*.

The assumption of the writer, that 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*," reminds us of the reasoning of *Bolingbroke*, who, as *Warburton* has well observed, while noticing the assertion that *Paul* carried Christianity much further than lay within the conception or ability of the *poor fisherman Peter*, would have said *the poor Carpenter's Son*, if he dared. Has the writer, Sir, never read the assurance of *Jesus*, "Behold, I send the promise of my *Father* upon you"? Or the account of the powers shed forth on the apostles at the assembly of *Pentecost*? They rest on the testimony of that *Luke*, whom he would have us receive as the sole authentic gospel historian. Unless, however, he expects that we should discard the Epistles of *John* as equally apocryphal with his Gospel, the proem to these Epistles, in which the *word of life* is spoken of as having been seen and handled in the person of *Jesus*, to "whom the *word* came," sufficiently identifies the introduction to *John's* Gospel, as proceeding from one and the same pen.

In critical comparison, however, the writer seems less happy than positive. The transition from one person to another in the latter verses of *John's*

Gospel is ascribed to a "determination to astound us with yet greater wonders" than the "standing miracle" of the pool of *Bethesda*. "This is the disciple which testifieth of these things, and we know that his testimony is true; and there are 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." What there is "astounding" in the forms or hyperboles of Jewish speech, differing from those in modern usage, I profess myself too dull to perceive; but on turning to the tolerably genuine epistles of Paul, 1 Thess. xi. 18, I meet with a similar change of person: "Wherefore we would have come unto you, even I Paul, once and again." One should have thought that the education of the poor fisherman, Zebedee's son, might excuse this offence against perspicuity; but there is no satisfying this gentleman: at one time the writing is too refined to be that of *John*, and at another too unpolished.

"The standing miracle of the pool of Bethesda, in so public a part of the city of Jerusalem," we are assured, is "a most improbable fiction," though not so great a wonder, it seems, as the change in the speaker from one personal pronoun to another. One of the "enlightened unbelievers," I think *Chubb*, makes a great stir about this pool of Bethesda, and asks how the angel descended. Whether he came down swoop at once like a wild-duck into a pond. Whether he had any clothes on. Then comes the asserter of Genuine Christianity, and candidly blots out the story. Now, Sir, I would not blot a line of it. I shall not quarrel with a *Jew*, because he does not relate things as an *Englishman* or a *Frenchman* would relate them; and I profess, that in this whole narrative I can discover no standing miracle at all. Not to dwell on the latitude of the term *angel*, in Jewish phraseology, which meant *wind* and *flame* as often as any thing else, I see nothing here but a popular tradition, which the historian unaffectedly tells, as it was believed by the people.

Not to mince the matter, we have a doubt thrown on the resurrection of *Lazarus*. It is "improbable in a very

high degree." Why, so is the resurrection of *Jesus*. It is "not noticed * by any other writer;" but other of the evangelists contain circumstances not noticed by *John*.

As the resurrection of *Lazarus* affords the only practical confirmation of the assurance, that "the dead shall hear the voice of the Son of God," John v. 25; or, that "God will raise us up by *Jesus*," 2 Cor. iv. 14, I am really unwilling to deliver it into the hands of the misbelieving illuminati. I suppose the writer picked up the objections dropt by *Woolston*; but I defy him to point out a narrative better circumstantiated, or more plainly stamped with the simplicity of historic truth. If this fact could be authenticated to his conviction, *Spinoza* avowed his readiness to "break in pieces" his own system. If this fact must be given up, there is an end of the matter. There can be no reason for believing or disbelieving the resurrection of *Jesus*, independent of the testimony of martyrdom, which will not equally apply to the resurrection of *Lazarus*. If we are to let this go, we may as well loose the whole thing at once, and lie down and moulder in the dust with the beasts that perish. If the resurrection of *Lazarus* fall, that of *Jesus* will fall with it; and be it noted, that in this evangelist we have the most credible and immediate witness to the latter fact; he who records it was personally present at the sepulchre, and ate with *Christ* at the sea of *Tiberias*, after he was risen from the dead.

It is remarkable that this most important and affecting record, which the Unitarians are desired to surrender, with so little ceremony, contains an unanswerable refutation of the deity of *Christ*: "*Father!* I thank thee that thou hast heard me. And I knew that thou hearest me always." John xi. 41, 42.

In *John* is contained the specific and unequivocal declaration, that "*The Father is the only true God*," and that "*Jesus is the Christ whom he hath sent*," xvii. 3. In *John* we find *Christ's* designation of himself as "a man who

* See a reason suggested for this in Lindsey's "Sermon on the Resurrection of *Lazarus*." Ser. ix. l. 166.

had told them the truth which he had heard of God," viii. 40. In *John* we meet with clear illustrations of such expressions as "being sent into the world," "being not of the world," "being one with the Father," xvii. 16, 21. In *John* we have the solid authentication of the Unitarian sense attached to the prophetic titles of *Isaiah*, "that they were called *gods* to whom the word of *God* came," x. 35. Yet this is the gospel which is described as "an extraordinary book," as "being so much of a piece, beginning, middle and end," as to discredit the tradition of its having been written by the apostle, as "having been the means of introducing corruptions into the pure religion of Jesus," as frustrating all expectation of the possibility of "converting an enlightened unbeliever," and as meriting to be joyously "expunged from the sacred volume."

As the writer says nothing of *Mark*, I am ignorant what offence is laid to the account of this Evangelist; but as we are told, that "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," (the resurrection of Lazarus being a matter of no interest, and the Sermon on the Mount, as well as the hortatory reasonings of the Epistles, descending perhaps too much into particulars,) we are, I suppose, to remain satisfied with *Luke* and the *Acts*, although the reason stated for wanting no more than *Luke* is, it must be owned, a little singular; namely, that in "one chapter only, and even a few passages of that chapter, are the terms and conditions of the new covenant clearly and distinctly laid down."

Let not the reader, however, imagine that he is to have even the whole of *Luke*. A "few gross interpolations, which may easily be detected," (according to this writer's canons of criticism,) are to be first "expunged," in order to our "having every thing we can wish, and nothing contrary to our (query *his*?) conceptions of the Divine character." In another place he mentions "the pretended dialogue between our Lord and Nicodemus;" and he here tells us of "the pretended miracle of the Gadarene demoniac and the herd of swine." The narrative of the resurrection of Lazarus displeased him because no other evangelist had noticed

it; the present miracle happens to be recorded by all the four Evangelists; but the concurrence of testimony is now discovered to be nothing to the purpose. The miracle is "too absurd in itself not to be immediately rejected." Very summary and conclusive!

The transfer of the human madness to the swine is, I suppose, to be pronounced absurd, because the popular literal transmigration of devils is to be considered as justly founded; for the same reason the "temptation of Jesus by the devil" is to be rejected as "worse than doubtful:" in other words, the vulgar acceptance must naturally be more consonant with the spirit and meaning of the Jewish writers, when occupied with highly spiritual and mysterious subjects, than the conclusions of the learned and judicious Farmer.* The transfiguration is also dismissed as of a "very doubtful character," probably because the splendour reflected on the person of Christ, which, as on other occasions, symbolized the local presence of God, is thought by the orthodox to reveal his latent deity. If Moses was in the Mount with God, and if on descending he put a veil on his face, which "shone," I cannot see the incongruity of Jesus ascending up into a "high mountain" in the wilderness, to be prepared for his great mission, or being visibly distinguished in the presence of his disciples by the glory of the Shekinah.

In 2 Peter i. 18, there is a corroboratory allusion to this transaction: "And this voice, which came from heaven, we heard, when we were with him in the holy mount." It will be said that many of the churches did not receive the second Epistle general of Peter; but many believe in the genuineness of this glorious chapter, (containing, be it observed, a direct testimony to Unitarianism, vers. 16, 17,) who reject the second; and be this as it may, though not consistently with the rule, that no writing, not ascertained to be the work of an apostle, should be considered as of authority in matters of precept or doctrine, the work of an

* "Inquiry into the Nature and Design of Christ's Temptation in the Wilderness."

apostolic elder, or of any presbyter, who lived near the time of the apostles, would be good authority as to the general reception of traditionary facts. But the probable genuineness of the first chapter may be inferred from this: that if Simeon, who succeeded James the Just, as bishop of Jerusalem, were its author, as some suppose, it is very unlikely that he would adopt the fiction of speaking in the person of Peter; though, if such a fiction were used, the passage would still supply unimpeachable evidence to the circumstance of no doubt being entertained in the ancient Christian Churches, respecting the presence of Peter on the Mount during the utterance of the voice from the cloud and the transfiguration of Jesus. The narrative is further valuable from the indirect testimony which it bears against "a voluntary humility or worshipping of angels," through a misapprehension of powers or glories derived from the Father of lights. The proposal to erect *three* tabernacles, stands as a beacon of warning against Christian idolatry.

But, Sir, I must contend that this deciding on the absurdity of any miracle from the assumed internal evidence of its improbability, is consistent with no rule of reasoning that can be considered as applicable to miraculous history. The story of the Magians, and the narrative of the supernatural conception, are opposed on very weak grounds, whenever they are opposed as improbable or incredible * in them-

* Without opening up this controversy, it may be remarked, that the story of the Wise Men is historically consistent with Eastern manners. The *worship* (homage) with gifts of gold and myrrh was that paid to the princes of the East. As Daniel was the master of the Magians, they would probably retain a tradition of the one true God and the promised Messiah. That there was a general expectation of some great person in different parts of the world about the time of the birth of Jesus, is sufficiently authenticated. As the Magians were astrologers, the appearance of a star would be fitted to excite their attention: and some sort of luminous appearance had always been employed as a symbol of the Divine presence. The purpose of their pilgrimage may have been to indicate the flowing in of the Gentiles. That John the Baptist should not have known of this, presents a

difficulty; but Mr. Grundy in his Lectures has, I think, allowed himself a flippancy in treating of this ancient traditionary record, inconsistent with the caution of patient criticism; he has shewn also a degree of modern fastidiousness, in regard to Luke i. 34, evincing a want of attention to the simplicity of ancient manners. These chapters of Luke are by no means unworthy of an apostolical penman. To a Unitarian they are important, (for the miraculous conception proves nothing of a superhuman nature,) as the manner in which Christ is spoken of consists strictly with the Humanitarian scheme, but can scarcely be reconciled either with the Trinitarian or Arian hypothesis. Luke i. 32—35, ii. 40—52.

[To be concluded in the next Number.]

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Ed. Rev. No. LXVII. Vol. XXXIV.
p. 149.

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SIR,

Crediton,
October 13, 1820.

I transmit you a memoir of the late Rev. WM. HAZLITT, who died at this place on 16th July last, at the advanced age of 84; after having for upwards of half a century laboured in the promulgation of the simple Unity of God, and the general rationality of gospel principles: and who may, therefore, be justly regarded as one of the fathers of the modern Unitarian church. From all that I have been able to learn of his general character, as well as from my short acquaintance with him, he was a man of sterling and inflexible principle; one who made every worldly interest submit to a steady and faithful adherence to what he conceived to be the path of rectitude; one who could not be deterred by the frowns, nor seduced by the smiles of the world, from maintaining a conscience void of offence: hence it followed, as a natural consequence, that throughout the whole of his useful life, he was the steady and inflexible advocate of the cause of civil and religious liberty. To this he sacrificed every earthly consideration, for this he lived, and for this he was ready to die—the determined enemy of every species of political tyranny, as well as spiritual domination; as his many contributions to your valuable Miscellany, both in its first and present series, as well as to other periodical works, sufficiently shew.

To him the admirable words of Watts apply with great propriety:

VOL. XV.

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Like a strong mountain, or some stately tree,

My soul grows firm upright:

And as I stand and as I go

It keeps my body so:

No! I can never part with my creation's right.

Let slaves and asses stoop and bow,

I cannot make this iron knee

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

The venerable subject of the present memoir was born at Shraun Hill, near Tipperary, Ireland, the 18th April, 1737. At about the age of 19 he went to Glasgow University; remained there five years, and obtained the degree of Master of Arts. Though brought up in orthodox principles, it is supposed that he gradually imbibed rational views of religion: and at the time of his quitting the University, he may be considered as possessing general Unitarian sentiments. His first settlement was with the Presbyterian congregation at Wisbeach, Cambridgeshire, in the year 1764, where he remained for the space of two years; during which he formed an acquaintance with the daughter of Mr. Loftus, of that town, and which soon after his resignation of his charge in that place, was further strengthened by matrimonial ties: and by whom he had seven children, three of whom, with their mother, now survive him. From Wisbeach he removed to the charge of the Presbyterian congregation at Marshfield, Gloucestershire, where he remained about four years and a half. His next settle-

ment was with the congregation in Mitre Lane, Maidstone, Kent, where he remained for about the space of ten years; during which time he enjoyed the acquaintance of the Rev. Dr. Caleb Fleming, of London; of the Rev. Mr. Bourn, of Norwich; of Thomas Viney, Esq., of Tenterden, where he several times had the happiness to meet with, and enjoy the society of the great Dr. Franklin. From Maidstone he removed, in the year 1780, to the charge of a congregation at Bandon, in the county of Cork, Ireland, where he continued three years, during which time (as he had always shewn himself a zealous advocate for American independence) he exerted himself in behalf of the American prisoners confined at Kinsale near that town; and his manly exposure in the public prints, of the wanton cruelties exercised towards them by the soldiery, produced a considerable amelioration of their condition. On the conclusion of the war with America, he removed from Bandon to New York, with his wife and family, where he arrived in May, 1783, and soon proceeded to Philadelphia; and on his way to that city, the Assembly of the States General for New Jersey, then sitting at Burlington, sent a deputation to invite him to preach before them, with which he complied. At Philadelphia he stayed fifteen months, and besides preaching occasionally at various places of worship there, he delivered, during the winter, in the College, a course of lectures on the Evidences of Christianity, which were exceedingly well attended and received. From Philadelphia he went by invitation to preach to a congregation at Boston; but a report of his heterodox principles arriving before him, prevented a settlement among them. Mr. Hazlitt's visit to this town was not, however, in vain; for in a short time he had the satisfaction of being chiefly instrumental in forming the first Unitarian Church in Boston, and thus laying the foundation of the present flourishing state of Unitarianism in that place. While in Boston, the University there offered to confer upon him the degree of Doctor of Divinity, but which he declined; and during his stay in that place, which was about four years and a half, he published various tracts in support of Unitarian principles; and after having thus prepared the way for the subsequent exertions of Dr. Priestley, (whose acquaintance he enjoyed, and by whom he was presented, at different times, with copies of his works on Electricity, and some other of his valuable productions,) he returned with his family to England, and became pastor of the Presbyterian congregation at Wem, in

Shropshire, where he resided for upwards of 26 years; during which time he published three volumes of Sermons, with which, from their rapid and extensive sale, the Unitarian public must be too well acquainted to need any description. In the middle of the year 1813 he retired from Wem, and, through indisposition, from the ministry; and resided some time at Addlestone in Surrey, afterwards at Bath, and finally at Crediton in Devonshire, where, after a residence of ten months, he was released from the cumbersome load of mortality, and his remains were interred in the parish burial ground of Crediton: and the following Sunday, the circumstance of his death was improved in a sermon delivered in the Unitarian chapel in that town by the writer of this memoir, from Job vii. 1: "Is there not an appointed time for man upon earth? Are not his days also like the days of an hireling?" In closing my account of this excellent and venerable man, I cannot, perhaps, sum up his character better than by referring to a striking portrait of religious excellence drawn by one (well known to the literary world) to whom his memory will ever be most dear, I mean the son of our departed friend, in his *Political Essays*, p. 284; in which, though put in the plural number, I have undoubted reason to believe he had his venerable parent expressly in view. The passage is as follows:

"But we have known some such in happier days; who had been brought up and lived from youth to age in the one constant belief of God and of his Christ, and who thought all other things but dross, compared with the glory hereafter to be revealed. Their youthful hopes and vanity had been mortified in them, even in their boyish days, by the neglect and supercilious regards of the world; and they turned to look into their own minds for something else to build their hopes and confidence upon. They were true priests. They set up an image in their own minds, it was truth: they worshiped an idol there, it was justice. They looked on man as their brother, and only bowed the knee to the Highest. Separate from the world, they walked humbly with their God, and lived, in thought, with those who had borne testimony of a good conscience; with the spirits of just men in all ages. They saw Moses when he slew the Egyptian, and the prophets who overturned the brazen images; and those who were stoned and sawn asunder. They were with Daniel in the lions' den, and with the three children who passed through the fiery furnace, Meshech, Shadrach and Abednego; they did not crucify Christ twice over, or deny him in their

hearts, with St. Peter; the book of Martyrs was open to them; they read the story of William Tell, of John Huss, and Jerome of Prague, and the old one-eyed Zisca; they had Neale's History of the Puritans by heart, and Calamy's account of the Two Thousand Ejected Ministers, and gave it to their children to read, with the pictures of the polemical Baxter, the silver-tongued Bancroft, the mild-looking Calamy, and old honest Howe; they believed in Lardner's Credibility of the Gospel History; they were deep-read in the works of the Fratres Poloni, Prip-scovius, Crellius, Cracovius, who sought out truth in texts of Scripture, and grew blind over Hebrew points; their aspiration after liberty was a sigh uttered from the towers "time-rent," of the Holy Inquisition; and their zeal for religious toleration was kindled at the fires of Smithfield. Their sympathy was not with the oppressors, but the oppressed. They cherished in their thoughts—and wished to transmit to their posterity—those rights and privileges for asserting which their ancestors had bled on scaffolds, or had pined in dungeons, or in foreign climes. Their creed, too, was 'glory to God, peace on earth, good-will to man.' This creed, since profaned and rendered vile, they kept fast through good report and evil report. This belief they had, that looks at something out of itself, fixed as the stars, deep as the firmanent; that makes of its own heart an altar to truth, a place of worship for what is right, at which it does reverence with praise and prayer like a holy thing, apart and content; that feels that the greatest Being in the universe is always near it, and that all things work together for the good of his creatures, under his guiding hand. This covenant they kept, as the stars keep their courses: this principle they stuck by, as it sticks by them to the last. It grew with their growth, it does not wither in their decay. It lives when the almond-tree flourishes, and is not bowed down with the tottering knees. It glimmers with the last feeble eyesight, smiles in the faded cheek like infancy, and lights a path before them to the grave."

G. P. HINTON.

August 9, at *Liverpool*, Miss MARGARET M'AVOY, whose faculty of distinguishing colours, &c., by the touch, gave rise to so much discussion about three years since.

Sept. 5, at *Paisley*, HUGH THOMSON, Esq., a gentleman of piety and benevolence. Among other bequests, he has left to the British and Foreign Bible Society, £200; to the London Missionary

Society, £200; to Hutcheson's Charity School, Paisley, £200; to the Paisley Sabbath School Society, £200; and to the Paisley Dispensary and House of Recovery, £200.

— 16, in *Stamford Street*, *Blackfriars*, the Rev. CHARLES EDWARD DE COETLOGON, M. A., Rector of Godstone, and a magistrate for the county of Surrey. He was son of the Chevalier Dennis De Coetlogon, Knight of St. Lazare, Member of the Academy of Angers, and author of a Dictionary of Arts and Sciences, published in 1740. The son was educated at Christ's Hospital, whence he proceeded to Pembroke Hall, Cambridge; B. A. 1770; M. A. 1773. He was patronized by the late Earl of Dartmouth, and Sir Sydney Stafford Smythe, and was appointed assistant Chaplain to the celebrated Martyn Madan, at the Lock Hospital, in which situation he became a popular preacher. His opinions were highly Calvinistical, and he bore also the character of an exceedingly loyal divine. He was an associate of the late Rev. W. Romaine, and in 1795 preached and printed his funeral sermon. Besides this, he published, during a long course of years, many single sermons, all bearing the stamp of *orthodoxy*, in relation to both Church and State. He is the author also of a volume of political sermons preached before the Lord Mayor, (Pickett,) to whom he was chaplain in 1789 and 1790; of another volume on the Fifty-first Psalm; of two volumes, entitled "The Portraiture of the Christian Penitent;" of "The Temple of Truth," 1800; and "Studies adapted to the Temple of Truth," 1809, which were extended to three volumes. He was the Editor of The Theological Miscellany, in seven volumes; and to his, is ascribed the bringing into notice of President Edwards's works.

On Thursday, Oct. the 5th, at *Stoke Newington*, aged 62, the Rev. JOHN FARRER, M. A., formerly of Queen's College, Oxford; Rector of the united parishes of St. Clement's, Eastcheap, and St. Martin Ongers, in the city of London, to which benefice he was presented by the Dean and Chapter of St. Paul's, in testimony of their sense of his merits as author of the Bampton Lectures, in 1803, and a volume of Sermons on the Parables of our Saviour. His remains were accompanied to the grave by many of his clerical brethren as pall-bearers, by his relatives, and several of his parishioners, who had desired to attend as mourners, as a token of respect for the memory of their departed Rector.

Oct. 7, in her 79th year, sincerely lamented by a numerous circle of relatives and friends, to whom she was deservedly dear, ANNA MARIA, the wife of the Rev. Philip TAYLOR, of Harold's Cross, minister of the congregation assembling in Eustace Street Chapel, Dublin.

Oct. 12, at *Taunton*, the Rev. ISAAC TOZER, 25 years pastor of the Independent congregation, in that town.

— 27, at *Lympston*, in *Devonshire*, aged 68, the Rev. JOHN JERVIS, F. L. S. minister of the congregation of Protestant Dissenters in that place, during the long period of forty-seven years. He was distinguished by his talents and virtues, by his learning and acquirements, in various branches of knowledge, and particularly in the science of natural history. Botany and mineralogy were his favourite studies. His early attachment to these subjects, and his great ardour in the pursuit of them, were not abated in the advancing years of his life; while his attainments were proportioned to his unwearied application and diligence. Of the truth of this statement, a voluminous collection of plants, and choice specimens of minerals, selected by himself, and scientifically arranged by his own hand, with the greatest accuracy, skill and ingenuity, bear ample testimony. In these he found a rational, refined and permanent resource. While, with a philosophic eye, he surveyed the wonders of nature, he discerned the mighty hand which directs and regulates the vast system of the universe. He conversed with the Creator in his works; and felt the full force of that sublime truth,—“In wisdom hast thou made them all!” In the sequestered scenes of a beautiful and interesting country, to which the habits of his life were congenial, he delighted to explore the various productions of the natural world. In these researches he never failed to discover some object to interest his contemplative mind, extend his knowledge or excite his admiration:—

“And this *his* life exempt from public
haunt,
Found tongues in trees, books in the
running brooks,
Sermons in stones, and good in every
thing.”

But the studies peculiarly connected with his profession, as a Christian minister, constituted the principal employment of his serious and sedentary hours. Zealous, upright and faithful in the discharge of his clerical duties, he exhibited to his flock a pattern of undeviating rectitude, genuine piety and disinterested

benevolence. They long enjoyed the benefit of his instructions, and the light of his shining example. His compositions for the pulpit were judicious, correct and instructive; and were addressed to his auditors in a natural, unaffected and impressive manner. His devotional services were conducted with great seriousness, propriety and pathos, and suitably adapted to the wants and infirmities of our common nature. On subjects of free inquiry and theological disquisition his sentiments were conscientious, liberal and enlightened. In the exercise of unlimited candour towards those who differed from him, his own views of the theory of religion were maintained with a just regard to the practical rules and precepts of the gospel. With that correctness of mind and singleness of heart which are honourable to our nature, he was incapable of duplicity and deceit. Probity and honour were the beacons by which he directed his course. His whole character was distinctly marked by an inflexible integrity and consistency of conduct, and a manly independence of mind. In private life his conversation was interesting; and he promoted the relish of social enjoyment by his gentle manners, urbanity and cheerfulness. It is not surprising that his sterling worth and unostentatious virtues should have endeared him to his friends; but they have the further gratification of knowing, that he was very highly esteemed, by persons of all classes and of every religious persuasion, in the neighbourhood in which he resided; where all have been desirous of shewing some marked testimony of regard and respect for his character and memory, and their deep regret at his loss. In him we have a striking instance of the inestimable value of “a good name.” The poor especially, with unfeigned sorrow, lament the removal of a friend,—who was always ready to adjust their differences, to listen to their complaints, to advise, to comfort and assist them. “In all their afflictions he was afflicted;” and his sympathy and kindness soothed and alleviated the sorrows of their hearts. “The blessing of him who was ready to perish came upon him, and he caused the widow's heart to sing for joy.”

His illness was sudden and of short continuance. A severe cold brought on an inflammation on the chest, which was rapid in its progress, and advanced with steady and irresistible pace to its fatal termination. After being confined to his bed a fortnight, he submitted to the awful stroke which has dissolved all earthly ties with the most exemplary patience and composure, with truly Christian fortitude and resignation. His mind continued calm, tranquil and collected, even

in the last solemn scene; supported by a firm, yet humble, reliance on the hopes and promises of the gospel, which gives to man the joyful assurance of a blessed resurrection!

Mr. John Jervis had been much engaged during the last summer in superintending the building of a new chapel, for the better accommodation of his hearers, in a more central situation. His heart was in the undertaking; and to his indefatigable exertions and perseverance, it owes its final accomplishment. He lived just to see it completed. It was to have been opened on the 29th, two days after the sad event of his death. This has necessarily delayed, and, for a time, thrown a gloom over a circumstance which himself and his congregation had long been anticipating with much satisfaction and a lively interest. But "his purposes are broken off, even the thoughts of his heart." Alas! what are all human projects! Dark and mysterious are the dispensations of Providence. "O God, how unsearchable are thy judgments, and thy ways past finding out!" Thus did this excellent man close the labours of an honourable and useful life, in the active service of God, and the cause of religion.

T. J.

Lympston, November 18, 1820.

On November the 9th, aged 35, ELIZABETH, the wife of the Rev. Dr. H. DAVIES, minister of the United congregation at Taunton, lately under the pastoral instruction of the Rev. Mr. Ward and the Rev. Dr. Toulmin. She had been married in the beginning of the year, and, alas! thus soon finished her earthly career in labour, to which both the mother and child fell victims. She was the only child of the Rev. Theophilus Edwards, some time minister of the congregation of the *Mint*, in Exeter, formed by the revered and renowned Mr. Pierce, now residing at Taunton, whither he, with Mrs. Edwards, followed their only child on her marriage; an event once considered so auspicious, but now followed by lamentation and sorrow. As this is an occurrence in private life of more than ordinary interest, the readers of the Repository will be gratified, and probably edified, by the following short detail. The writer avows himself deeply impressed by sentiments of unfeigned friendship for all the parties, and especially for Mr. Edwards, whom he rejoices to call his own and his father's friend, and to hold in estimation, not far inferior to his talents, his learning and his excellence. Truth, however, will restrain the mere emotions of affection, and respect the delicacy and justice of the reader, as

well as the feelings of the afflicted parents and husband.

There is every reason to believe that the whole course of Mrs. Davies's conduct was truly exemplary in every relation of life. Her temper, her modesty and her piety were such as to secure her "a good report of all." It will be pleasing to peruse the modest delineation given of this lady by her father in the moment that might have justified a more ardent panegyric. On the 11th he thus writes:

"Under our irreparable loss, it is a soothing reflection, that she whose death we deplore was held, and I believe deservedly, in very high estimation by all her old acquaintance at Exeter, and also by her recent ones at Taunton. Greater anxiety and solicitude for her welfare when living, and grief now for her death, have seldom been exhibited towards any person, of any rank or station, within the sphere of my connexion; indeed, I have never witnessed any scene of the kind in which so many characters, of various descriptions, have shewn so much interest and feeling. A better child, through the whole period of a life of 35 years, I believe seldom blessed any parents. Beloved by all who knew her; unassuming and retired in her habits, with an understanding, at least, equal to the generality of her associates; discharging all the duties of her situation with punctuality and fidelity; she is now removed from life's cares and troubles, leaving an almost heart-broken father and mother, and a deeply-affected and distressed husband, to lament her loss; to the *two former, irretrievable*, and to the latter, occasioning a pang and a wound not very soon to be healed."—"This awful event will greatly contribute to bring her afflicted mother's grey hairs and mine to the grave."

After observing that Mr. and Mrs. Edwards had given their daughter a very exact and ornamental education, and that Mrs. Davies was very highly accomplished, little more than another sentence or two from this interesting letter will complete the account of this amiable and excellent Christian lady.

"When I wrote to you last, it was to communicate information of an event pleasing to myself and to you; but now, alas! how different are my situation and feelings! She who had been for many years the chief contributor to the comfort of her mother and myself—is *no more*. Providence has laid a very heavy hand on us. Having been for many years one of the happiest little families in the world, we who remain are now reduced indeed—bereaved of our only child, the prop and stay of our fast-declining years!"

No words can add to the concern

which, by this time, has taken possession of every heart that deserves the name of *heart*: and, to moralize on an event that admits no alleviation but from the hand of time, no remedy but from the hope of a re-union in that world into which "no sorrow enters," would be an attempt, a vain attempt, to anticipate reflections that must already have been suggested to every mind. Parents and husband! accept the tears and prayers of a friend, and the sympathy of friends and strangers:—it is all they can offer you.

C. Ll.

Nov. 14, at Jesus Lodge, *Cambridge*, in his 76th year, the Very Rev. WILLIAM PEARCE, D. D. F. R. S., Dean of the Cathedral Church of Ely, and Master of Jesus College: the Dean was formerly Public Orator of Cambridge, and Master of the Temple.

— 17, at his house in Guilford Street, the Rev. WILLIAM TOOKE, F. R. S.

Death of Professor Young.

(Extract of a letter.)

Glasgow, Nov. 19, 1820.

I take up my pen to inform you of an awful dispensation of Providence which has just involved us in astonishment and dismay. Death has struck one of the greatest ornaments of our College. Professor Young is no more. He died yesterday afternoon at 4 o'clock, while taking a warm bath at the George inn. The cause of his death is not yet known. Mr. Jeffray, the Professor of Anatomy, thinks that it is something connected with the heart. From the posture in which he was found, it is thought that he died in a moment. I saw him in the 'Trongate about a quarter before four; he was possessed of all his usual firmness and vigour, and the Lectures which he delivered during the week, were, if any ways altered, rather more animated than before. It is rather a strange thing, but in the Junior Greek Class yesterday morning, he was talking very much of the fear of death, though that subject was perfectly irrelevant to the lecture. He said, we all have a fear of death; we do not like the word *death*, and we are glad to pass it over by availing ourselves of the word dissolution. Several quotations which he made in illustration of his lecture, were likewise on the melancholy topic of death. In defending Homer from the

charge of repetition for the sake of rhyme, he said that we find repetitions in every author, especially in the Holy Scriptures, as, "Thou shalt die, and thou shalt not live."

The family is in the greatest grief; Mrs. Young is quite inconsolable. Charles Young, the son, who is to be his successor to the Greek chair, is in a very bad state of health, and it is very doubtful whether his strength will be equal to the arduous duties of a Greek teacher.

These are all the particulars I have hitherto been able to collect, and I shall leave the melancholy subject with recording my deep-felt admiration of Mr. Young as a Greek scholar.

Lately, at *Bath*, FLETCHER PARIS, Esq. He has bequeathed £40,000 and a field, for the purpose of erecting thirty cottages, for the residence (with endowments) of the widows or daughters of ten poor clergymen, of ten reduced professional men, and of ten decayed merchants.

Lately, in London, the Rev. S. LYON, for many years Hebrew teacher to the Universities of Oxford and Cambridge and Eton College.

Nov. 13, at his Marine Retreat, at *Felpham, Sussex*, WM. HAYLEY, Esq., in the 76th year of his age.

Since this melancholy sheet was put together, we have received an account of the sudden death of our highly-esteemed correspondent and valued friend, the Rev. T. HOWE, of Bridport. [Further particulars hereafter.]

Deaths Abroad.

August 1, at *Washington*, in *Pennsylvania*, Mr. THOMAS SPRING, farmer and nurseryman, lately resident in the neighbourhood of Sheffield. He fell a victim to a disorder which had long afflicted him in England. He was journeying towards the Western States, when his life was terminated, and his family left without home, without friends, destitute of his paternal guidance and care.

At *Trieste*, Madame BACCIOCHI, Princess of Piombino, eldest sister of Buonaparte.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Pope's Brief on Education.

[The following is a literal translation of a Brief lately received from the Holy See by the Roman Catholic Prelates of England and Ireland :—The original is in Latin of the customary species, being something between dog-Latin and law-Latin.]

Right Illustrious and Right Reverend Sir,—That forewarning speech of Jesus Christ, our Lord, long since uttered by him, when employing the parable of the husbandman, “who had sown the good seed in his field; but his enemy, while mankind were asleep, came, and made an after-sowing of tares in the midst of the wheat corn,” (Matt. xiii. 24,) appears to be realizing in our days, particularly in Ireland, to the grievous loss and wrong of the Catholic weal.

For information has reached this sacred congregation, that schools of a Bible Society have been set up in almost every part of Ireland; upholden with the resources and by the patronage of the higher Anti-Catholic gentry; and that, in those schools, under the artificial complexion of charity, the untutored youth of either sex, especially those of the peasantry, and of the indigent class, allured by the cajolement, nay, by affectionate petty presents from the teachers, come to be tainted with the deadly poison of perverse doctrines. It is further stated, that the teachers in those schools, lately described, are Methodists, who make use of Bibles rendered into English by that Bible Society, and pregnant with errors; those teaching having in view the sole object of seducing the youthful population, and eradicating from their hearts and affections the truths of the orthodox faith.

Considering these things to be certain, your Lordship is already aware, that great solicitude, application and vigilance, are to be demanded of the shepherds, in sedulously guarding their flocks from the ambuscade of wolves, who come in sheep's clothing. If the shepherds will slumber during the while, quickly will the inimical man steal in, and sow his noxious seed; quickly will the aftergrowth of tares shew itself, and overlay the wheat corn.

Wherefore, it is indispensably requisite to make every possible effort, in order to recal the useful sort from the pernicious schools; and to admonish the parents, that they are not, by any means, to suffer their offspring to be led into error. However, for avoiding the snares of the adversaries, nothing appears more fitting than the setting up of Catholic schools, wherein to educate the poor and the peasantry, in a course of moral instruction and reputable learning. Perhaps it may be said, that a fund cannot be provided. As to this point, you will have naturally gained a lesson from those very seceders from the right faith: for, as we are told, they ask individually, from the people at large, a penny subscription by the week, for the support of those mentioned schools. What should hinder the Catholics from doing likewise?

Wherefore we exhort, and, by the tender sympathies of Jesus Christ, our Lord, we conjure you, my Lord, to guard with diligence your flock, in that best manner which your discretion may suggest, from such persons as insidiously are introducing themselves into the sheepfold of Christ, with the design of carrying away from him the incautious sheep; and to exert yourself most carefully, (recollecting the prophecy of Peter, the Apostle, who delivered of old in these words, “and amongst you shall there be lying teachers, who shall bring in sects of perdition,”) to prevent the corrupting by those men of the Catholic youth. This object I hope you will easily attain by instituting within your diocese Catholic schools. And, in the well-founded hope that in this most important matter your Lordship will exert all your force and resoluteness to prevent the sound wheat from being choked by the tares, I beg of the Holy Divine Majesty to be your protector and safeguard for very many years.

Your Lordship's, in all brotherly affection,

JULIUS MARIA CARDINAL DED-
LA SOMAGLIA, Proprefect,

C. M. PEDICINI, Secretary.

*From the Palace of the Propaganda Fide.
Rome, 14th August, 1820.*

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Somersetshire and Dorsetshire Half-yearly Association of Ministers.

ON Tuesday, October 3, was held at Ilminster, the Fifth Meeting of the *Half-yearly Association* of ministers and friends residing in part of *Somersetshire* and *Dorsetshire*, who are united in the important principle, that God the Father is alone the object of worship. Dr. Southwood Smith, of Yeovil, and the Rev. Dr. Davies, of Taunton, conducted the devotional parts of the service, and the Rev. Mr. Lewis, of Dorchester, delivered an interesting and judicious discourse from 1 Cor. i. 13. Ministers and friends were present from Yeovil, Crewkerne, Dorchester, Bridport and Taunton. Several new members were added to the Society, and the friends had the satisfaction of perceiving that the congregation at Ilminster, so long destitute of a resident minister, has now formed a happy, and, it is hoped, permanent connexion with the Rev. Mr. Bowen, late of Walsall, whose services are much approved, who has already succeeded in establishing a Fellowship Fund, and who is zealously and judiciously exerting himself to make an endowed Sunday School belonging to the congregation, not only subservient to the religious education of the pupils themselves, but to the improvement of the young people generally, by causing them to assist in conducting the plan of instruction.

Law Proceedings.

[From the Newspapers.]

COURT OF KING'S BENCH, Oct. 23.

Sittings at Guildhall before Mr. Justice Best and a Special Jury.

THE Court was crowded at an early hour this morning, in consequence of the expected trial of Mrs. Carlile for uttering certain blasphemous publications. This trial, however, was preceded by that of Davison, who was indicted for a similar offence.

The King v. Davison.

The indictment was opened by Mr. Marriott, who said, that it was preferred against Thomas Davison, for uttering certain publications in contempt of the Holy Scriptures and the Christian religion.

Mr. GURNEY stated the case for the prosecution. It had been commenced, he said, by the Society for the Suppression of Vice, who deemed it to be their duty to bring one of the most profane, impious and abominable libels against Christianity before a Jury, to decide whether or not such open attacks upon their common faith, the source of their happiness here, and of their hopes hereafter, were any longer to be tolerated. For a long series of years this Society did not think it necessary to enforce the law upon this subject; as long as these writings were disseminated with caution and secresy, they did not consider that their situation, as the guardians of public morals, called for this description of interference. But of late, Infidelity had arrayed itself in so ostentatious a garb, had so openly displayed its banners, that it had become a question whether the law or the offender was to submit. The defendant carried on business in Duke Street, West Smithfield, and, as if a sort of successor to that man who had been convicted there twelve months ago, took up the trade and occupation of a vender of these and similar publications. With two of these publications they were then concerned, namely, *The Republican* and *The Deist's Magazine*. Of the former of these, if he was to believe the title, the person then convicted was the printer, and the defendant the publisher, and to Mr. Davison himself appertained the distinction of printing and publishing the latter. The Society sent persons to the shop of this defendant who procured copies of these publications, and they were now both included in one indictment, of which the defendant had no reason to complain, since he was saved some expense by this course of proceeding. The first of these publications to which he should call their attention was *The Republican*, and though every page of the sixteen which it contained was filled with either blasphemy to God, or libelling some of the most illustrious characters of the country, he should not wade through its filthy contents, but bring at once before the consideration of the Jury that part of it which was charged in this indictment.—[The Learned Counsel here read an extract from a letter addressed by a person who signed himself "Smith" to Carlile, treating of the lasting benefits that he had conferred upon society by his publications, and of Christianity, too, in language with which we shall not defile the

columns of this paper.]—Was this (continued Mr. Gurney) fair, free, and manly discussion, was it argument or reasoning, was it not rather vulgar scoffing and scurrilous abuse? Whether it originated in gross ignorance or in knowledge perverted mattered nothing; but when the defendant held such language, as, that Christianity was calculated to degrade and to debase mankind, he was answered by those who knew what the state of the Heathen world was before its introduction, what savage acts were then practised, what deeds of atrocity were then committed, and they would beg of him to compare with these times the state of Christendom at the present day. Or he could be answered by those who knowing nothing of ancient history, were yet acquainted with the condition of those countries from which the light of the Gospel was still concealed. The horrors of the Jaggernaut, and the dreadful superstitions that prevail in those countries, must convince every man whose mind was not imbruted, that Christianity was for every purpose, here and hereafter, man's best and surest guide and protection. The other publication, which was printed and published by the defendant himself, was entitled *The Deist's Magazine*, which commenced, it appeared, in the month of March of the present year, and which was prefaced by an address to the reader, which was not included in the indictment, but it proceeds reviling and abusing Christianity, and endeavouring by every gross and vulgar insinuation to bring it into direct contempt.

Here Mr. Gurney was interrupted by the defendant, who, addressing his Lordship, observed, that a Gentleman who sat immediately behind him had remarked, that he hoped he (the defendant) would get two or three years' imprisonment.

Mr. Justice BEST.—I perceive the Gentleman to whom you allude, and I am persuaded that you are mistaken. No Gentleman in Court feels more for the unfortunate situation in which you are now placed than that Gentleman.

A person who appeared to assist the defendant in the management of his case then observed that he had heard the observation.

Mr. Justice BEST.—I am quite convinced, that, to say the least of it, you are mistaken. If, however, any remarks have been made, I request that they may not again be repeated.

Mr. GURNEY proceeded. He was at a loss to conceive how such a remark, whispered, as it had been, if it were ever uttered, could prejudice the minds of the Jury; and in his opinion the wiser course would have been to have suffered it to

pass in silence. He perceived that the defendant attended there to plead his own cause. What he could have to say in defence of those passages which he had read to them, it was indeed difficult to discover; but the usual topics which were selected in these cases were, the right of free discussion, the liberty of the press, the value of private judgment, and others of a similar nature; and no man living appreciated them more highly than himself. But we had the right to write and print good; had we therefore the right to vilify all that was sacred, and to treat as ribaldry all those subjects that were held by those who believed in them as man's dearest possessions, upon which alone he rested his hopes of a futurity? Was it to be tolerated that a man should defame and vilify the country in which he lived, and reprobate those who administered its government? Such was not the liberty of the press. Was it to be tolerated that he should go on and hold up religion itself as idle or worse than useless, as calculated to degrade and debase mankind? No; by their verdict that day they would vindicate the press from its most dangerous enemies, from those who would substitute licentiousness for liberty. He would leave the case to their consideration, fully assured that by their verdict they would, as far as in them lay, preserve the religion of their country from the desolating progress of infidelity and irreligion.

Andrew Thomas Frailey.—A pamphlet was handed to him, which he said was the 9th number of *The Republican*. He bought it on the 4th of February last, at Davison's, and paid two-pence for it. Davison lived then in Duke Street, West Smithfield. He made a mark on the book, by which he knows it.

In his cross-examination by the defendant, he said that he went there by the desire of Mr. Pritchard; he had a regular employment.

The pamphlet was then given in, and the part charged as libel was read by the Clerk of the Court.

John Branscomb purchased a publication he held in his hand, entitled *The Deist's Magazine*, on the 1st of April last, at Davison's, 10, Duke Street, West Smithfield, and he paid sixpence for it.

In his cross-examination by Davison, he said that he held a situation in the Hawker's Office; he resided near the City Road; he did not live once in Wellington-place; and he never left any house without first satisfying his landlord.

Mr. Justice BEST told the defendant that he had a right to have the publication compared with the record, and the Judge then requested Mr. Bellamy to compare them.

The libels charged were then read.

Mr. GURNEY.—That is my case, my Lord.

Mr. Justice BEST, addressing the defendant, said, that if he had any observation to offer, the time had arrived when it was competent for him to proceed with his defence.

The defendant accordingly rose, and read from a written paper, the object of which was to shew to the Jury, that considerable talents, united to great legal learning, were enlisted against him. He proceeded in this line of defence for some time, and having made use of a phrase to this effect—"the inflated insignificance of official power"—

The JUDGE said, Sir, I will not suffer that scandalous language to be applied to those in power.

The defendant observed, that he must conduct his defence in his own way.

The JUDGE.—Perhaps, Sir, you conceive that I have only that power which has been lately delegated to me with so much courtesy by your concession, namely, to sit here to preserve order and to record the verdict; but remember that I have not only the power of confining you, but also of punishing you by fine; and I tell you now, that I will fine you as often as you repeat such insolent remarks.

The defendant.—If your dungeon is ready, my Lord, suffer me to give you the key.

The JUDGE.—I fine you twenty pounds for that contempt of Court.

The defendant then proceeded to state the difficulty under which he was placed by his ignorance of what was meant by libel, and also to observe upon the partial course of proceeding adopted by the Society for the Suppression of Vice, who selected their victims from the lower ranks, and allowed those to escape who were of weight and significance by their rank and station in society. He then made some coarse remarks upon Christianity, and was proceeding in that course, when he was interrupted by

The JUDGE.—I cannot sit here and allow the Christian religion to be reviled, and the empire of the laws to be thus wantonly insulted, without attempting at least to vindicate them. I have submitted patiently as long as your insults were confined to myself, but I will not preside here and hear the Christian religion scoffed at. I fine you for this second offence forty pounds.

The defendant said that he would read the whole dialogue.

The JUDGE.—Certainly, if you think it material.

The defendant, after reading the pamphlet in question, *The Deist's Magazine*, proceeded to observe, that the infidelity

of the Nobility and the scepticism of the Bishops was not to be doubted.

The JUDGE—You are stating what you know to be false. The Reverend Bishops are not before the Court, and I should be acting as ungenerously as you are if I suffered such language to be applied to them. I fine you for this insult forty pounds; and remember, no matter what may be the result of the present trial, these fines must be paid. The defendant said, that he was not worth ten pounds in the world; he judged from the arrangement of the libraries of those persons in which he had frequently been; and he there observed the works of Shaftesbury, Bolingbroke and Gibbon. He meant no offence to his Lordship.

The JUDGE.—Your language, Sir, is too contemptible to offend me.

The defendant then proceeded to read some extracts from a published work, and concluded by calling on the Jury to believe that he was actuated in the course of conduct which he had pursued, solely by a love of that truth which, however eclipsed for a season, must ultimately prevail.

Mr. Justice BEST.—No man could be more convinced than he was, of the absolute necessity of preserving a calm and unruffled temper during the discussion of such a question as that which was before them; but if it be necessary for the preservation of that temper to sit there and hear the Christian religion insulted, its precepts directly and openly scoffed at, without preventing the repetition of such a course of proceeding, he confessed that he was altogether unfitted for that situation. But he hoped he should convince the defendant that his conduct would have no weight in the decision of his fate on that occasion. A Judge was placed in a delicate and difficult situation. If he committed the defendant, the Jury might say, and justly, that if the defendant had not been committed, it was possible for him to have addressed something to them that might explain or justify his conduct. And the law, wisely perceiving the difficult situation in which the Judge was placed, armed him with that other power of fining the defendant, who dared to insult the Court by insolent language, or to traduce the Ministers of the Government under which he lived, when that conduct was not in issue before them. The fines, therefore, having had the effect of preventing that deluge of blasphemy with which they were threatened, it was enough to shew the defendant that the Court possessed that power, and to add, that the fines were then remitted. The learned Judge then passed on to the consideration of the question, and having replied to the various topics relied on by

the defendant, concluded by telling the Jury that it was for them to say whether the publication in question was not an attack upon the truth of the Christian religion, whether it was fair argument or scurrilous abuse: if they viewed it in that light they would find the defendant guilty; if it were possible for them to think otherwise, they would give the defendant the benefit of their doubts by an acquittal.

The Jury, without leaving the box, returned a verdict of *Guilty*.

Mr. GURNEY.—My Lord, I move that the defendant be committed.

The JUDGE.—Certainly.

The Judge then told the defendant that he was at liberty to put in bail, himself in £500, and two securities in £100 each, to keep the peace; and if he continued the sale of such publications as those for uttering which he had been just found guilty, the recognizances would be escheated.

The King v. Jane Carlile.

This was an indictment against the defendant for uttering certain blasphemous publications.

Before this case was opened to the Jury, Mr. HILL, who was Counsel for Mrs. Carlile, addressed the Court upon the subject of challenging a Special Juror; the ground, however, appeared to the Court to be insufficient to warrant the challenge.

Mr. GURNEY stated the case, and called

Thomas Vere, who proved that he purchased the publication which he held in his hand, *The Memoirs of Thomas Paine*, on the 28th of January last, at the shop of Mrs. Carlile, and also *The Republican* in the same shop.

Cross-examined by Mr. HILL.—How do you know that the shop was Mrs. Carlile's? I inquired from a young man whom I saw in the shop, who carried on the business? And he told me that it was carried on by Mrs. Carlile.

Mr. HILL.—My Lord, I apprehend this is not evidence.

The JUDGE.—I think it is not.

Mr. GURNEY to Witness.—Have you ever seen Mrs. Carlile herself in the shop? I have, three or four times, I have been served by her.

Mr. HILL.—Was it before or after you bought those books that you saw Mrs. Carlile there? Before.

Wm. March, the Collector of Poor's-rates for the parish of St. Dunstan, proved that the shop was occupied by Mrs. Carlile.

This was Mr. GURNEY's case.

Mr. HILL addressed the Jury on the part of Mrs. Carlile, and entered very

ably into her defence, not attempting to justify the course of argument or attack pursued in those publications, but endeavouring to shew, with great ability, that from the character and formation of a person's mind, what might appear absurd and incredible to one, obtained the implicit credence of another, and citing several of the divines in proof of the position, that Christianity was advanced rather than retarded in its progress by the attacks of Infidelity.

The JUDGE paid a well-merited tribute of approbation to the talents of the gentleman who conducted the defendant's cause, and called upon the Jury, if they believed that the publication in question were sold under her direction, and that they were direct attacks upon the Christian religion, they would find her guilty; if they thought otherwise, they would in such case acquit her of the charge which was preferred against her.

The Jury returned a verdict of *Guilty*, without leaving the box.

FOREIGN.

FRANCE.

Consecration of a Protestant place of Worship in the Collège Royal de Louis-le-Grand, at Paris.

THE Protestants of France had long occasion to lament that their children had no means of obtaining religious instruction in the establishments for public education; and they were fully aware of the painful situation of the Protestant pupils, who were unable to frequent the temples for religious worship, whilst their Catholic companions were attending the service of the chapels belonging to those establishments. The *Lyceum* at Strasbourg was the only institution which, from the time it was founded, possessed a Protestant preacher. The propriety, and even necessity, of allowing a similar privilege to other colleges in which there were Protestant students, was evident: several consistories and pastors—those of Paris in particular—took repeated opportunities of representing this to the competent authorities, by petitions for the establishing of Protestant worship in some of the places of education. The last appeal of this kind was a memorial presented, in 1818, to his Excellency the Minister of the Interior, by one of the pastors belonging to the church of the Augsburg Confession, at Paris. The Consistory supported the memorial by a petition, which they considered the more likely to avail, because the Protestants of Bordeaux had just addressed to the Chamber of Deputies a petition respecting the religious instruction of Protestant pupils in

establishments for public education. The subject of these numerous appeals was discussed under the former ministry, by the Protestant commission, over which the minister himself presided. In consequence of its deliberations, and according to the decision of his Excellency, the Commission of Public Instruction has begun to promote the religious interests of the Protestant pupils, by granting them a chapel in the *Collège Royal, Louis-le-Grand*, at Paris. The consecration of that place was performed on the 27th of July, 1820, by the Pastor, President Marron. All the pastors of the churches in Paris, the members of the Consistories, several of the deacons and assistants belonging to those bodies, were present at the ceremony, as well as the provisor, steward and visitor of the College, and the Protestant pupils, with their relations. Fervent prayers, and an affecting discourse on the words, *I was glad when they said unto me, Let us go into the house of the Lord*, expressed the sentiments which we ought to feel on this occasion towards our Heavenly Father, who is perpetually showering down his blessings upon us, and towards the protecting Government which is daily affording us fresh proofs of its justice.

The assistant Pastor, M. Monod, the younger, has undertaken to give religious instruction, on the Thursday of every week, to the Protestant pupils now in the *Collège, Louis-le-Grand*, and to conduct their worship every Sunday, until the nomination of a Protestant chaplain to perform those functions.

There is no doubt that what has been done for the *Collège, Louis-le-Grand*, will subsequently be done for other colleges; and we trust that Protestant parents will give the preference to institutions in which so beneficial a change has been brought about, when they are selecting a place of education for their children.

Public Meeting of the Consistory of the Reformed Church of Paris, July 16, 1820, at the conclusion of Divine Service in the Temple of the Rue Saint Honoré, for the reception of the Pastor Monod as a Knight of the Legion of Honour.

AFTER calling upon the holy name of the Almighty, M. Marron, the President, spoke as follows:

“My dear Brethren, Members of the Consistory, Elders and Deacons of this Church,

“The occasion is of an interesting nature which brings you together in this

public meeting. In his benevolence and justice, the King has nominated M. Monod, our dear and much-respected colleague, a Knight of the Legion of Honour. It will give you pleasure, Gentlemen, to contemplate in this nomination a fresh proof of the kind protection which his Majesty, faithful to the Charter for which we are indebted to him, grants to the Protestant worship, equally with the worship of the majority of our countrymen; a protection daily proved by such varied benefits, and claiming our liveliest gratitude to Divine Providence. Our highly-esteemed colleague has given us a precious pledge of fraternity, by requesting of the Grand Chancellor of the Legion of Honour, permission to receive his knighthood by our hand; and his Excellency has been pleased to accede to the request.”

Here the Pastor, M. Marron, read what related to the promotion of M. Monod; he administered to him the oath; declared him Knight of the Legion of Honour; presented him with the decoration of the order; gave him the embrace, and thus addressed him:

“HONOUR AND COUNTRY. You read on your insignia the sacramental words, *Honour and Country!* These words do not now become sacred to you: true *Honour* has ever distinguished your character: your *Country*, the idol of every good Frenchman, is also your idol. For her sake, you love the King—the father of his people; for her sake, you love the government created by the laws, and at the head of which Providence has placed him.

“All that appertains to your country, all that is connected with the person of its illustrious head, obtains the homage of your loyal affection, the tribute of your respectful devotion. On one side, behold that revered emblem, the *fleurs de lys*; on the other, the image of the good Henry; of him who, of all the monarchs of France, is preserved most affectionately in the memory of the people; of him whose statue they were so lately ornamenting with garlands of flowers.

“He it was who gave to the Protestants of France their constitutional Charter; that Charter, the revocation of which cost the country so many citizens, so much treasure, so many tears. Would it were possible to exempt his memory from reproach! Yet he atoned for a serious fault by so many excellencies, by so much glory, that, even whilst contemplating his error, we are induced to acquit, or at least to pardon him. GOD SAVE THE KING.”