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Mr. Cogan's Summary of the Evidences of Christianity.

SIR,
IN the year 1796, I printed a *small* pamphlet on the Evidences of Christianity. It was thought of favourably at the time by persons of whose judgment I had a good opinion. I have since been asked, whether it would not be desirable that I should reprint it. To this I should for several reasons object. The *substance* of it, however, will be found in the following observations, which, if they appear to you to be useful, you will not, perhaps, think out of place in your Repository.

The Christian religion has existed for about 1800 years; and previous to this period it did *not* exist. It derives its origin from a person called Jesus Christ, who lived in Judea, and was crucified by Pontius Pilate, the Roman governor. A short time after the death of its founder, it was preached in the Roman empire by a few of his followers, and gained increasing credit and establishment, till at length it attained a decided pre-eminence above the Pagan religion and worship which had prevailed there for many ages, and which it finally overthrew. This conversion of the Pagans to Christianity must be considered as one of the most signal revolutions which ever took place upon earth, and is an event of which every philosophical mind must wish to know the real and proper causes. The only history which appears to account for this singular phenomenon is that of the New Testament; and this history consists of a clear and distinct narrative of facts, which, if admitted, will readily explain this extraordinary revolution. Hence arises a claim which this history lays to our attention, and likewise a strong presumption in its favour; as it must be allowed to stand in a very different predicament from a narrative of facts which will account for no existing phenomenon, and of which no monument, except the historical testimony,

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is extant. This presumption is corroborated by the consideration, that, as far as appears from the evidence of history, it was the credit that was actually given to the facts in question which caused the gradually increasing diffusion and establishment of Christianity.*

Dr. Priestley, in his *Letters to a Philosophical Unbeliever*, (a work truly inestimable,) has the following paragraph: "With respect to *hypotheses*, to explain appearances of any kind, the philosophical Christian considers himself as bound to admit that which (according to the received rules of philosophizing or reasoning) is the most probable; so that the question between him and other philosophers is, whether his hypothesis or theirs will best explain the *known facts*, such as are the present belief of Judaism and Christianity, and also the belief of them in the earliest ages to which they can be traced." With deference to an authority which I so highly respect, I should rather say, that until the New Testament history has been shewn to be unworthy of credit, every hypothesis to explain the origin and progress of Christianity is *unnecessary*, and consequently undeserving of attention.

Let it then be considered by what

* Let us suppose that we knew nothing of the early history of Christianity, but merely understood that it commenced at the time at which its origin is dated, that it gradually subverted the idolatry of the Heathen world, and that wherever it came it carried with it a pure system of morality, and inspired a *confident assurance of a life to come*. Let the Christian Scriptures be put into our hands with proper evidence of their authenticity. Should we not think that we had found the true cause of an extraordinary phenomenon? Or should we think that the volume ought to be rejected because it professed to give the narrative of a divine interposition?

methods, and by what alone, the credit of this history can be subverted. First, by proving the testimony in favour of the facts to be defective and equivocal. Secondly, by shewing the facts themselves to be incredible. Thirdly, by demonstrating, that, if the facts had taken place, different consequences must have followed. Fourthly, by proving that the existence and progress of Christianity are to be attributed to causes altogether independent of the truth of the facts recorded in the history under consideration.

In order to prove the testimony to be false or deficient, it must be shewn that there is not the same reason to believe the genuineness of the books of the New Testament as of other books of equal antiquity, or that the facts which are recorded in them are of such a nature as to exclude certainty of information, or that the historians had no proper opportunity of ascertaining their reality, or that, from certain rules of decision admitted in other cases, there is reason to conclude that the veracity of these historians may justly be called in question. But if it appear that the gospel-history will abide the test of this inquiry, it must be concluded that no objection can be urged against the testimony, *in itself considered*. And let it be remarked, that this testimony, which is now supposed to have borne a fair and strict examination, is strongly corroborated by the original presumption in favour of the facts which has already been stated. And that there should be this concurrence of presumption and testimony in favour of a mere imposture, must be considered as very extraordinary and improbable. Thus allowing, what has never been disproved, that the testimony, in itself considered, is not objectionable, the general evidence in favour of Christianity may be stated as follows: The New-Testament history possesses all the requisite marks of credibility. It contains the narrative of facts, the belief of which prevailed and extended itself in defiance of prejudice and opposition, and finally produced the most signal and important consequences; consequences which are experienced at the present hour.

But in opposition to this historical and presumptive evidence, it may be

alleged, that the facts recorded in the history under consideration are in themselves so incredible, as to be inadmissible upon testimony which in itself considered appears to be clear and unequivocal. It will be urged, that miracles are in their nature so very extraordinary, as to carry in themselves a refutation of any evidence by which they may appear to be attended. In reply to this objection, it is to be remarked, that a revelation is in itself a deviation from the order of nature, or, in other words, a miracle, and that it must be confirmed by other miracles in order to establish its truth. The question, then, respecting the credibility of the facts recorded in the gospel-history, resolves itself into the previous question; Is it credible that God should communicate his will to mankind in an extraordinary and supernatural manner? Now, let it be considered on what grounds (I mean on the principles of Theism) it is possible to affirm the *incredibility* of such an interposition; and these must be the three that follow: that such an interposition is contrary to experience; to the Divine perfections as discoverable by the light of nature; or, to the conduct of the Divine government which acts not by special interposition, but by general laws. To say that a divine revelation is contrary to experience, unless *general* experience be intended, is evidently to beg the question; and to maintain that it contradicts the attributes of the Deity, is to affirm much more than it would be possible to prove. And though God has appointed general laws for the government of his creatures, it by no means admits of demonstration that he will never interfere in an extraordinary manner to effect purposes which could not be so well accomplished by the operation of general appointments. Thus, instead of its being affirmed that miracles, or a divine revelation, are *incredible*, it ought rather to be said, that, judging from general experience and what we know of the Divine conduct, they are attended with that kind of improbability which it requires clear and unequivocal testimony to counterbalance. To pronounce them *incredible* is simply to affirm, what can never be proved, that the Author of nature had from the first determined never to effect a

deviation from the general course of nature. With respect, then, to the *improbability* of miracles, it may be observed, that it is an improbability of which we are incompetent judges, and which may, therefore, be surmounted by a certain force of testimony. And we find, in fact, that the highest degree of supposed improbability, arising merely from a want of experience, is perpetually overcome by such evidence as is supposed to possess the proper recommendations to enforce belief. And it is further to be observed, that an improbability arising from the want of analogy, may be more or less credible according to the magnitude of the phenomena which are to be explained by the admission of it. A miracle which, if believed, accounts for no existing phenomenon, and a miracle, or set of miracles, which will explain a great and important effect for which a sufficient cause is wanting, must be allowed to be very differently circumstanced in point of credibility; and it might be added, that a less degree of positive testimony will suffice to confirm the latter than what would be necessary to establish the former. Let me now ask, whether what appears to be an authentic record of miracles may not be admitted as containing the cause of a most extraordinary phenomenon, of which history offers no other explanation? As a further presumption in favour of miracles, it may be observed, that there are only two religions existing upon earth which profess to be established on miracles that were public and notorious; namely, the Jewish and the Christian; and there appertain to both these religions circumstances which are best explained upon the supposition that they are really divine. The Jews, it is acknowledged, were inferior to other nations in every species of polite literature and in general science. And yet, though surrounded by idolaters, they maintained, as a community, the Unity of God; and entertained more exalted views of the Divine perfections than even the wisest philosophers of the most polished nations. The Christian religion is confessedly the most pure and philosophical that ever appeared upon earth; containing principles most highly beneficial to the general interests of mankind, and presenting a standard

of morality to which no objection can be made. And it may safely be observed, that these extraordinary facts are best accounted for by admitting the miracles of the Old and New Testament, and that they are striking confirmations of their truth. But before I quit the subject of miracles, I ought to notice the objection of Mr. Hume, that *no testimony can justify the belief of a miracle, since the falsehood of human testimony can never be more miraculous than the truth of the fact which it professes to establish.* But the fallacy of this objection will be apparent if we consider that the falsehood of testimony in certain circumstances would be *impossible, without a violation of the order of nature.* But such a violation of this order, a violation which could be referred to no cause, and could answer no beneficial end, would be far more inexplicable, and therefore far more incredible than a set of miracles which are expressly attributed to God as their author, and from which a great and important effect has followed.

E. COGAN.

[To be concluded in the next Number.]

Lewes,

SIR, *December 5, 1820.*

THE biography of the great, the wise and good, has been uniformly received by every class of readers with lively interest and avidity; and, if the value of any additional testimony to the worth of departed excellence may be estimated by the veneration which that excellence has justly excited, the following private one in favour of the piety and resignation of the great and good Dr. Franklin will, I presume, be not unacceptable to the perusers of your valuable Miscellany.

J. JOHNSTON.

"To Mr. Viny, Blackfriars' Road.

"Philadelphia, May 5, 1790.

MY DEAR SIR,

"Though I am almost exhausted with writing letters, I will not let this opportunity pass without one for my friends at Blackfriars.

"As bad news flies swift, if it is important, I suppose my letter will not be the first information you will have of Dr. Franklin's death. Yes, we have lost that valued, that venerable, kind friend, whose knowledge enlightened our minds,

and whose philanthropy warmed our hearts. But we have the consolation to think, that if a life well spent in acts of universal benevolence to mankind, a grateful acknowledgment of Divine favour, a patient submission under severe chastisement, and an humble trust in Almighty mercy, can insure the happiness of a future state, our present loss is his gain. I was the faithful witness of the closing scene, which he sustained with that calm fortitude which characterized him through life. No repining, no peevish expression ever escaped him, during a confinement of two years, in which, I believe, if every moment of ease could be added together, the sum would not amount to two whole months. When the pain was not too violent to be amused, he employed himself with his books, his pen, or in conversation with his friend; and upon every occasion displayed the clearness of his intellects and the cheerfulness of his temper. Even when the intervals from pain were so short that his words were frequently interrupted, I have known him hold a discourse in a sublime strain of piety. I say this to you because I know it will give you pleasure; for what but piety, which includes charity, can we carry into a future state of happiness? 'Whether there be tongues, they shall fail, whether there be knowledge, it shall vanish away;' but love to God and to his creatures, which is cer-

tainly what the apostle meant by charity, 'never faileth.'

"I never shall forget one day that I passed with our friend last summer. I found him in bed in great agony, but when that agony abated a little, I asked if I should read to him; he said, Yes; and the first book I met with was Johnson's *Lives of the Poets*. I read the life of Watts, who was a favourite author with Dr. F.; and, instead of lulling him to sleep, it roused him to a display of the powers of his memory and his reason; he repeated several of Watts's Lyric Poems, and descanted upon their sublimity in a strain worthy of them and of their pious author. It is natural for us to wish that an attention to some ceremonies had accompanied that religion of the heart which I am convinced Dr. F. always possessed; but let us who feel the benefit of them continue to practise them, without thinking lightly of that piety which could support pain without a murmur, and meet death without terror.

"I will not apologize for filling my paper with this subject, I could not find one more interesting. The public transactions of his life, and the honours paid to his memory, you will hear by other means.

* * * * *

"MARY HEWSON."

"Old Things" in Spain.

THINGS go on most calamitously in Spain, Mr. Editor! My heart sickens when I think of the horrid devastations which have been committed by those "radical rascals"—those "sour, unsparing jacobins," the Spanish Cortes. What "beautiful specimens" of the *fervent* piety of their ancestors scattered to the wind! What bellas reliquias! What exquisite fragments of devotion! I have been gathering a few together out of the wreck. For Christian charity's sake help me to preserve them. Some of the episcopal gems, especially, are of the purest water—rather rubies than diamonds truly—but perfect in their way. However, I shall not waste my treasures on you till I ascertain that you duly appreciate them. Ad rem.

QU. REV.

Scraps of a Pastoral Letter published in 1816, entitled,

Remedio fumigatorio, igneo, fulminante estrémo (estrémo de ordenada caridad) que el Obispo de Santander movido por reales ordenes copiadas en el escrito procuraba á los que pueden hallarse en su obispado, (en confianza de la electrica Cristiana fraternidad difundida por todos los otros obispados del reino,) á los que hay en España enfermos, pestíferos, moribundos, víctimas de la infernal filosofía, volteri-napoleonina.

A fumigating remedy, an igneous, detonating extreme (the extreme of well-ordered charity) which the Bishop of Santander, in consequence of the royal orders herein referred to, directs to all the inhabitants of his diocese, (confiding in the electrical Christian fraternity spread over all the other bishoprics of the kingdom,) to those in Spain who may be diseased, infected with the plague, moribund, victims of the infernal, volteri-napoleonic philosophy.

Does not that make a pretty introitus, Mr. Editor? Now for a specimen of the gentle spirit with which our Christian overseer addresses the wandering sheep of his flock:

Hasta quando negros mas que oscuros, Catilinas Españoles, hasta quando viles, infames, soeces, escarabajos del infierno, diablos mas que endiablados, concives contrerraneos nuestros; hasta quando abusareis de nuestro sufrimento?

Ye who are rather *black* than *obscure*, ye Spanish Catalines,—ye vile, ye infamous, ye dirty ones, ye beetles of hell, ye devils rather than devilized, engendered in our native soil—how long, how long will ye abuse our forbearance?

This is a "forbearance" truly edifying, Mr. Editor.

Rogamos á los señores maestros de primeras y segundas letras ó á los de leer, escribir y latinidad, asimismo á los padres de familia si la tienen menuda niños y niñas que quando no lean *de verbo ad verbum* ó del principio al fin esta nuestra pastoral ante sus discipulos y familiares, por lo menos los instruyan sucintamente en su sustantia y les exhorten á que andando por los caminos aunque sean despoblados y estando en sus trabajos entonen como Dios les diere á entender siquiera los remates de las clausulas maldicientes que aqui irán escritas y sino estas no sé si coplas ó prosas, porque serian lo que salga y son estas cosas tres:

And we require all schoolmasters of the first and second classes, and those who teach reading, writing and Latin, and all fathers of young families, whether boys or girls, that if they do not read to their scholars and to their household this our pastoral epistle *de verbo ad verbum*, or from the beginning to the end, that at least they instruct them succinctly in its contents and substance; and exhort them, that when they walk out, even in unpeopled roads, and while engaged in their daily labours, that they accustom themselves to utter what God shall give them to understand of the following dam-natory verses, at all events the concluding clauses—I hardly know whether to call them couplets or prose; but they are three, as here written—p. 47:

1ª. A todo aquel que persiga
Nuestra santa religion
Maldigale Dios maldiga
Y hasta que así se consiga
Su completa conversion
Pena le dé Dios fatiga
Maldicion tras maldicion. Amen.

This shall be each creature's meed
Who attacks our holy creed,
Be he curs'd and curs'd again,
Curs'd with sorrow, curs'd with pain,
Till converted let God's curse
Still pursue him, worse and worse,
Let his doom be this. Amen.

2ª. Los que muerto ó tal quieran
A nuestro rey buen Señor,
No en pecado tanto mueran
Pero vivan en dolor:
Y para que luego, luego
Se muden sus corazones
Fuego en ellos fuego, fuego,
Maldiciones, maldiciones. Amen.

Those who ever dare to pray
For our good King's dying day,
May they not in misery *die*—
May they *live* in agony!
Victims of eternal ire—
Purging flames their breasts to fill,
Flames of fire, of fire, of fire—
Curses, curses, curses still. Amen.

3ª. Y si alguno cacarea
Conviene ser nuestra España
Republica; porque vea
Cuanto la ambicion engaña
No de su casa amo sea;
Y en ella todos mandones
A su antojo sin concierto
Lo tengan aun sin calzones
De miseria bien cubierto
Cubierto de maldiciones
Ainsi soit-il, esto es, Amen.

And should any dare maintain
A Republic's fit for Spain,
Let him know how sweet a bliss
Unrestrain'd ambition is,
And be driven from his home—
Be it then his destin'd doom
Others ruling there to see—
All expos'd and naked he!
Not a single rag to cover him,
Nought but maledictions over him.
Ainsi soit! That means *amen*!

This is enough for once, according to the advice of the Castilian proverb: Os dexaré con miel en los labios.

SIR,

IT was with feelings of pleasant accord that I read in your Number for July last, (XV. 414,) a communication from one of your correspondents, on the "Lawfulness of War amongst Christians;" but it is with regret I have to observe, that hitherto no further attention has been given to a consideration of such high import.

Conceiving that the subject speaks forcibly for itself, without now going at large into the merits of the case, I would step forward to second the truly Christian call of your praise-worthy correspondent, by another earnest recommendation of the topic to the several distinguished contributors to your valuable Miscellany; and I am also quite of opinion, that while theological questions are entitled to a marked preference in your pages, "there are other auxiliary subjects highly promotive of truth and righteousness," which it is very desirable to see more attended to.

Mere civilization would naturally train the heart of man to the reception of the beneficent principle of Peace; but when we have to consider ourselves in our character of Christians, when, with regard to this object, we must look to the example and unceasing solicitude of our heavenly Master, THE PRINCE OF PEACE, the consideration becomes all-important, and falls upon the mind with irresistible force. But not to urge it upon our attention as an incumbent duty, I am persuaded that whoever will give the subject due reflection, he will not fail to perceive that the extinction of War must be accompanied with incalculable benefits to the general happiness of mankind; he will perceive that such a train of blessings will assuredly attend the career of Peace, as cannot fail to animate him to a zealous co-operation with the Peace-Societies, now so nobly exerting themselves in this great cause; indeed, it would seem that some such plan must necessarily antecede the period when *the calf, and the young lion, and the fatling shall lie down together*; and should it please God to spare my life yet a few years, I do ardently anticipate the satisfaction of learning that the worshipers of the one true God have very generally ranged themselves under the standard of these truly Christian bands.

I cannot conclude this my sincere address to your readers, without recording a tribute of the unfeigned gratitude and reverence I entertain towards the man who first promulgated this heaven-born scheme. In presenting it, my imagination would picture him a tutelary genius tendering a scroll to the disciples of Christianity superscribed PEACE, and with a look full of benevolence calling upon them to renew this bright pledge of their faith. May every Unitarian hasten to enrol his name upon this bond of love and Christian perfection.

A FRIEND TO THE PEACE-SOCIETIES.

SIR,

ONE of the most powerful arguments which prove the divine mission of Christ, is the manner in which he met his death. He shews near the commencement of his ministry that he was to suffer, and he submitted to his fate, after having foretold every circumstance which attended his departure, and resolutely expressed his determination to obey the will of his heavenly Father. By his firm and enlightened conduct in this respect, he evinced his unshaken conviction in the truth of the great doctrine which he came to promulgate, the resurrection of the dead to a new and better life, and illustrated the necessity on the part of others who believed in him, to follow his example in a course of suffering. The declaration of Jesus that he was to be crucified, his going up to Jerusalem the last time for that purpose, and his unshaken adherence to that resolution, in spite of every earthly consideration, afforded evidence for the truth of his claims which Lucian of Samosata did not fairly know how to remove. He had, therefore, recourse to an artifice which is not to be paralleled in the annals of human baseness. He knew that the inference in favour of Christianity would fall to the ground, if a person could be produced who pursued a similar conduct from ambition, the love of distinction and vain-glory: he, therefore, copies all the leading features which distinguished the death of our Lord, and ascribes them to Peregrinus, thus artfully drawing his readers to conclude, that the base motives which actuated the latter were sufficient to account for the be-

haviour of the former, however extraordinary it might appear. In my *Remarks on the Truth of the Christian Religion*, I have given a brief analysis of this Treatise of Lucian, to which I must refer the reader. It is necessary, however, to produce one or two passages in order to establish the truth of the view which I have of it. The author thus opens the piece: "The wretched Peregrinus or Proteus (for so he always chooses to style himself) has at length met the fate of his namesake in Homer: for after taking a thousand shapes, he is at last turned into fire: such was his insatiable thirst after glory. Yes, my friend, this first and greatest of men is reduced to a cinder, following the example of Empedocles, with this difference only, that he seemed willing to conceal himself from the eyes of men, when he threw himself into the flames, while our most noble hero chose the most public festival, built a magnificent funeral pile, and leaped in before innumerable witnesses, after having harangued the Grecians, and acquainting them with his intentions some days before the ceremony." On this topic the writer enlarges in sections 21, 22: "Peregrinus gave out among the Grecians that he should burn himself in a very short time. For this purpose he began immediately to dig the ditch, bring the wood, and prepare every thing with wonderful fortitude and magnanimity. But true bravery, in my opinion, is shewn by patiently waiting for death, and not flying from life; or, if he must die, why not depart by some other means, so many thousands as there were, and not by fire, and with all that tragical preparation? If he was so fond of flame, as being more after the manner of Hercules, why could not he have chosen some secret woody mountain, where he might have gone and burnt himself in silence alone, or accompanied only by his Theaganes, by way of a faithful Philoctetes? But he must needs do it at the Olympic games, and in a full assembly roasting himself, as it were, on the stage; not but it is a death, by Hercules, he long since deserved, if parricides and atheists are worthy of it. In this respect he was rather late; he should have been roasted long ago in Phalaris's bull, and not have perished in a moment: for I have often heard this is the shortest

way of dying, as it is only opening the mouth, catching the flame, and expiring immediately; but he has fallen on this expedient, I suppose, because it is grand and magnificent for a man to be burned on a sacred ground, where no corpse can be buried. You all, no doubt, remember him who wanted to be immortal, and could find no other way of becoming so, but by setting fire to the Temple of Diana at Ephesus. This man, such is his love of glory, is ambitious of the same fate."

Now I propose briefly to shew, that this and the rest is but a mock account of the death of Jesus, and that it is applied to Peregrinus as a set-off; and that not a syllable of it has ever been realized in the life of that impostor. There are two arguments which prove the truth of this assertion, and they carry the force of demonstration; for no man, whether in his senses or out of his senses, ever put himself to death in the manner, and from the motives, which Lucian here ascribes to Peregrinus. The narrative is negated by the known laws of the moral world: nothing parallel is to be found in the history of man; and Lucian himself is obliged to refer for illustration to the death of Hercules and Empedocles, the former of which is known to be fabulous, the other to be false, in fact. The other argument is, that the person which Lucian principally has in view under the name of Peregrinus, and whom it is his object to wound, is Jesus Christ; and all the facts which he imputes to the impostor, are copied, distorted indeed, and disguised, from the New Testament. Thus the description he gives of Peregrinus, is, in its leading points, a description characteristic of Christ; and if we substitute the fire and Olympia for the cross and Calvary, the death of Jesus and the death of Peregrinus are precisely the same. Jesus foretold his death, went up to Jerusalem, he died during a festival, when Jews and others, to an immense multitude, were there collected. The death and resurrection of Christ were predicted by the Prophets; the death of Peregrinus and his re-appearance are predicted by the Sibyl. "Going," says Lucian, "some time after this into the assembly, I met a grey-haired old man, whom by his beard and grave appearance one would have taken for a creditable witness,

and who told us how he had seen him after he was burned, in a white garment, crowned with olive, and walking about." § 40.

The object of Jesus in dying was to save mankind; the object of Peregrinus was of a similar nature. § 23. Jesus after his resurrection commissioned his followers to go and baptize all nations; Peregrinus gave a similar commission after his re-appearance from the fire. "They say he has already written epistles to all the principal cities, and certain covenants, exhortations and laws, which he sent them by ambassadors chosen from among his followers, and whom he had dignified with the title of messengers from the dead, or runners to the shades below." § 41. Jesus ascended to heaven, so did Peregrinus. "Wherefore God hath highly exalted him, and given him a name above every other name, that in the name of Jesus every knee should bow, of things in heaven and those on earth, and under the earth; and every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." The oracle of the Sibyl is thus represented as speaking of Peregrinus: "When Proteus, by far the best of the Cynics, after jumping into the flames, and burning himself in the holy place of high Jove, shall ascend to heaven, I command all those who eat the fruits of the earth to worship this night guardian, this greatest of heroes, seated on the same throne with Vulcan and Hercules."

Now, as it appears beyond contradiction, that the history of the death of Peregrinus is but a burlesque of the death of Christ, it follows that no such events as in this treatise are ascribed to that impostor, did ever take place; in other words, the story of Peregrinus burning himself, and the like, was a mere contrivance between that impostor and his colleagues to furnish the enemies of the gospel with a set-off against its founder. Franklin, the translator of Lucian, makes this shrewd remark on Peregrinus disappearing in the flames: "It is not improbable that this arch impostor, for such he undoubtedly was, might after all escape by some secret passage under ground, which he had prepared on the occasion, as we cannot otherwise well account for a scoundrel like Peregrinus carry-

ing the jest so far." Fortunately, Lucian himself has given us an incident which developes the whole imposture. "Jesus," we are told, "when he had cried again with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in twain, from the top to the bottom; and the earth shook, and the rocks rent, and the graves opened, and many bodies of saints, which slept, arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." Matt. xxvii. 50. In ridicule of this account, Lucian writes of Peregrinus, "When the pile was lighted, and Proteus had thrown himself upon it, a great noise was heard, the earth shook, and a vulture was seen to rise out of the flame and fly towards heaven, crying with a loud voice, I have left earth, and go to Olympus." § 39. Now Lucian allows that he himself was the author of this tragic story. We are infinitely obliged to him for the acknowledgment; for we may then conclude with the utmost confidence, that as Lucian was an inventor of one part of the story, he or Peregrinus, or some other worthy coadjutor in the same cause, or all of them together, invented the rest. And thus we are able to trace the whole narrative to its proper source. This is but a brief sketch of the treatise. Those who wish to be fully informed on the subject, should with this clue read the original, and they will become sensible that in all the records of antiquity, nothing is to be met with so calculated to establish and illustrate the truth of the Christian religion as this work of Lucian. My next paper shall be on this subject.

J. JONES.

London, December 22, 1820.

Quali sono e sentimenti de ciascuno sulla pena de Morte? Leggiamoli negli alti d'indegnazione e di disprezzo, con cui ciascuno guarda il carnefice.

BECCARIA.

SIR,

IS it possible that this country can continue to be disgraced by the repetition of such sanguinary exhibitions as have taken place at the Old Bailey since the commencement of the current month? Fourteen human beings (one of them of the softer sex)

deliberately put to death in the course of ten days! Monstrous! And of these fourteen victims, four of them for forgery and the lesser offence of uttering forged notes! What, Mr. Editor, is become of the "Committee appointed to consider of so much of the Criminal Laws as relates to Capital Punishments for Felonies"? I believe they have recommended the substitution of some other penalty in the place of the *ultimum supplicium* in cases of forgery, or at least of the uttering of forged notes. If so, why is it not attended to? If our rulers will persist in hanging up, by the dozen and the score, their fellow-creatures, upon their heads let the blood light. The people have no hand in it; they disclaim such an infernal system; they are no less hostile to the Draconian code, that condemns to an equal punishment the stripling who passes a forged bill for 20s., and the midnight assassin who bathes himself in the blood of his victim, than those great and good men of the past and present century, Beccaria, Montesquieu, Blackstone, Johnson, Goldsmith, Romilly, Mackintosh, Buxton, &c. What can induce those in whose hands rests the dread but unenvied power of life and death, thus pertinaciously to adhere to a practice so revolting to the Creator and the creature, and, as is proved by the multiplicity of examples, ineffectual as a preventive of crime—the great, the sole object of punishment? And why is it inefficacious? Why does it fail of its aim? Let us hear what that able writer and distinguished philanthropist above quoted says on this subject: "In proportion as punishments become more cruel, the human mind, which, like fluids, rises to a level with the surrounding objects, becomes hardened; and, the force of the passions still continuing, after a century of cruel punishments, the *wheel* terrifies no more than formerly did the *prison*."

I shall give no opinion on the subject of crimes accompanied with *violence*, though I am disposed to think that offenders of this sort might be prevented from injuring society in future, be made useful to the state, and even eventually reclaimed, if we were as ready to reform as we are to launch them into eternity; my business is, at present, as well with the *crimen falsi* as with what may be

broadly termed *theft*. That good man and distinguished moralist, Johnson, in the CXIVth Number of the *Rambler*, (a paper which I earnestly recommend to the perusal of those who advocate the cause of justice and humanity, but more particularly to the attentive consideration of such persons as, from an erroneous idea of the necessity of sanguinary inflictions, have hitherto opposed all amendment of our criminal code,) thus speaks of the *confusion* of crime: "The frequency of capital punishments, therefore, rarely hinders the commission of a crime, but naturally and commonly prevents its detection, and is, if we proceed only upon prudential principles, chiefly for that reason to be avoided. *Whatever may be urged by casuists or politicians*, the greater part of mankind, as they can never think that to pick the pocket and to pierce the heart is equally criminal, will scarcely believe that two malefactors so different in guilt can be justly doomed to the same punishment; nor is the necessity of submitting the conscience to human laws so plainly evinced, so clearly stated, or so generally allowed, but that the pious, the tender and the just will always scruple to concur with the community in an act which their private judgment cannot approve." When the Dr. wrote the above, the absurdity, the wickedness of the doctrine of equal penalties for unequal offences, was not so generally admitted, nor had the public sympathy for poor wretches, the victims of a code "the reproach of neighbouring states," been so generally excited as it has of late years. It is not so now. Englishmen, Sir, I repeat, renounce a code that is at once an outrage on their feelings and their judgment; a code that condemns to an equal penalty a Maddon and a Nesbitt. If the arguments of those celebrated philosophers and philanthropists before mentioned, and others on this side of the question, are unsound; if either their premises are false or their deductions erroneous, let them be refuted, let the "Mighty Mother" in Threadneedle Street, and her mammon-worshiping children, sit down and subvert the reasoning of their opponents, which, indeed, they must do by arguments *à priori*, since they cannot appeal to *experience*, in favour

of their view of the question, by shewing the inefficacy of a milder legislation, and a more humane administration of the law in this country; and the universal practice on the continents of Europe and America, loudly, *practically* refutes their odious system. We have two hundred and twenty-three offences capital by Act of Parliament. There is one statute, passed within a century, which contains *seventeen* capital felonies, one of which is for maliciously shooting at a man, and another for destroying a rabbit in a warren! What can be the cause of this? Are we worse than our neighbours? Will nothing but "breaking into the bloody house of life," restrain Englishmen from invading the property of others? Is blood the only cement to hold us together in the social state? What is the cause of this moral degradation? For moral degradation of the lowest degree is imputed by these "strict statutes and most biting laws:" and if these be necessary to our well-being in society, all our vaunted superiority in morals over other nations is either gross cant or lamentable delusion. One of these two things must be; either our laws are the *cause* of our manners, or our manners the *effect* of our laws; if the *former*, then are we, if vice and happiness be incompatible, "of all men most miserable;" if the *latter*, then the sooner we set about the reformation of our penal code the better. But if this reasoning be disputed, at least it must be admitted, that if bad legislation does not create all the evil of our corrupt morals, it contributes to increase and promote it; vicious habits and sanguinary laws mutually acting upon and producing one another in a sort of *vicious* circle.

I trust it will not be impertinent to offer a word or two on the score of religion to men who are now laudably engaged in building new churches, who are continually inveighing against those who are disseminating blasphemy and infidelity, and whose zeal in the holy cause of piety and virtue, if we may confide in their "mouth honour," is exceeding. As they are Christians, they doubtless believe the Almighty to be the *moral* as well as the natural Governor of the universe, and consequently man to be a responsible being. What is it, then, they do, when they destroy, for the sake of a very small

portion of that which represents the commodities of life, a human being, their fellow-creature, made, as the Scriptures tell us, after God's own image, a little lower than the angels, and born to immortality? Are they, do they think themselves, justified in thus sending to his account one of their own kind, in the bloom of manhood, to await his final doom before that great Being from whom no secrets are hid, at whose hands he must expect, if that indeed *His* mercy were not over all his works, and *His* justice a very different attribute from that so mis-called here below, an irrevocable sentence of condemnation. Good God! I tremble at a thought so horrible. After all, Mr. Editor, notwithstanding the fair exterior of religion held out to us by our governors, I cannot help thinking that there is something at bottom very different from what they would have us believe. There certainly must be a very different feeling *in petto*; they cannot in their hearts have any true faith in that which they profess, but only assume the appearance to avoid scandal. Certain it is, that men who, from some constitutional obtundity of intellect, or from false reasoning, the effect of depraved habits, have been persuaded to doubt that which they *wish* not to credit, would act just in this sort of way, believing the Creator and Preserver of all things to be, as Lucretius taught,

"Wrapt up in self, a God without a thought,
Regardless of our merit or default."

They would (as our *Christian* rulers do) immolate at the altar of lucre as many fellow-beings as suited their interest or policy. What imports it to hang annually three or four score of human creatures, endowed with mere animal existence, and who, when destroyed, will contribute more, by the decomposition of their bodies in the earth, to the service of their surviving brethren, than they ever did during their lives? Such, it appears to me, must be in secret the opinions of those who can thus outrage religion and humanity by persisting, in defiance of every good feeling, in putting to death so many of their own species. Away, then, at once with this mockery of Christianity! Let them be at least consistent; let them talk to us no

more of him who addressed the thief on the cross, who said to the adulteress, "Go, and sin no more." Let them boldly come forward and avow their unbelief. Let them preach *Materialism* as well as practise it. By so doing, they will at least diminish the number of their vices by the abstraction of *hypocrisy*.

PHILADELPHOS.

SIR, December 12, 1820.

I HAVE perused with much interest [Vol. XV. p. 623] the resolutions passed at a meeting of the subscribers to the Fellowship Fund at Liverpool, respecting the re-establishment of an academical institution similar to the one which, a few years ago, existed at Hackney.

That some increased means should be adopted for the purpose of providing a supply of ministers for those congregations which are now vacant, as well as for those whose pastors are far advanced in years, seems to be generally admitted; and, without doubt, it is a subject which should engage the attention of all those individuals, and those associated bodies, who are impressed with a sense of the importance of promoting the spread of those views of Christianity which they believe to be truly evangelical. It is also generally admitted, that the highly respectable college at York cannot be considered as fully providing for the exigencies of the case. That a regular succession of ministers, well versed in biblical criticism and the more abstruse parts of science, and competent to defend the Unitarian faith against the assaults of learned objectors, will be provided by that Institution, is a source of high gratification and confidence. But it is reasonable to suppose, that young men thus educated will be called upon to take the charge of congregations in the large towns, and therefore, in order to provide for the supply of ministers for smaller congregations, the number of which is every year increasing, some additional means should be put into active operation.

While the importance of this subject is generally allowed, there are, in the opinion of many judicious persons, serious objections to the attempt to establish an additional academical institution. Among numerous other obstacles, the expense necessarily at-

tendant upon such establishments is thought to form an insuperable one, particularly when it is considered that the funds required for their support must be derived from contributions casual and irregular, and that consequently a scheme well-digested, and for some time successfully carried on, might be suddenly rendered entirely abortive. There are, however, let us hope, other modes by which the important object may be attained; and I beg to suggest to your readers some hints upon the subject.

As it is evident from the increased zeal which is apparent among Unitarians, and from the establishment of Fellowship Funds, that something considerable may be raised towards the furtherance of this object, I would recommend that young men who are desirous of devoting themselves to the ministry, should be encouraged to do so; and that ministers, duly qualified to direct their studies, should be induced, by adequate remuneration, to undertake that charge; that six or eight students should be placed under the care of one minister; that a committee, consisting partly of ministers and partly of laymen, and residing in some central part of the kingdom, (in and near Birmingham, for instance,) should be appointed to manage the affairs of the institution; to receive and appropriate the funds; to receive and decide upon the applications of preceptors and students, and to arrange the terms to be paid, and the plan of tuition to be adopted, according to the circumstances and qualifications of the respective parties. One advantage to be derived from the adoption of this plan would be, that something might speedily be done, without incurring any serious risk, even if it were not ultimately found to answer. Another is, that as a variety of preceptors would be employed, perhaps greater benefit would result than from an academical institution upon a large scale, where certain notions are apt to prevail on the subjects of doctrine, style and manner, which often produce too great an uniformity among the students. Another is, that by being located in different parts of the kingdom, the young men would have more opportunities afforded for improving themselves in pulpit-exercises, previous to the completion of their studies. Many

other advantages occur to my mind ; but I refrain from enumerating them. I am strongly impressed with the necessity that "*something must be done*;" and have ventured to pen these remarks, only in the hope that it may lead others who may be more competent to form a judgment upon the matter, to give it their serious consideration.

One subject, in conclusion, I would beg to hint at ; namely, that congregations ought deeply and candidly to consider, whether the salaries generally paid are not inadequate to the maintaining of their ministers in that comfort and respectability to which they are entitled by their education and the all-important nature of their services ; and whether a want of due consideration on that head has not done more than any thing else, to lessen the number of those who are willing to devote themselves to the ministry.

I. H.

SIR,

Oct. 30, 1820.

HAVING lately read a Sermon, preached by the Rev. Russell Scott, on the 25th of last May, before the friends of the Unitarian Fund, on the almost worn-out subject of Coercion employed by the Civil Power in defence of Christianity, and observing, that though the preacher does not expressly mention the Inquirer's Four Letters to the Rev. Mr. Fox, he has obviously alluded to them by censuring the application therein made of the case of Elymas, I take the liberty of requesting you to allow the following observations to appear in your valuable Repository, as the easiest and surest way of claiming the attention of those who may have heard or read the Sermon of Mr. Scott, but are not acquainted with the Letters of the Inquirer.

I cannot help concluding that Mr. Scott himself has founded his censure on the report of others, since a person of his discernment and candour could not have *read* that application of the case of Elymas without observing, that it was not the intention of the writer to justify the civil magistrate in using "severe and coercive measures towards those who cannot receive as the truth of God, what may have been ordained or established as such by the govern-

ment under which they live." This would be to sanction the tyranny of the Inquisition, and destroy every thing like liberty of conscience. The Inquirer never dreamed of supporting a principle so repugnant to that *perfect law of liberty*, which ever maintains its own privileges without invading the just rights of others ; he would go yet further, and grant that a mind may be so constituted as to be really incapable of receiving conviction from the evidences of our faith. It is certainly possible to imagine that there may be such a mind, and that it may be endowed with all the virtues which Mr. Fox ascribes to his unbelieving friend in the 34th page of his celebrated Sermon ; but is there any probability that this lover of truth and goodness, this example of "pious feeling, pure and elevated, towards the Author of nature, and philanthropy the most diffusive," will forfeit his "title to high esteem," by acting the part of a seditious citizen, or by openly and scurrilously reviling those institutions which the majority of wise and good men revere as sacred ? Such characters may view with compassion what they consider as the delusions of ignorance or bigotry, but they will doubtless feel, that "though freedom from prejudice is one part of liberality, yet to respect the prejudices of others is a greater." They will state their arguments fairly and dispassionately, and they have a right to do so, but they will not dissolve the ties of moral obligation by scoffing at the doctrines which render those ties binding on the bulk of the people. These are not the Deists with whom the civil magistrate of a Christian country has any pretext for interfering. Such Deists, if such there be, are the friends of social order and moral virtue, and, consequently, the supporters of lawful authority. They may reason with the philosopher in his closet, but they will not corrupt the simple inhabitant of the cottage, or delude the starving manufacturer with impracticable schemes of reform.

Elymas is represented by Mr. Scott as the philosophic friend of Sergius Paulus, and I quite agree with that gentleman in believing that "it was not merely the opposition which Bar-Jesus, as a man of science, made to the apostles that was culpable ; but the peculiar nature of that opposition,

and the views and motives which influenced him in it;”—but I think he is mistaken in asserting that Elymas was punished “for the wilful rejection of the evidence given to the divine mission of Jesus, by the testimony of miracles.” Surely this was a crime by no means *peculiar* to Elymas, neither are we justified in imputing this crime to Elymas, unless Mr. Scott can shew that he had witnessed any miracle before that which deprived him of sight. His guilt was precisely that of some modern infidels. Sergius Paulus *desired to hear the word of God*, and Elymas endeavoured by his sophistry to prevent the natural effect of the apostle’s argument; he sought to *turn away the deputy from the faith*. *Full of all subtilty and all mischief*, as he was, and already possessed of some influence over the mind of his friend, he would probably have succeeded, but for the exercise of Paul’s miraculous power. Any other miracle might have produced the same effect on the candid temper of the deputy; and as it was not the practice of our Saviour or his apostles to *inflict* disorders, though they frequently removed them, we are justified in believing that there are modes of *opposing the progress of Christianity* peculiarly deserving of temporal punishment.

Having shewn that Elymas acted the same part as some unbelievers of later date, I now come to another division of Mr. Scott’s argument, in which he inquires “whether the treatment of Bar-Jesus can, in any respect, be considered as a precedent for us to follow?” And first, I must notice a misconception of the case; I do not know that any one contends for the right of punishing a man on account of his dissent from the religion of the Establishment. The Roman Catholic and the Protestant sectary are allowed the open profession and quiet enjoyment of their peculiar modes of faith and worship; but Christianity, in its most comprehensive sense, including the divine mission of our Lord, and the doctrine of a future state of reward and punishment, “*is part of the common law of the land*.” Our civil institutions, our moral character as a nation, our ideas of social duty, our feelings of self-respect, are all founded upon that standard of right and wrong which is held forth by the religion of

Jesus. Nay, the very Deists themselves, whose sublime virtues have called forth such eloquent panegyric, borrow the noblest of those virtues from the precepts of Him, *who knew what was in man*, though they have not the candour to acknowledge the source of their pure and dignified morality. This being the case, if the blasphemer, the scoffer, the daring violater of the national law, the reviler of the national faith, the misleader of the simple, the abuser of the ignorant, the corrupter of youth, the destroyer of all that is sacred and venerable—if this man be not a proper object of punishment, shew me the offender who deserves it! For the protection of this offender, Mr. Scott would impose an absolute restraint upon the exercise of lawful authority. When they “can produce similar evidence of their being divinely commissioned; when they can act under the same especial authority and under the same divine impulse with the apostle; then, but not till then, let them punish the unbeliever in their creed; then, but not till then, let them adduce the punishment of Bar-Jesus as a sufficient scriptural authority for delivering over the opposer of their religious system into the hands of the civil power.”

We have seen that the preservation of *one* ingenuous mind from the sophistry of an Infidel was deemed by the inspired apostle sufficient to justify an *unwonted* use of his miraculous power; then, shall the Christian magistrate sit with folded arms, and, because he cannot work a miracle, permit the minds of thousands and tens of thousands to be perverted with impunity? Ought he not rather, under the limitations of Christian benevolence, to exercise that power with which he is entrusted in defence of the dearest interests of men? *I beseech you*, says St. Paul, *be ye followers of me*. No, says Mr. Scott, you must not follow Paul’s example, unless you can produce similar evidence of being divinely commissioned. Can he then suppose it possible that an apostle, acting under divine impulse, would perform an action unlawful for Christians in general? Let us also remember that this apostle was Paul—Paul, who on various occasions so carefully distinguished when he spoke by commandment, by permission, or after his

own judgment—Paul, who proposed himself as an example to the church—Paul, who was peculiarly the apostle of the Gentiles, and to whom we therefore naturally look for precedent in the treatment of Unbelievers—this very Paul has left the striking case of Elymas, a case that in after ages was likely to be of frequent recurrence, unguarded by word or hint that his conduct on that memorable occasion was *not* to be imitated by future Christians.

But the force of the preacher's argument cannot be limited to the punishment of Elymas: it is fearful to think of the lengths to which we may be carried, if once we admit the principle he contends for. If we are at liberty to reject the example of a person acting immediately under divine influence in one case, we may do the same in another, and our own partial view of the moral fitness of things will become the rule of our conduct. Another fatal result of this principle I would mention with reverence—it tends to raise a barrier between us and that perfect Example, on whom the Spirit was poured without measure, and to remove it from our imitation.

All that I know of the character of Mr. Scott claims respect, and I believe nothing could be further from his intention than to misrepresent the facts or the doctrines contained in the New Testament; but I am inclined to think, that political or sectarian prejudice, or perhaps a mixture of both, has, in this instance, carried him further than scripture, when fairly interpreted, can warrant. I admire and esteem the candid and conciliating temper in which many passages of his Sermon appear to have been written, and therefore lament that his better judgment did not suppress the invidious remarks contained in pp. 26, 27. They are inconsistent with the excellent lesson deduced from them immediately afterwards.

There is one consideration arising from the differences of opinion in the Christian Church, which merits the attention of all, and especially of those who profess themselves anxious to restore the faith of that church to its pristine purity.—When we reflect how *very few* were the points of faith insisted on by our Saviour and his apostles, and remember the busy inquisitive-

ness of the human mind, the power of association, the influence of parents and teachers, and the varieties of natural temperament, we shall perceive the absolute impossibility of these pristine, essential truths remaining unaltered. The rays of heavenly light must be separated in passing through the prism of human imperfection; let each mind then reflect the colour it is prepared to receive, remembering that the most dissimilar tints proceed from the same source, and melt into each other by imperceptible gradations. The Christianity of England, of France, of Holland, of Germany and of Russia, may, in various particulars, be opposite as the winds of heaven; but all these modes of faith profess to be *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone*. May we not, therefore, rejoice in believing that these different systems will gradually approximate, like the sides of a pyramid, till at length they will be *fitly framed together unto an holy temple in the Lord*? That happy period may yet be far distant, but we know that, from the first promulgation of the Christian faith, *In every nation, he that feareth God and worketh righteousness is accepted with him. There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him; wherefore, let us comfort one another with these words.*

THE INQUIRER.

Original Letter of the late Rev. Robert Robinson's; communicated by Mr. B. Flower.

Dalston,

SIR,

November 30, 1820.

THE following is the major part of a letter written by the late ROBERT ROBINSON to an old acquaintance of mine, who has given me leave to send it to your Repository. The first part relates to some outlines of his *History of Baptism*, but which are now uninteresting. The remainder is, in my opinion, as interesting now, as it was at the time it was first written. It was intended more particularly for the use of *Baptist* societies: how far the remarks may be applicable to those of other denominations, I leave to the consideration of your readers.

BENJ. FLOWER.

Chesterton, Feb. 10, 1789.

"The other part of your letter is extremely difficult to arrange. I have long seen and lamented the condition of our churches in regard to a supply of ministers, but how to remedy it—'there's the rub!' In the primitive churches, no doubt, the brethren who taught followed secular employments; and in the dark ages, I perceive, our pastors kept school, practised physic, agriculture, &c. In the present times, some of the most valuable of our ministers, though not the most noisy, pursue the same track; nor can I think of a greater man than he who teaches the gospel by word one day, and by example the other six. Men edify their neighbours, not by immuring themselves in cells, but by associating with other men, and by exemplifying the life of a Christian.

"As to those we often call *learned ministers*, they are to me the most inipid of all companions; ignorant of what is of the most importance for them to know, and overflowing with the trifles and the gall of the schools. The precise learning of a *Christian minister*, is a critical knowledge of the New Testament; and this kind of literature fills the pulpit with dignity and edification; for a sound critic is the plainest speaker in the world. Now, it is my opinion, if this kind of literature were separated from Pagan learning, the attainment of it would not be so very difficult as is generally supposed, nor may this be confounded with the saucy science that makes a *priest*; but fashionable education for the ministry seems calculated for little else. It strikes me, that the difficulty of forming a plan for remedying our ills doth not lie in our incapacity, but in our obstinate attachment to irrational customs. Our plans are schemes of reformed Popery; but Popery is not reformable; and he who would enter into the kingdom of Jesus must be regenerated, not merely reformed. What is a modern Baptist Church but a Catholic Church reformed? Latin is proper for a Catholic boy, brought up to support the *Latin Church*, to believe *Latin fathers*, to regulate himself by numerous folios of *Latin* and *canon law*; but what is Latin to our poor churches? It is a Sabbath feather to nod in the pulpit, but it is of no use to the flock. Would we then discard Latin? By no means; on condition a youth have money, capacity, time, discretion, and so on.

"The Popish corporation is a worldly establishment of human creeds; but what have we, who hold the *perfection* of scripture, to do with human creeds?

Yet, so infatuated are some of us, we call them *the gospel*. A human creed is a human opinion of the gospel; and who that hath a tea-spoonful of brains, would leave the *snow of Lebanon*, for these polluted puddles? (Jer. xvi. 13, &c.)

"In short, I think it is possible, suppose a youth have genuine piety, to train him up to be an able minister of the New Testament, without the pedantry of the schools, in no great time, and at no great expense. Suppose such a thing accomplished, are our churches prepared to receive such men? I doubt that. I question whether we have liberality of sentiment enough. A modest, sensible man, master of the New Testament, well acquainted with ecclesiastical history, and an ornament by his life to any party, is not the man to our taste. We want a *sacred* man, and this is a plain man like other men. We want an almost *inspired* man; but this man durst not talk so high: he knows no more than the Scriptures teach, and he never utters oracles as inspired men should do, and as apes of inspiration will do. We want a *learned* man. It takes off the shame of the cross to sit under one who can say—'Is the parish priest a *quid nunc*? So am I.' But this man would preach nothing but English; and you might hear him eighteen months, as the Corinthians heard Paul, without knowing he had any pretensions to literature. We want a guardian of the *creed*, a *defender of the faith*, who fills us with prelibations of heaven, such as the glorified saints enjoy, by proving that all men who do not hold our opinions, must sink into everlasting damnation; but this man cares for nobody's opinion, quotes no human authorities, and does nothing but interpret scripture by itself, professing that he hath but one Master, and *Christ* is he!

"My good friend, forgive my rhapsody: I am a little out of temper. A few weeks ago a superannuated minister, a member of our church, addressed a petition to a Baptist Fund for a little relief. Instead of sending the old man money, they sent him a high Calvinistical creed to sign, the first article of which is stark nonsense—"There are in the Unity of the Godhead, three *divine* persons." The imposition of human opinions is tyranny any where, and such tyranny in Baptists is, to the last degree, preposterous. The barbarous *Calvin* is their guide; and on this ground he burnt *Servetus*. I do not mind his vain babble about *faith*. *The voice of his brother's blood crieth to me from the ground!* This is defending the *faith*, which yet is not faith, but belief of human positions! I have written my whole mind to the fundees, for I detest

such mockery. But I trouble you no further.

"May every benediction be with you. I should be very happy to see you here.

"I am, dear Sir,

"Yours affectionately,

"R. ROBINSON."

The Character of Christian, in Bunyan's Pilgrim's Progress.

(By the late Rev. T. Howe.)

SIR,

Bridport.

AMONG the various productions in the English language of a fertile imagination, united with a piously-disposed mind, none has been more generally read and admired than Bunyan's *Pilgrim's Progress*. Many persons distinguished for their taste and literary acquirements, have borne testimony to its ingenuity, and ranked its author for *invention* in the class of Homer and Shakspeare. Granger in his *History of England*, speaking of the writings of John Bunyan, says, "His master-piece is his *Pilgrim's Progress*, one of the most popular, and, I may add, one of the most ingenious books in the English language." Toulmin's *Hist. of the Prot. Dissent.* p. 340. He confines this encomium to the *first* part, to which also the following observations are to be limited. A person of an enlightened and sound judgment cannot fail of discerning many faults in it; he will not, however, be hereby prevented from perceiving its beauties, the ingenuity of the allegory, and the general consistency of language and conduct, which is preserved in the characters introduced. My attention has been lately directed to this book, by the perusal of Dunlop's interesting *History of Fiction*. His critique on this celebrated work, does not convey a very favourable idea of Christian, the hero or leading character of the piece. The charge brought against him is thus exhibited by Mr. Dunlop:

"It was, perhaps, ill-judged in the author to represent Christian as having a wife and family, since whatever be the spiritual lesson intended to be conveyed by his leaving them, one cannot help being impressed with a certain notion of selfishness and hard-heartedness in the hero. 'Now he had not run far from his own house,' says the author, 'but his wife and children per-

ceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on crying life! life! eternal life! So he looked not behind him, but fled towards the middle of the plain.' This does not impress us with a very favourable idea of the disposition of the hero, and, in fact, with the exception of faith and perseverance, he is a mere *negative* character without one good quality to recommend him. There is little or no display of charity, beneficence, or even benevolence, during the whole course of his pilgrimage. The sentiments of Christian are narrow and illiberal, and his struggles and exertions wholly selfish."—*Dunlop's History of Fiction*, III. 66.

On reading these remarks, in order to determine their propriety, I endeavoured to call to my recollection those scenes of his pilgrimage, which in younger life were very familiar to me, and also gave the book another perusal. The result is a thorough conviction that the character of Christian is placed, by this respectable critic, in a lower class than justice requires. The impression unfavourable to the natural affection and tender feelings of Christian, which Mr. Dunlop thinks his quotation tends to produce on the reader, would probably be prevented by perusing the previous account given of his exertions to save his wife and children from supposed impending destruction, and of the harsh and ungenerous treatment he received from them. He addressed them in the tenderest manner, and earnestly remonstrated with them on the urgent necessity of their seeking the means of safety. In vain, however, were all his intreaties. They considered him as seized "with some phrenzy distemper. Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him." This gave occasion to the exercise of his forbearance and compassion. "Wherefore he began to retire himself to his chamber to pray for and pity them." Of this he gives a particular and affecting account in his conversation with Charity, in the stately palace of Beautiful, which I think it proper to quote, as a favourable specimen of the author's mode of writing, and as throwing some light on the character of Christian.

"Then said Charity to Christian, Have you a family? Are you a married man?"

"Chr. I have a wife and four small children."

"Char. And why did not you bring them along with you?"

"Chr. Then Christian wept, and said, Oh! how willingly would I have done it! But they were all of them utterly averse to my going on pilgrimage."

"Char. But you should have talked to them, and have endeavoured to shew them the danger of being left behind."

"Chr. So I did; and told them also what God had shewn to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not."

"Char. And did you pray to God, that he would bless your counsel to them?"

"Chr. Yes, and that with much affection; for you must think my wife and poor children were very dear unto me."

"Char. But did you tell them of your own sorrow, and fear of destruction? For I suppose that destruction was visible enough to you."

"Chr. Yes, over and over and over. They might also see my fears in my countenance, in my tears, and also in my trembling, under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me."

"Char. But what could they say for themselves, why they came not?"

"Chr. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth; so what by one thing and what by another, they left me to wander in this manner alone."

What was Christian to do? It would have been extreme folly, however great his attachment, to remain and perish with them. The resolution he adopted, and in which he persisted, by no means justly exposes him to Mr. Dunlop's charge of selfishness and hard-heartedness. As to there being "little or no display of charity, beneficence, or even benevolence," it should be remembered, that Christian was in humble life, and is presented by Mr. Bunyan as an example chiefly for those who are placed by providence in that condition. He possessed not the means of displaying that beneficence which consists in supplying the worldly necessities of the indigent. On various occasions, however, he urged others to seek for that happiness which he was pursuing. Surely there is some bene-

volence in this. When Obstinate and Pliable followed him with a view to bring him back, he said all he could to prevail on them to go with him, that they might escape the evils which threatened their native place, and become candidates for the glories of Mount Zion. On his journey he sees three men fast asleep with fetters upon their heels, Simple, Sloth and Presumption. Christian feels compassion for them, endeavours to awake them, and kindly offers to help them off with their irons. Yet our critic represents "his struggles and exertions to be wholly selfish."

In the persecutions which befel Christian and Faithful in Vanity Fair, they are described as "patient, not rendering railing for railing, but, contrariwise, blessing, and giving good words for bad, and kindness for injuries done." Yet, "with the exception of faith and perseverance, Christian is a mere *negative* character without one good quality to recommend him." When he and his companion were invited by Demas to go a little out of the way to share in the productions of a silver mine, Hopeful being disposed to make the trial, was prevented by Christian, who was aware of the danger of turning aside from the right path for worldly gain. Other instances of this Pilgrim's displaying virtues suitable to the name he bore, might be produced, but these are sufficient to shew the injustice of Mr. Dunlop's censure. The character of Christian, as designed by the author, is that of a man in common life, sincerely engaged in a course of Christian faith and holiness, which he generally pursues, with benevolent wishes that others would be persuaded to adopt the same means of providing for their peace and salvation. Subject, however, to the imperfections and infirmities of human nature, and not entirely free from the habits he had formerly contracted, he is represented as chargeable with occasional deviations, which bring him into great dangers and perplexing difficulties. These convince him of his want of watchfulness and caution, and induce him to retrace his steps to the right way, wherein he finally perseveres, till he has obtained the object of his ardent exertions.

Should you, Mr. Editor, deem these observations on the character of Chris-

tian in the Pilgrim's Progress proper for your valuable Repository, they are much at your service. I propose to make a few remarks on that ingenious allegory for insertion, if you approve, in a subsequent Number, wherein also I shall suggest a plan, the adoption of which would, I think, render this popular, but in my view *erroneous* work, greatly subservient to the cause of rational piety, pure Christianity and moral practice.

T. HOWE.

SIR,

IT appears to me that the train of argument pursued by L. J. J. on "Divine Influence," [XV. pp. 580—585,] has very much the character of deistical reasoning, and has an inevitable tendency to promote scepticism with regard to the miraculous interferences of the Great Author of nature, and the visible display of agency, usually inscrutable, recorded by the historians of the Old and New Testaments.

"There are indeed many good men," observes the writer, with the air of candid allowance for the weakness of inferior intellects, "who believe that the Supreme Being frequently *interposes in human affairs*, particularly in those of considerable importance; and this conviction very naturally leads them to *supplicate for his interference* on many occasions."

If we deny the probability of such interposition of the Deity now, the probability is lessened that he ever interposed in former time; and as the God of the Christians would be placed precisely on the same footing with the God of the Deists, the question naturally occurs, Why, if the world be so governed now, it might not always have been so governed? And the shutting God out of the human universe, except in so far as the phenomena of the human mind are originally referred to him, is nothing more nor less than Deism.

Among these "many good men," I should be inclined to rank those who receive as truth what is stated to them in their Bibles: for though it may be convenient for the writer's purpose to fix our attention exclusively on displays of miraculous agency or instances of preternatural illumination, the Bible contains something more; it contains an explicit revelation of God's ordinary

dealings with mankind, and repeated clear declarations of the course of his providence. In the book of Job we find, xxxiii. 26—28, "He shall pray unto God, and he will be favourable unto him: he looketh upon men, and if any say, I have sinned," &c., "he will deliver his soul from going down into the pit:" and ver. 29, "Lo! all these things worketh God *oftentimes* with man." In Psalm cvii. 17—19, it is said, "Fools, because of their transgression, are afflicted. Their soul abhorreth all manner of meat.—Then they *cry unto* the Lord in their trouble, and he saveth them out of their distresses." In the same Psalm, Jehovah is represented as turning "a fruitful land into barrenness, for the wickedness of them that dwell therein:" as "pouring contempt on princes," and "setting the poor on high from affliction." In Psalm lxxv. he is designated as "he that heareth prayer, unto whom all flesh should come:" as "the confidence of all the ends of the earth:" as stilling not merely "the noise of the seas," but "the tumult of the people."

It may be attempted to fritter away such texts, as conveying the ideas of men accustomed to visible instances of the interference of God, and impressed with visitations of temporal good or evil, under the miraculous theocracy or present earthly sovereignty of the Deity, exercised over his peculiar people: but this plea will not avail in a variety of passages, clearly general in their import, and embracing the methods of God's providence in his dealings with the human race at large. In Isaiah xlv., the prophet says to Cyrus, in the name of Jehovah, "I girded thee, though thou hast not known me." Now the restoration of the Jews and the rebuilding of their temple by Cyrus, was not accompanied by any open or supernatural displays of miraculous power; but, like the destruction of that city by Titus, appeared to be in the course of natural events. We know that it was otherwise, because it is so revealed to us. The reasonable inference is, that in the general system of human affairs, whether relating to nations or individuals, though the "holy arm of the Lord" is no longer "made bare before the nations," it is not therefore idle and inoperative, but only veiled. The Bible is full, from the

beginning to the end, of express assertions of God's general and particular interference, without any allusion, or the conceivable implication of any such allusion, to a particular age, or the preternatural intercourse of God with a peculiar people: and this interference is described as something distinct from the fixed laws of nature, which imply what is perceptible to observation and experiment—as the influence of the Creator's upholding energy in the “various processes of animal and vegetable life.” It is described as direct or immediate; and it is only not miraculous because it is not visible.

The question whether the Supreme Being has exhibited more than two modes of his agency, “natural and supernatural,” and the demand for a clear definition and description of that agency which, without being supernatural, is not to rank with natural phenomena, appear designed to reduce the advocate of Divine Influence to a dilemma. But the whole turns on the sound of words. The terms natural agency, as applied to the Deity, are, I conceive, improper in this question: they involve a taking for granted of the thing in dispute, namely, that God is only known to act on sensible or external things, or by the fixed general laws of mind and matter. As the term supernatural designates agency equally obvious to the senses, it is equally improper; for the believer in the Divine Influence here discussed, is not entangled with the difficulty of proof, as if he maintained miraculous influence: he affirms that there is a third mode of Divine agency, which is perhaps fitly described by the term *providential*; which is from its very nature incapable of *proof*, but which is not the less the subject of reasonable trust.

I do not see the consequential force of the writer's proposition, that “if it be necessary to our advancement in virtue that the Supreme Being should occasionally interfere with his aid, the grand and glorious apparatus of Christianity might have been spared as defective and inadequate to our wants.” This supposes that a constant *miraculous* interposition is necessary, which is excluded from the question altogether. Why should Christianity be expected to supersede the ordinary providences and influences which God

had exercised since the beginning of his creation?

The soundness of this argument, which denies all positive interference of the secret providence of God, may well be suspected, when we see that it leads to a denial of the expediency and rationality of prayer. I must confess, Sir, that to me a prayerless Christian seems as great an anomaly as a Christless Christianity. How any man who professes to take the Scripture as his rule of life can reason himself into the propriety of dispensing with prayer, because it *might* only have been intended to be used in a miraculous age, is something extraordinary. Peter quotes David as authority for the fact that “the eyes of the Lord are over the righteous, and his ear is open to their prayers.” 1 Pet. iii. 12; Psalm xxxiv. 15. Can it be pretended, with any colour of justice, that this assurance applied only to Jewish periods and circumstances? This is manifestly a general truth, connected with the character and providence of God, and if it was true in the times of David and Peter, it is true now. The confounding prayer, therefore, with institutions, the permanence of which beyond the apostolic period *may* be doubtful, is a mere sophism. To comment on the alleged uncertainty of these institutions, would lead me into too wide a digression from the subject in hand; but as to the washing the feet of the disciples, a custom purely oriental, the notion of the writer, “that this act” (considered in its literal ceremonial) “is much more solemnly enjoined than any other,” exceeds any thing that I know of in the servile inferences of Popish commentators.

It seems strange that any person acquainted with the views of our Saviour respecting prayer, Matt. vi. 8, should exhibit such ignorance of its nature and design; which the writer appears to confine to the obtaining of specific requests. As to what he asserts, however, about “the want of correspondence between the answer and the petition,” as being “too palpable to be denied,” it is assertion merely. If the person who prays to God for “recovery from illness, mitigation of pain, preservation by land or water, direction and assistance in forming the moral character,” cannot prove philo-

sophically that God has answered him, the writer cannot prove that he has not. The burthen of proof is not with the Christian who founds his trust on scriptural data, but on the natural man who "seeks after wisdom," or, with the Jew, "requires a sign."

The writer seems, however, aware, that prayer is employed as a medium of access to God with other purposes than that of obtaining invariably and immediately answers to specific requests; for he ridicules persons who, "praying for relief under the pressure of illness, pain or poverty, and not receiving any, *fancy* that they acquire patience and resignation to the Divine will." Why must this be *fancy*? And with respect to "these constant disappointments" (which he still takes for granted) "naturally tending to produce murmuring, discontent and dissatisfaction, instead of exciting patient dispositions," all the experience of facts is directly in the teeth of his hypothesis; and that "patience and resignation to God's will," are eminently possessed by those who have habitual recourse to him in prayer. What description of Christians the writer may have met with, I am unable to say: they seem of the class of those idolatrous savages who beat their wooden gods when they find their requests unheeded. A *Christian* erecting himself into a judge of the fitness of the ordinations of Providence, and giving way to "murmuring discontent" when the wishes of a miserable worm like himself are not immediately and unequivocally complied with, is a phenomenon no less extraordinary than a God who, with his attributes of omniscience and perfect goodness, should accede to every prayer addressed to him by his fallible and short-sighted creatures, lest some philosopher should infer, from "the want of correspondence" between the prayer and the answer, that "one shall cry unto him, yet cannot he answer, nor save him out of his trouble."

If the Deity does not invariably grant what is asked of him, will it follow that he never grants it? If he does not answer prayer at the moment, will it follow that he does not answer it in future time; or that he does not answer it in a manner equivalent to the suppliant's wants, though different

from his expectations? It is remarked by Dr. Priestley, that we may not always be able to scan the ways of God in human affairs; the series and connexion of events may often be plainly traced in the history of the ages that are past. So it is in the life of the individual: if he cannot always trace, he may often be able to trace *back*; to perceive the hand of God in instances where he thought that he had been neglected or overlooked.

We are told, that all "excellent qualities," meaning what are very different, Christian graces, are "abundantly possessed by persons who are not conscious of having any particular divine influences." This is just nothing to the purpose. The consciousness of a divine, co-operating grace or influence, is not necessary to the proof of its existence. The writer proceeds, "who *do not feel that they want them*, and who consequently never pray for them." It is not clear whether the writer is at this time speaking of instantaneous miraculous operations of God's spirit, or of those ordinary communications, consistent with the moral government of his providence, and which seem necessary to the conclusion that God is something more than a physical energy or mechanical soul of the universe; in other words, to the belief that "he is, and that he is the rewarder of those who diligently seek him." If he is speaking of the former, he has no right to argue from what is excluded: if of the latter, I may be allowed to doubt whether the pious friends to whom he alludes do really possess such an "abundance" of Christian virtues, such *supererogatory* merits, as he supposes. They remind us rather of the Pharisee (for he also seems to have thought *petitionary* devotion useless) who thanked God that he was "not as other men are." Let him who does not feel the want of that strength of God which is "made perfect in weakness," and who "thinketh he standeth, take heed lest he fall."

But what *facts* does the observation of human character supply to guide us in our decisions? Is it not a *fact*, that they who give themselves to a spirit of prayer, (I do not mean the gabbling of creeds and *paternosters*,) are precisely the persons most singularly dis-

tinguished by that vigilant holiness, active benevolence, patience under trials, and, in a word, all the fruits of spiritual-mindedness, which are the effects of a true, practical faith in the gospel? I can readily believe that L. J. J. may successfully have "exposed his mind to impressions" favourable to piety, and may have brought himself to feel love for a God who, when his creatures cry unto him, is "talking, or pursuing, or in a journey, or peradventure he sleepeth and must be awakened." But general observation justifies the inference, that they who dispense with petitionary devotion are not the persons most remarkable for practical religion. Having disdained those helps to human infirmity which a right knowledge of ourselves would lead us to prize and cherish, to what do they attain by means of their philosophic plan? To a decent morality. But decent morality is not Christian perfection. Is it even certain that they attain to this? It has been said, and wisely said, that "either a habit of prayer will expel sin, or the habit of sin will expel prayer." It is not matter of doubt or debate, that persons who have unhappily acquired a custom of indulging some permitted sin, reason themselves into a neglect of prayer from a secret uneasy consciousness which renders open communication with God impossible: and if this be so, of which there is no reason to doubt, it is against all probability that a recovery from such ensnaring habits of sin can ever be effected by the mere "exposure of the mind" to virtuous impressions, or by any method short of direct application to the throne of grace.

Prayer is particularly an efficacious instrument for the amelioration of human character in seasons of affliction and adversity. When the hand of God is seen in circumstances that appear to the natural religionist the effect of blind chance or of a sort of fatalism, the mind is brought to consideration, and meditates on the design of the particular affliction sent. The belief that the wound is inflicted by him who "does not willingly grieve the children of men," sustains the mind while it purifies the affections. If "the broken and contrite spirit" be referred coldly back to "reason and common sense," it will be seen whether this Stoical

acquiescence in the series of causes and effects, and the nature of things, will avail with equal efficacy to support and amend the heart.

CORNELIUS.

[To be concluded in the next Number.]

Lancashire,

January 11, 1821.

SIR,
I OBSERVE that our Unitarian brethren of Liverpool have revived the question relative to an "Unitarian Academy" for the education of young men for the ministry (XV. 623). No one would rejoice more than I should at the re-establishment of so highly useful an institution, and particularly at a time when there appears to be a lamentable want of active and efficient preachers of primitive Christian doctrine. I much fear, however, there are serious obstacles to overcome before we could expect the establishment of so important a measure as a new Unitarian College; and certainly it would answer no purpose whatever to make the attempt without fully ascertaining the public disposition to support it in a way equal to its objects. I am far from wishing to throw a damp over the ardour of my brethren in so excellent a cause, any where. Would to God I could be instrumental in promoting that union of heart and hand among us which, if effected, would be equal to the accomplishment of *all our wishes*, and gladly would I do all in my power to excite a spirit of liberality and earnest Christian zeal among those who are blest with the means of seconding the efforts of their active brethren in the cause of truth. Whatever may be our wishes, they must necessarily be bounded by our *means* of usefulness; and as the more extended object is, in my judgment, rather to be desired than expected, I trust I shall be excused if I offer a suggestion through the Monthly Repository, relative to a plan which I know has already been a favourite one with some of our well-informed brethren, and particularly with the late Dr. Percival, of Manchester. It is well known, that by the provisions of the will of Dr. Williams, a number of young men intended for the ministry, are entitled to certain exhibitions from his Trustees, on condition of studying at the College at Glasgow. The Trustees

have the right of selecting the objects who receive the benefit of this foundation; and I have understood that no serious obstacle is in the way of establishing a theological professorship at Glasgow, from whence these students might derive the benefit. What particular objections might be alleged against this scheme, I am not aware, but it appears that the principal *desideratum* would be an adequate salary to the professor. Surely this would be attended with infinitely less burden to the Unitarian public than the establishment of an entire College, with the requisite masters and appendages. I much wish some of your correspondents, better informed on the subject than myself, would give their opinion as to the practicability of the plan I am proposing. What is the present state of the Unitarian interest, and particularly the *Chapel*, at Glasgow, I scarcely know; but the establishment of the congregation there was thought by many to be favourable to the scheme which I have suggested; for why might they not be rendered mutually serviceable, particularly in pecuniary affairs?

T.

SIR,

January 11, 1821.

THE anti-liberal spirit of the Society of Friends, as it stands displayed in their last Yearly Epistle, (XV. 561,) wherein they deprecate the perusal of Unitarian publications, has not, I think, yet met with that degree of public animadversion to which it is so eminently entitled.

When we consider the indefinite, generalizing nature of these annual manifestoes, it cannot fail to excite strong suspicion as to the motives which could impel so cautious a body as the Quakers, to step forth and display their zeal, by casting a stone at "the sect every where spoken against." There is, however, reason to believe, that this *overt act* has not escaped censure among the members of the Society, and that it ought to be considered as the unauthorized proceeding of a few officious persons who, attentive to the watch-words of party-politics, thought the present an opportunity not to be neglected, of paying court to "the powers that be." However unexpected this *sally* may have been, its effects will rather be to betray the weakness of the assailants, than to

prove injurious to the friends of free inquiry.

From conversations which I have had upon the subject with a member of this Society, who is himself an advocate for religious discussions, I think there is reason to believe, that among no class of professing Christians, in this country, do there exist, at the present day, such vague notions of Christian doctrine, and such ignorance upon the points of theological controversy, as among the Society of Friends. With respect to "birth-sin," for instance, he informed me, that it was no uncommon circumstance to hear, in the same meeting-house, one preacher descant upon that doctrine as the foundation of the Christian dispensation, and in a few weeks afterwards, to hear another declare that *by nature* the heart of man is pure and disposed to all righteousness. Such discrepancies of opinion lead it seems to no schisms or controversy: for, provided the preachers are energetic, and can infuse a warmth into the *feelings* of their auditors, they are both equally acceptable, and the clashing of their creeds excites no remark. If there were grounds for the belief that this latitudinarian spirit had for its foundation a sense of the infinite value of practical over speculative Christianity, it might admit of defence, if not of admiration; but as it is upon record, that bigotry and persecution pervade the public proceedings of that body, and that free inquiry on matters of religion is denounced, it savours more of credulity than of candour, to hold them in estimation as a *religious sect*. With regard to "Penn's Sandy Foundation Shaken," my friend informs me, that some of the members do not like to hear that book mentioned; and they set up some such quibble as this, that although William Penn was the *writer* of it, he was not the *author*. How this distinction is maintained I cannot learn. It is, however, doubtful whether in some of the editions of his works which circulate in the Society, that tract is not wholly omitted.

Among the Quakers there are numerous individuals distinguished for their active support of the principles of civil and religious liberty. Let us hope that they will bestir themselves to redeem their Society from the reproach which their public proceedings

of late years have cast upon them. I am happy to learn from the communication signed "John Jones," in your last Number, [XV. 716,] that a disposition to throw off the yoke of spiritual bondage is evinced by the younger members of the Society: in all probability, the worldly, temporizing character which now marks some of their influential members will, ere long, be "disowned."

I. H. X.

Cirencester,

January 8, 1821.

SIR,
THE following letter, copied from the *Bristol Observer* of January 4, 1821, may deserve a place in the Repository; not as displaying any thing new or particularly striking on the subject, but as evincing a disposition which has long been suspected to exist among the members of the Establishment, to have a more rational and scriptural service. And "when the charm is broken"—when once the necessity of a reformation in the Common-Prayer Book is acknowledged by competent authorities—we may rest assured that something more will be done than the expulsion of obsolete phrases and doggerel rhymes, even the removal of such "eye-sores" as the Athanasian and Nicene Creeds.

F. HORSFIELD.

"To the Editor of the *Bristol Observer*."

"SIR,

"As long as I am permitted to live, I hope I shall always feel a sincere respect for the Protestant Establishment of this nation, as being an edifice reared by the pious dead, and the pillar and ground of the truth. From my infancy I was carefully trained up in its principles. I am somewhat familiar with 'the times which have gone over it,' and I know many among the clergy and laity who, I am certain, 'are the excellent of the earth.' Nevertheless, I cannot but deeply regret the want of spirit in our successive bishops, to which, I suppose, we are to impute the neglect of all improvement in what we call divine service, or the public ritual of the Church. If an individual should take it into his head always to appear in the costume of a century ago, we should think but meanly of his understanding, and should be apt to imagine that he intended to insult the better judgments of all about him. Apply this to our National Church. What was considered supremely excellent 300 years

ago, may be very ill-adapted to the present state of intellect and manners. Dissenting chapels are springing up on every side, and when we visit the more respectable of them, we are struck with the *simplicity, spirituality and brevity* of their worship; and who, for the sake of *mere antiquity*, would travel in a waggon when he might skim along in a light barouche? If I know any thing of my own mind, I speak quite *impartially* when I say the Church prayers require both *amendment and abridgment*. The whole service should be *modernized*, and every *repetition* in prayer carefully expunged, according to the admonition of our Lord, in his Sermon on the Mount. *Nothing is neglected by the Dissenters*—the psalmody, the prayers, the sermons, are brought to the highest possible excellence, and to argue the contrary, would only betray ignorance of the subject. Where three services are performed on the Sabbath-day in one church, some better plan might be devised than going through the whole of the prayers each time, which appears equally burthensome to clergy and people. If, while the Dissenters improve *every thing*, the Church should go on *improving nothing*, it is easy to predict the consequence: instead of being in the front of the religious institutions of our country, it must fall back into the rear, and soon we shall scarcely have any body to attend the Church but parish tradesmen, parish officers, and parish paupers. Do we not live in an age of incessant improvement, when knowledge is widely diffusing, and when every department of science is making astonishing strides towards perfection? Can antiquated buildings and ceremonies command superstitious veneration as formerly? No; nor do I think they ever will more. We must try other methods to gain the esteem of the present and future generations, and I think *improvement*, far from being an injury, would be an unspeakable blessing to the Established Church. I am well aware that no officiating minister can legally alter any word in the Prayer Book; but I have been glad to see some things in *Bristol* and other places recently, which indicate a desire to keep pace with the Dissenters. Some clergymen encourage the practice of singing, and assist in it themselves; others have a few verses sung at the commencement and close of the worship, which is very becoming; others have a selection of psalms and hymns from various evangelical authors, and are consequently able to direct the singing of one after the sermon, illustrative of the subject of discourse; others, again, use great plainness and brevity in preaching, and quite dispense with read-

ing. In Cornwall and other counties where the Methodists have made wonderful progress by what are called their 'Class-Meetings,' some clergymen encourage social meetings of the well-disposed, for reading the Scriptures and prayers, and find them very useful in perpetuating the attachment of the people to the Church. At Oakhampton, where I was last Sunday, I was much gratified with another judicious improvement. After reading the prayers in the afternoon, the minister continued in the desk, and when the psalm had been sung, he expounded a few verses in the Epistle to the Hebrews, in a very sensible manner, without the formality of a sermon, which I understand is his regular practice during the winter months. It is allowed on all hands, that expounding the whole, or part of a chapter in the Bible, was the primitive mode of preaching; and nothing can be more acceptable to the common people than a plain explanation of the Scriptures; learned disquisitions they have not ability to understand. I ought to have stated, that a few worthy clergymen expound in the poor-houses of their parishes, and at their own houses, on Sunday evenings. Every thing of this kind is very commendable, and I cannot see why clergymen should consider them-

selves restricted from adopting prudently such measures as have an evident tendency to the salvation of their parishioners and the general good. Still we want the aid of the Convocation to put the Church at large into some little competition with the Dissenters, by regenerating the whole of the Book of Common Prayer, and administration of the sacraments of the Church of England. I hope this will not be delayed *for ever*.

"I am yours sincerely,

"GNOTHOS.

"Launceston, Dec. 19, 1820."

Halifax,

January 16, 1821.

SIR,

I BEG leave to announce through the medium of your publication, that the proposed Monument to the memory of the late Dr. Thomson having been completed by F. L. Chantrey, Esq., R. A., was erected about three months since, in the North Gate-End Chapel, Halifax, conformably to the resolution of the Committee.

As it will doubtless be gratifying to the friends of the deceased to see the Inscription that has been adopted, I subjoin a copy of it for their satisfaction.

TO THE MEMORY OF JOHN THOMSON, M. D. BORN AT KENDAL, AUG. 16, 1783.
AFTER A RESIDENCE OF NINE YEARS IN THIS TOWN, HE REMOVED
TO LEEDS, AUG. 1817.
WHERE HE DIED, MAY 18, 1818. AGED 35 YEARS.
IN TESTIMONY OF PUBLIC RESPECT FOR GREAT TALENTS IMPROVED BY
EXTENSIVE LEARNING,
AND EMPLOYED IN THE FAITHFUL DISCHARGE OF DUTY BOTH TO GOD
AND MAN;
FOR UNWEARIED ACTIVITY IN THE EXERCISE OF AN USEFUL AND HONOUR-
ABLE PROFESSION,
WITHOUT DISTINCTION OF RICH OR POOR;
FOR ENLIGHTENED ZEAL TO PROMOTE THE PURITY OF CHRISTIAN FAITH,
AND ESPECIALLY THE PURITY OF CHRISTIAN PRACTICE;
FOR ANIMATED ELOQUENCE ALWAYS READY IN THE SUPPORT OF PLANS OF
ACTIVE BENEVOLENCE,
OF SEMINARIES OF USEFUL LEARNING, AND OF THE PRINCIPLES OF
RELIGIOUS AND CIVIL LIBERTY;
THIS MONUMENT HAS BEEN ERECTED BY THE VOLUNTARY SUBSCRIPTIONS
OF NUMEROUS FRIENDS IN VARIOUS PARTS OF THE KINGDOM.

With respect to the design and the execution of the Monument, I wish to add, for the information of distant subscribers, and in justice to the artist, that the only sentiments I have heard expressed, have been unequivocally those of admiration and entire satisfaction. Mr. Chantrey has rendered the Monument highly interesting

and valuable, by introducing a Medalion, containing a profile likeness of the subject in bass-relief, which, in the opinion of several of his most intimate friends, is considered as bearing a very strong resemblance.

I beg leave further to state, that, in addition to the subscriptions reported in November, 1818, amounting to

£172. 6s. 6d., and those announced on the cover of the *Monthly Repository* for January, 1819; amounting to £35. 17s., the following have been either since received, or had been inadvertently omitted in the former lists; viz.

Thomas Gibson, Esq., Newcastle-upon-Tyne	£1	1	0
W. H. Pattison, Esq., Witham	1	1	0
Mrs. Pattison, ditto	1	1	0
Rev. H. H. Piper, Norton, near Sheffield.....	0	10	6
Thomas Sudworth, Esq., Chester	1	1	0
Rev. Edward Higginson, Derby	1	1	0
Sundry Subscriptions from Lidyate, near Holmfirth....	1	5	0
Ditto, Halifax.....	0	2	6
Rev. J. Ashworth and Friends, Newchurch	1	1	0
	£8	4	0

£9. 18s. 10d. has been allowed as interest upon the subscriptions received, and a further sum of £7. 18s. has been contributed towards the deficiency by two of the original subscribers at Manchester. Thus the total amount of receipts will be £234. 4s. 4d. £213. 7s. has been remitted to Mr. Chantrey, viz. £200 for the execution of the Monument, and the remainder for packing cases, travelling expenses of one of his workmen, &c. The expenses of printing, advertising, postage, carriage, and fixing up of the Monument, have altogether amounted to £26. 6s. 5d. The trifling deficiency still remaining will be met by some friends in this immediate neighbourhood.

RICHARD ASTLEY.

The Nonconformist.

No. XIX.

Inquiry into the Operation of Mr. Brougham's Education Bill as far as regards the Protestant Dissenters.

THE Education of the People, in whatever point of view it be considered, is a subject of transcendent importance. Public attention has of late years been happily attracted towards it, and measures have been adopted with unexampled benevolence and zeal to raise "Schools for All." Of the effects of this general instruction some persons entertain gloomy apprehensions. Their fears are, it may be hoped, groundless; although it must be allowed, that the education of the people is the introduction of a new power into the machine of society, and without experience we cannot tell exactly how it will work. Some confusion may ensue from its earliest ope-

rations. But in this, as in many other moral cases, we must determine particular questions by general principles; and no principle seems better entitled to the force of an axiom than, that whatever increases the power of mankind must upon the whole promote their happiness, and ought therefore to be welcomed as a blessing to the world.

Were the means discovered of imparting a new sense to man, equal in influence to any of the five senses, he would be accounted a timid reasoner and a cool friend to his species who should object to the promulgation of the discovery, lest it should interfere with and correct the customary impressions of sense, and produce a temporary hesitation and embarrassment. Knowledge is a new sense; and whatever may be its immediate effect on the public mind—even should the sudden influx of unaccustomed light occasion for a moment blindness—no doubt can be entertained by him that holds Man in reverence or places any confidence in Truth, that its final results will be great and salutary.

It may be still a question how far it is desirable that general education should be forced by public authority. The interference of governments with private concerns has been often mischievous, and as the world is managed their patronage is always suspicious. All the beneficial moral changes that have taken place in society have been effected by private activity and benevolence, and commonly in opposition to political power. Governments follow rather than lead the public mind. They cannot go before the general intellect without endangering their own safety. It is well, perhaps, when they are content to move in the path which the

people have already made common, and to assist rather than to institute schemes of public benevolence. Scope is thus allowed for the exercise of private benevolent genius, the encouragement of which is of more importance to the character and happiness of a nation, than the execution of any works of magnificence, or the establishment of any institutions, however specious and imposing.

But, without meaning to object absolutely to a national and compulsory scheme of education, I will venture to lay it down as an indisputable principle, that that plan is best, with a view to this end, which embodies the largest portion of the individual feeling of a community, and co-operates with, instead of superseding, private virtue. Nay, I will further assume, that any measure designed for the benefit of the mass of the people will be inefficient if mere power be calculated on as the instrument of success; and, indeed, if the feelings of the people be not enlisted in what is regarded as their own cause, and a certain *popular* character be not given to plans involving their interests, but in which if they concur not cheerfully, nothing is done.

After these general remarks which I have made at the outset to prevent the necessity of repetition and to guard against misconstruction, I proceed to examine Mr. Brougham's recent Bill providing a new plan of Education for England. I shall consider it in connexion with his own speech on the introduction of it into the House of Commons,* and with an elaborate, and as it may be termed *official*, justification of it in the *Edinburgh Review*.† My object is to ascertain in what manner and degree the Bill, if passed into a law, may affect Nonconformists to the Church of England, and particularly Protestant Dissenters, and consequently how far it may be expedient or necessary for them to oppose its progress.

The Bill is avowedly and designedly framed and fitted for the Church. The author of it, in his opening speech, called upon the House of Commons to "observe how he had united and knit-

ted the system with the Church Establishment." He addressed himself on that occasion to the prejudices, the fears, the vanity and ambition of the clergy, whom he loaded with extravagant compliments.* He did not overlook the Dissenters, but he evidently considered them as too insignificant to be allowed to be an obstacle to a great measure. He almost confessed that he meditated some wrong to them, when in a conversation in the House upon the extension of the Bill to Ireland, he said, "If the Dissenters in England bore the same proportion to the Established Church as they did in Ireland, he should never have brought forward the motion;" that is to say, if the Dissenters had been to Churchmen as 4 to 1, instead of being as 1 to 4, he would have framed a different measure, or none at all; so that whatever merit the Bill may have on the score of expediency and policy, public or private, we are entitled by the author's own confession to pronounce it to be "not absolute wisdom." Some complimentary expressions as to the Dissenters also are inserted into the Review, but these are evidently designed to conciliate them to non-resistance to the Bill, which the style of persuasion adopted by the writer plainly shews that he considered not favourable to their interests.

We have only to look at the Bill to see how undisguisedly it aims at being auxiliary, as the proposer more than once in his speech avows that he in-

* The clergy are praised for having made prompt and full returns in answer to the circulars of the Parliamentary Committee. But they must have been rather bold to have refused to reply to the application of such a body, with such a Chairman at its head. And if they be so praiseworthy, what must be the merits of the Scottish clergy, who made returns not less ample or expeditious, though they have not quite so much reason to be satisfied with their station in society, and are less interested in the promotion of national education? Here it may be mentioned, that the Scottish clergy had, without parliamentary dictation, and merely for the sake of promoting the national welfare, furnished Sir John Sinclair with copious materials for his great Statistical work—which he acknowledges with strong gratitude in a letter to the last General Assembly.

* As reported in the *Times*, June 29, 1820.

† No. LXVII., for August, 1820.

tended it to be, * to the English hierarchy. In all its operation, from first to last, nothing is done without the clergy, and some of the provisions lodge a power in their hands without any responsibility, and for which I know not that there is any precedent in Protestant history.

The establishment of the new school in the beginning is to be by the order of Justices of the Peace at the Quarter Sessions, on the presentment of a Grand Jury, or the application, amongst other persons, of the rector, vicar, perpetual curate, or actual incumbent of the parish. Now when it is borne in mind how large a proportion of the country magistracy are clergymen, and how naturally they consult in their decisions their mutual accommodation, it will appear that in many instances it would depend upon the clergyman himself whether a school should be set up in his parish.

The school being established, the next step in the order of proceeding is the appointment of a master. On his character and qualifications the utility of the school absolutely depends; and one should have expected that in order to gain the fittest person for the situation, the freest competition, the widest latitude of selection, and the most popular basis of appointment, would have been provided. But here nothing is consulted in the Bill but clerical dignity and power. The candidate must be a member of the Established Church, and must produce a certificate to that effect, as well as to general character, from the parish priest. The granting of such certificate is, as far as appears, quite discretionary, and therefore the minister really nominates the candidate. As the Bill stood originally, a new sacramental test was imposed,

and the candidate was required to have taken the sacrament in his parish church within one month previous to the day of election. This clause was withdrawn on the second reading, but its having been proposed is a memorable fact, as shewing to what lengths the proposer was willing to go in order to conciliate the Church. The very moment that both Protestant and Catholic Dissenters had judged favourable, from the apparent relaxation of prejudice and bigotry, for the abolition of the test as a qualification for civil office, was chosen by Mr. Brougham for introducing it in another case, in which no political reasons could be pleaded for its adoption, and in which it seemed to be a gratuitous effort of intolerance, as the office to which it had reference was to be instituted for the professed benefit of Dissenters as well as others, and was to be remunerated by them equally with other taxable inhabitants of parishes. If we allow the proposer the praise of good sense for erasing this part of the Bill, we may surely reason upon its introduction as a proof of a design to go as far as the spirit of the times would allow in making it subservient to sectarian interests, for sectarian all interests are that are not co-extensive with the community.*—But though the test is not to be imposed, the master must have the testimonial of the clergyman of the parish that he is a *bonâ fide* Churchman. This would seem quite needless to his functions, as a teacher of reading, writing and arithmetic: and this limitation of the choice of the parishioners, lessens the probability of a fit appointment. No Dissenter, of any description, no member of the Church of Scotland, no liberal Churchman who may not have quitted the

* "He, doubtless, would here have the Church with him, but he feared that the sectaries would be against him. It did, however, appear to him, that the system of public education should be closely connected with the Church of England, as established by law. He stated this after the most mature consideration; and he was anxious to make the statement, because on a former occasion he did not go quite so far as he now did: he had abstained from going so far, because he dreaded the opposition of the sectaries."

* It may be here remarked by the way, that the term "sectaries," so frequently in Mr. Brougham's mouth, savours a little of hierarchical assumption. Still more objectionable is his using the term "Protestant" to designate the Church of England, in contradistinction from the Dissenters. "No conscientious Dissenter would allow his child to go to a *Protestant* church," &c. This narrow sense of the term is of Irish origin, and in Ireland it may admit of explanation: in the British House of Commons it is absurd.

Church, but whose opinions are more free than his priest approves, and no one scarcely who has been educated under the auspices of the British and Foreign School Society, can be even named for the office. A premium is hereby held out to conformity, and a penalty to nonconformity. The Dissenter may sit in Parliament, and may be one of his Majesty's Ministers, and, under cover of the Act of Indemnity, may fill almost any post in the state, of whatever trust or honour; but he must not think of being master of one of these schools, though his own children may be entered in the school, and the children of Dissenters may form a majority of the scholars, and the expenses of the establishment may fall principally upon Dissenters: this in the year 1820, in a bill proposed by Mr. Brougham, a bill, the professed object of which is National Education!

To shut out all suspicious Churchmen, even should the watchmen of the Church suffer them to pass without giving the watch-word, the shibboleth of the age, the Bill declares that parish-clerks are eligible as masters. Nothing could have led any one to suspect that they were ineligible; the declaration therefore means that they are the persons contemplated by the Bill, and that to them a preference should be given. This Mr. Brougham explicitly avows.* He confesses, moreover, that the schools are to do as much good to them as they are to do to the schools. Their condition as a class is to be improved by the new appointment. Nay, they are to become by means of it a sort of spiritual body. "That ancient but degraded order of men," he says, "were viewed in the older and better times of the Church, in the light of spiritual assistants," and, borrowing the style and tone of the *Quarterly Review*, he seems to long for their recovery to the rank of ecclesiastical auxiliaries, and to congratulate himself upon the probability of his

* "It was provided that parish-clerks should be eligible to the office. Without that specific statement, they would have been eligible; but it was thought right to mention parish-clerks particularly, as it would be a *hint that that body were the best calculated to fill the office of schoolmasters.*"

being instrumental to this pious end. The climax of his spiritual desires is, that the parson may condescend and the clerk be exalted, or, to use his own words, "that the parson may become a clerical schoolmaster, and the schoolmaster a lay parson."*

To speak of the character of so obscure a body of men, requires more knowledge of them than I can pretend to possess; but, judging from what I have seen and from general opinion, I should say, that no class of men could have been selected more unfit for the duty of schoolmasters than parish-clerks.† Whatever may be their qua-

* "Their (the 'sectaries') argument was, 'You are making this a new system of tithe. You are placing a second parson in each parish, whom we must pay, though we cannot conscientiously attend to his instruction.' *He bowed to this position.*"—"The clergy were the teachers of the poor, *not only teachers of religion, but, in the eye of the law, they were teachers generally.*" [The reader is requested to compare this passage with one that will be presently extracted from the *Edinburgh Review*, in its better days.] "What, then, could be more natural than that they (the clergy) should have a *controul* over those (the schoolmasters contemplated by the Bill) who were *selected to assist them*?"

† Mr. Brougham has himself drawn the picture of one member of this spiritual body:

"He recollected one of that fraternity who, to procure a livelihood, went about singing, or rather disturbing the slumbers of the neighbourhood, if not depressing the spirits of those who did not sleep. In truth, he could not say that his voice was remarkable for its sweetness, or the ditties which he poured forth remarkable for their elegance. Having refreshed the parishioners in this manner, the worthy man regularly proceeded to refresh himself—and, for the most part, it was necessary to carry him home. These were his nightly amusements—his occupation during the day was mole-catching. (*A laugh.*) On Sunday he appeared in church, reading—not indeed with a distinct voice, but as audible as he could, and as far as his abilities enabled him to read—that part of the divine service which was allotted to him. He (Mr. Brougham) was not very squeamish about these things; but he thought when he witnessed this exhibition, (and it was a long time ago,) that it was a very undig-

fications as to reading, writing and accounts, and of these I should require actual proof before I admitted them, their occupation in all large parishes would quite preclude that regular attention to a school, on which its success depends. But they are still more objectionable on account of their dependance upon the good-will of the clergy, though this I suspect to be the chief reason of their being pointed out by the Bill as suitable candidates.*

The choice of the master is vested, as it ought to be, in the parishioners, who have to pay him, and who alone are interested in his competency; but this choice is subject to the approbation of the parson of the parish, who may reject the successful candidate, though coming before him with all the suffrages of the parish, and direct the parish officers to issue notices for a new election. "The parson has here," says Mr. Brougham triumphantly, "a *veto*, not a nominal, but a real and effectual *veto*." He is to assign no reasons. He is invested with a species of royalty. His *sic volo* is enough. By this means, the situation, says our popular senator, is prevented from becoming a matter of canvass, and the

nified mode of performing a religious service."

Of the desirableness of raising the characters of such parish-clerks as this, there can be no doubt; but whether the whole frame of national education should be bent and shaped to this object, and whether an act of parliament should be passed, the preamble of which asserts the necessity of teaching good morals, while one of the clauses provides for the *possibility* of such a creature as the clerical mole-catcher being the parish teacher, are different questions.

* In so objectionable a Bill, one is glad to discover any provision which bespeaks a regard to liberty in the mind of its framer, and therefore it must not be overlooked, that it is proposed to be enacted that the schoolmasters under the act shall not be entitled by their houses and gardens, which are to be allotted them by parishes, to vote for members of parliament. Why is this, but because it is foreseen that in the constitution of the system, they will be under the influence of the clergy? As good an argument, surely, against the whole system, as for the denial of the elective franchise.

majority are precluded from electing an improper person. This is striking a blow on the face of democracy—though the worst insult is that of giving the people a voice, and then rendering it nugatory by the clerical veto.*

Contemplating the two last provisions of the Bill, we might almost be justified in giving it the title of "A Bill for raising the spiritual and temporal condition of that ancient order, the parish-clerks, and for enabling the clergy to exercise an absolute power over certain of his Majesty's subjects, and to stultify the proceedings of their parishioners."

The visitation of the schools is to be all clerical. The officiating minister of the parish is to have access to them for the purposes of examination at all times. The ordinary of the diocese is *ex officio* visitor. By himself or the dean, or chancellor or archdeacon, he may remove the master or superannuate him on a pension after a certain term of service. The design of "uniting and knitting the schools" with the Church Establishment, is still and well kept up.

All, in short, is of a piece. The minister, but with the advice of the churchwardens, it is true, though to them is given no *veto*, is to fix the rate of "Quarter-pence," as it is called, for the schooling. And he again, with the same *advice*, may recommend any very poor child to be admitted without paying. What is this but giving him the power of granting education freely to the children of his own servants, dependants and favourites; and in reality providing a gratuitous education for the offspring of poor Churchmen, which it is not likely that poor Dissenters would ever be in sufficient favour with the parish priest, whose ministrations they desert, or shew by their absence that they disregard, to obtain for their own families?

Again, the minister is to fix the hours of teaching and the times of vacation. No book is to be used in the schools without his consent. The

* By another notable provision for enabling the parson to rule in his own parish, he is to have the approval or rejection of any usher whom the master may wish to introduce into the school.

Bible is to be a school-book, but he may select what passages from it he pleases. And what more can the most eager proselytist desire than this? By a cento of unconnected texts, strung together with a little art, he may patch together a system which no Roman Catholic, no Unitarian, no Protestant Dissenter of any description, can suffer his children to learn.* And I will not

* For instance, he may string passages that, in an unnatural connexion, may insinuate the worst errors or the most offensive bigotry. He may take the following, and, "without note or comment," make them speak a language abhorrent to the pure Scriptures:

The church that is at Babylon. 1 Pet. v. 13.

The Romans. Acts xxviii. 17.

That man of sin. 2 Thess. ii. 3.

The son of perdition. Same.

Babylon the Great, the Mother of Harlots, and Abominations of the Earth. Rev. xvii. 5.

He that doubteth is damned. Rom. xiv. 23.

This is no doubt very extravagant, but Church bigotry has done as extravagant things before now; and whether the thing be ever done or not, the objection is equally strong against putting the power of doing it into the hands of thousands of persons, amongst whom it is no breach of charity to imagine, that there may be persons lacking discretion or candour.

But we may suppose another selection and framing together of texts which would be equally unjustifiable, wicked and mischievous, but which is not altogether without precedent. There are in some school, then, we will take for granted, children of Unitarian parents, with whom the parish parson may be in controversy, and to whom for this reason he may owe no good will. He wishes to mortify his antagonists, and he strikes them through the sides of their children. He may pity the children and wish to save them from the destructive errors which they are taught at home. What has he to do, then, but to give out the following lesson, pieced out in words of scripture?

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 1 John v. 7.

Hereby perceive we the love of God, because *He* laid down his life for us. 1 John iii. 16.

The church of God which he hath purchased with his own blood. Acts xx. 28.

say, that the proposer of this Bill means that such children shall be excluded from his schools, but this I will say, that he has shewn himself quite careless as to their being admitted on terms that will render their admission honourable and beneficial. "Very squeamish Dissenters indeed," he denominates such as object to his plan; but does he not know that honesty is always scrupulous, and that religious honesty in particular demands of a Christian, that for him and his he shall take no step that is doubtful?

In agreement with the tenor of the Bill it is provided, that the Church Catechism shall be taught in the schools one half-day in the week, and that the minister may direct that this and such parts of the Liturgy as he may select shall be also taught on the Sunday evening. Liberty is given, however, to Dissenters to withdraw their children, on a statement of their Dissent, from this part of the public tuition. They are likewise permitted to take their children, the same notification being made, to their own places of worship on the Sunday: the children not thus exempted are to be led to the parish church.

To the religious education of Churchmen, Dissenters cannot object; but though a minority, they are justified in contending that a new and expensive establishment ought not to be created with this view, until it is proved that the old establishment is inadequate. Are not the clergy numerous enough, or endowed with sufficiently ample benefices, that they cannot undertake the religious instruction of the children of their own communion, but must have an order of spiritual assistants, invidiously appointed and supported, in a considerable measure, by those that can derive no spiritual help from them, and that consider their appointment a grievance?

He that believeth not shall be damned. Mark xvi. 16.

Here, by the help of one interpolation, two false readings, and a passage torn from its proper place, a bigot may teach the doctrines of the Trinity and the Atonement, (as commonly believed,) and may enforce them by the threat of damnation. He must have observed little of the workings of party-spirit that has not seen as gross tricks, and as palpable perversions of scripture, as this.

The introduction of catechisms into schools which ought to be open, and profess to be open to all, is sowing the seeds of animosity and discord in the breasts of the young. Exemption from the religious learning of these establishments is a distinction. The rule and the exception both tend to divide children into the orthodox and the heterodox, the favoured many and the tolerated but despised few. It had been fondly thought, that the champions of the Lancasterian Schools and Mr. Brougham, the most eminent of that class of public benefactors, had for ever settled this point, and proved not only by argument but also by experiment, that religion and civil learning may be conveniently and usefully separated, each prospering the more for being unfettered by the other.*

* Mr. Brougham's parliamentary schools, if indeed he succeed in establishing them, will not be "schools for all." There will be no *form* in them for the children of Jews. Few Roman Catholics will suffer their children to be taught religion by a Protestant parish-clerk out of the "authorized version" of the Scriptures. And, we believe, for the reasons that we have assigned, that the bulk of the Protestant Dissenters will refuse to put their offspring under training for the Church of England. As far as their influence extends, they will resist the institution of schools, which they know to be designed to buttress up an Establishment which they cannot as Christians approve. The Quakers, and some other sects, will feel themselves peculiarly bound to oppose the operation of a system which recognizes the spiritual character of the members of the English hierarchy. But, at the same time, they cannot hope that their opposition will in many parishes be successful, and where it is not, the parliamentary school will effectually repress all others, and thus the Dissenters will be in almost as hopeless a situation as that in which they would have been under the memorable "Schism Bill."

The Edinburgh Review, laying claim notwithstanding to the utmost candour and even friendliness towards Dissent, speaks of the opponents of Mr. Brougham's Bill in no very gentle or conciliating terms. These persons express their apprehensions strongly, and therefore they are *intemperate*. They wish to arouse their brethren to timely opposition to an injurious measure, and therefore they are "agitators." Their voice is not agree-

In these few remarks upon the Bill, I have been actuated by no hostility to the clergy, who are so unaccountably

able to the ears of some half-dozen political speculatists, and therefore it is "clamour." With so powerful an antagonist as the Edinburgh Review it might seem presumptuous to wrestle; but it is fair to match one of this formidable corps of reviewers with another: and nothing more need be said in answer to the main argument (so far as it affects the Dissenters) of No. LXVII., than the following passage from No. XXXIII.:

"The real motive of the opposition which has been attempted to Mr. Lancaster, is, we will venture to say, by no means the fear of infidelity, but of dissent; and it is truly pitiable to see Dr. Bell himself among the first in furnishing us with proofs of this assertion. He has not scrupled, indeed, to insinuate, in his last publication, (p. 317,) that the instruction of youth should be committed to the parochial clergy; and that schoolmasters should be licensed by the bishop. After stating that such is the law, (*which it is not*,) he suggests, that little more remains to be done, than 'to give it consistency, uniformity and stability' (that is to say, to repeal the existing statutes); and he adds, that 'it may suffice for the present, to begin with putting Sunday-schools for the poor under existing and appropriate authorities.'

"We certainly do not quote this for the purpose of entering into a legal argument with the Reverend author. We do not mean to take the trouble of reminding him, that all manner of toleration has now, for above thirty years, been the right of Dissenting teachers by statute, as it always was in sound policy and natural justice. Nor do we intend to upbraid him with referring, for the rights of the Church, to obsolete canons, which denounce a series of excommunications against persons guilty of omissions, habitual to almost every British subject, of whatever religious denomination. But we state the substance of Dr. Bell's suggestion, for the sake of recording the fact, that there exist certain persons, whose almost avowed designs are hostile to toleration, who are preparing the minds of the people for attempts to extend the powers of the hierarchy, who, not content with seeing the Established Church in possession (we thank God, in undisturbed, undisputed, unenvied possession) of the privileges so conducive to the temporal as well as spiritual welfare of the realm, would madly seek to extend her power, and lessen her security; to

made of supreme importance in it ; but, at the same time, I do not deem it impiety to oppose the Bill because it exalts their dignities, and must fall under the censure which Mr. Brougham passes on objectors as "turning their backs on the Clergy, whom Providence has raised up to give strength and stability to the plan." With the leave of this gentleman, who is no better divine than statesman, (and that he is not perfect in that character needs no further proof,) the agency of Providence is quite as much apparent in the

exalt her name, and debase her character ; to clothe her with new attributes, and bring into jeopardy her very existence. Now, therefore, *we, in our turn, must be permitted to speak of dangers, and to occupy ourselves with alarms : we must presume to warn and admonish ; we must denounce, as enemies to the peace and liberties of the community most certainly, but as worse enemies, if it be possible, to the welfare of the Church, and the whole religious interests of England, those who first, by half-concealed stratagem, and now by more than half-declared aggressions, undermining, where they durst not assault, and attacking what they hoped to find defenceless, would wage war against the dearest rights of the people, for the purpose of involving the clergy in trouble and shame, and lay society itself waste, in order that the Church might pass through the highest perils to the most certain corruption.* Against the machinations of such men, we warn, above all, the wise and pious part of the sacred order to which they belong, and the temporal rulers, whose ears they may perhaps seek to gain, by promises of assistance and support. Distrusting both our authority and our powers of persuasion, we would warn both those classes, in the language of the most powerful supporter of the Establishment who was ever suffered to die unmitred—"The single end," says Dr. Paley, [Mor. and Pol. Philos. II. 305,] "which we ought to propose by religious establishments, is the preservation and communication of religious knowledge. Every other idea, and every other end, that have been mixed with this, as the making of the Church an engine, or even an ally of the State, converting it into the means of strengthening or of diffusing influence, or regarding it as a support of regal, in opposition to popular forms of government, have served only to debase the institution, and to introduce into it numerous corruptions and abuses."—*Ed. Rev.* Nov. 1810. XVII. 86, 87.

existence of the Dissenters, and their readiness to oppose a plan which confers power on the clergy, at the expense of the people's independence of conscience, and of the improvement and happiness of their families.

It is not denied that in a wise and liberal scheme of public education, the Clergy might be made use of ; but let it be ministerially, as in the proposed Unitarian Marriage Bill, and not as here magisterially, with an unlimited discretion, and an arbitrary, irresponsible power.

The Edinburgh Reviewer says, that the Dissenters have been silent under greater encroachments upon their opinions and property : they did not oppose the grant of a large sum of money to the poor clergy, nor the vote of a million for the erection of new churches : but if they did not here oppose government, a writer of less shrewdness than this might have guessed that the true reason was very different from their satisfaction in these measures. Let the Dissenters, however, learn a lesson of zeal and courage from such reproaches. Their silence, they perceive, is interpreted into acquiescence. It becomes a precedent ; and if they ever afterwards speak out, they are charged with inconsistency, and even with faction.

To urge upon Dissenters, as the Reviewer does, the necessity of sacrifices for the public good, is in this case preposterous. To what are they to sacrifice, except to the complacency or ambition of the author of the Bill ? They can give up only what regards their consciences ; he has an easy surrender to make : his Bill is not essential to his own or others' happiness, and he may re-cast it so as to make it worthy of himself and of the great nation to whom it is proposed. The history of the sacrifices of the Dissenters is, in fact, the exposition of the loss of their liberty. By one concession they fastened the yoke of the Test Act upon their own necks and those of their children, and by another they lost, for a century, at least, the only probable chance of their emancipation.

Nothing would be more dangerous to the Dissenters than that the legislature should presume upon their willingness to make concessions of conscience for the supposed public good.

Were it allowed to proceed upon this principle, a very mistaken one, and one which no man could have adopted who knew the people to whom it relates, the present measure would speedily be followed by other and more fatal aggressions upon religious liberty.* But let not the Dissenters be alarmed. The Education Bill will in all probability experience the usual fate of schemes involving a compromise of principle; its author may alienate the Dissenters, but he has not yet gained over the High-churchmen: and the mass of the nation, standing between the two parties, will look with suspicion upon the political tendency of a project, the immediate and certain effect of which would be the promotion of clerical ascendancy.

Are not then the people to be educated? is the question of Mr. Brougham and his Edinburgh advocate. Undoubtedly, they must be educated to fit them for the times in which they live: and in the present eagerness of the public mind it is not probable that universal education can be long delayed. But, be it observed, that the alternative is not between this Bill and no national education at all. Other plans may be devised by which this great blessing may be secured, without bringing in such enormous evils as would render it a doubtful good. Of these the foundations must be placed in the opinion, the affections and the power of the people. And when any schemes of this liberal and comprehensive character are brought forward, it will be found that the Protestant Dissenters are not more jealous of their own rights and privileges, than anxious for the diffusion of all the means of knowledge and respectability and free-

* Upon such a Bill as this, supposing it passed into an Act, how easy would it be for an intolerant, artful and daring minister, in some moment of general panic, to engraft certain prohibitory clauses that should be exceedingly onerous and vexatious to the Dissenters! Those that would object to a direct innovation upon religious liberty, might acquiesce in a regulation of it, in one instance, and by a mere amendment of one act of parliament:

and nothing said,
But that two-handed engine at the door
Stands ready to smite once, and smite no
more.

dom amongst all classes of their countrymen.
A.

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

No. CCCLXXIV.

Ancient Churchwardens' Accounts.

The following extracts from the Churchwardens' Account in the *Histories of Lambeth Palace and Lambeth Church*, 4to. are interesting, as illustrations of the spirit of the times:

"A. 1569. For ryngeing when the quene's majestie dined at my lorde's grace of Canterbury.

"It might be at this visit, that her majesty, in so unprincely a manner, thanked Mrs. Parker for her hospitable reception, declaring that she knew not how to address her—'Madam, I may not call you, and mistress I am ashamed to call you, so as I know not what to call you'—(History of the Palace, p. 55). The compiler of the Regulations of the Officers of the Primate's Household seems to have had no doubt in this respect; for when he mentions the archbishop and his lady together, he terms them their graces, and Mrs. Parker he repeatedly styles her grace. See Append. to History of the Palace, pp. 29, 30, 31, &c."

"A. 1586-7. For rying, when the Queen of Scots was put to death, 1s. 4d.

"This article is a glaring mark of the spirit, or I may say, of the barbarism of the golden age of Elizabeth; and adds weight to the many proofs that have been offered of the artifices devised to inflame the people against the unfortunate Mary, in order to countenance the resolution taken to put her to death. Much dishonour does it reflect upon the character of Wickham, Bishop of Lincoln, if what is reported of him is true, that in his sermon preached in Peterborough Cathedral at her funeral, he used these remarkable words, 'Let us give thanks for the happie dissolution of the high and mighty princess Mary, late Queen of Scotland, and dowager of France.' (Bibl. Top. Britan. No. XL. p. 57.) But if a prelate could thus prostrate his sacred office, and a queen be capable of jesting, whilst she was signing a warrant for the execution of a queen and her own nearest relation, (Robertson's Hist. Vol. II. p. 168,) can it be matter of surprise, that the ringers of a country parish, situated not far from the palace of their sovereign, should consider the day of Mary's execution as a holyday, and exhibit their customary demonstration of joy!"

REVIEW.

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

ART. I.—*Lettre aux Electeurs du Département de l'Isère.* Par M. Grégoire, Ancien Evêque de Blois. Paris. 1819.

Seconde Lettre aux Electeurs, &c. Par M. Grégoire. Paris. 1820.

Lettres de M. Grégoire, Ancien Evêque de Blois, adressées l'une à tous les Journalistes l'autre à M. de Richelieu, précédées et Suivies de Considerations sur l'Ouvrage de M. Guizot, intitulée, du Gouvernement de la France depuis la Restauration, &c. Par Benjamin La Roche. Troisième édition. Paris. 1820.

IN recalling to our memories the numerous actors in the scenes of the French Revolution, it is satisfactory to linger on the traces of a few moderate men, who were at once the firm assertors of their country's rights, and the resolute opposers of that spirit of desolation which so soon and so fatally betrayed itself in the councils and examples of many of the Revolutionary Leaders. It was *their* misfortune, and the misfortune was doubly felt by their country, that in the early periods of that tremendous civil commotion, the greater number of these consistent and unshaken friends of freedom, fell the victims of their endeavours to stem that tide of political fanaticism which they but too plainly foresaw would overwhelm every prospect of rational liberty. This faithful band of *Modérés* thus thinned by party hostility, and by the slower ravages of time, has now left but few of its members, who have preserved a high-toned independence of character through the various changes of despotism, which succeeded the vain efforts of their party: but to the honour of human nature there *are* a few, who, unawed by the frantic violence of anarchists, and proof against all temptations to abuse the powers with which they were entrusted, have held on, and still persevere in a steady course, the unwearied advocates of universal liberty, the constant enemies alike of democratic, as of regal tyranny.

Of this number is the Abbé Gré-

goire. But while he partakes, with his remaining associates, the obloquy which is cast upon all who have shewn their hostility to the ancient *Régime*, he stands unfortunately alone in the treatment he has experienced from too many from whom different conduct might have been anticipated. La Fayette, Lanjuinais and others share with him, indeed, the calumnious outrages of the open advocates of slavish and corrupt principles; but they have *not* shared with him that neglect and indifference from men who call themselves the partisans of freedom, which it has been his lot to encounter. Those illustrious patriots are still looked up to as the apostles of freedom by an enslaved and impatient world—while Grégoire, whose career has been one of moral, rather than of military or political glory, was, in the moment of trial, abandoned (with one honourable exception) to all the fury of an assembly of political fanatics and religious bigots, miscalled the representatives of the French people; miscalled, we say, for France is too just to recognise their dishonest, their wilfully dishonest decision. We deem the reputation of the Bishop of Blois perfectly secure in the hands of posterity, but, at the same time, consider it as an act of justice to this venerable patriot to give his contemporaries a sketch of his purely benevolent mind by enumerating some of his principal efforts for the improvement of his fellow-men. Even in this country, where it might be supposed that our neighbours would be judged with that impartiality which, if unattainable amidst contending factions, ought at least to distinguish those who judge of notorious events from a distance, (for a remoteness from the scene of action, whether of space or time, seems necessary to correct and candid inferences,) this good man has not escaped the slanders of misrepresentation and falsehood; and this poison has been spread even by what is called the liberal part of the English press. One might have expected that at the Court of France, distinguished as it is again become for

the minutest attention to all the forms and all the parade of Catholicism, something like sympathy would have been felt,—something like justice would have been done towards the man, who, when *Atheism*, if we may so speak, was the *religion* of the Thuilleries, had dared, undaunted by the danger incurred by *dissent* from the established *unbelief*, to proclaim his unalterable attachment to Christianity. We might have reasonably hoped, that the man whose example, perhaps more than any other, had tended to uphold the faith of his country when it was scoffed at by her philosophers and trampled on by her demagogues, would have been treated with something less than malignity by a Royal House which professes such zeal for the restoration of all the *outward* observances of the Catholic Creed. To insult him—to traduce him, however, has been a sure passport of recommendation to a Bourbon. We should be wasting our time and that of our readers, in attempting the defence of such a character, if that were allowed by general consent to be an axiom which to us appears incontrovertible, namely, “That *that* man is entitled to the veneration of mankind, who has employed a long life in his private and public capacity in the endeavour to benefit his fellow-creatures.” Yet so far is this seeming truism from being sanctioned by common opinion, that the instances are even numerous in which a life thus devoted has been the object of unmerited and never-tired detraction. We do not, however, recollect a more signal example than the case of M. Grégoire.

M. Grégoire is a native of Alsace. The early period of his active life was employed in the ministerial duties of the priesthood, and it was not till he had attained a mature age, that he published the first work which made his name equally known and respected throughout Europe. This was his “*Essai sur la Régénération Physique, Morale et Politique des Juifs*,” which was crowned by the Royal Society of Metz, in 1788, and procured him admission to that learned body. In England, where the Jews have long enjoyed something like protection from the laws, a plea for their toleration would not perhaps oppose the prejudices of the many, in the degree that

would be felt on many parts of the Continent, where this much-injured race are “even in the present day” so frequently the sufferers from popular violence. But among our neighbours it was a bold step to take in defence of the natural rights of man, when our author not only claimed for the Jews an unlimited freedom openly to profess their religion, but maintained the doctrine of their eligibility to the public duties of the citizen. The enlarged views exhibited in this dissertation are evidently the same that at a later period directed its eloquent author in his endeavours to obtain for his country, that first of blessings—*quo nihil majus, meliusve terris Fata donavere*—the blessing of civil liberty. He traces the causes of the degenerate character of the sons of Israel to their true source, the unceasing persecution of bigots, misnamed Christians, and anticipates, with a benevolence which is the spring of all his feelings, the happiest change in that character from the general acknowledgment of their natural rights in the Christian world.

M. Grégoire was a member of the National Assembly at the beginning of the French Revolution, and was always found in the foremost rank of those whose moderate counsels, if followed, would have secured the lasting freedom of his country. At this time, Clarkson, whose name will always be coupled with the grand event of which he was the prime mover, arrived at Paris, and warmly engaged the “virtuous Abbé Grégoire” in the intended motion of the Count de Mirabeau for the Abolition of the Slave Trade. This, as it was a subject the most congenial to the feelings of this friend of universal man, ever after most deeply interested his thoughts, and has since been advocated in his work, “*De la Traite et de l’Esclavage des Noirs et des Blancs, par un Ami des Hommes de toutes les Couleurs*,” another proof of the dedication of his mind to the great task of the improvement of his species. When the reign of Atheism, during which he had risked every thing for truth, was succeeded by the re-establishment of Christianity, this zealous prelate, in conjunction with his episcopal brethren, added his personal labours to his former example, for the purpose of eradicating the evil weeds of infidelity which had taken such deep

root in France. The candour of these faithful labourers was not less conspicuous than their zeal. Among the books which they circulated, as one means of attaining their noble object, was Dr. Watson's *Apology for the Bible*.

When the hopes of all good Frenchmen were disappointed in the failure of every endeavour to make their country free, and Napoleon had revived all the bad qualities except the *legitimacy* of the old monarchical despotism, M. Grégoire, with some others, received from the Emperor those tokens of his unwilling homage to virtue which were amongst the politic acts of his reign. He gave seats in the Senate to a few of the most independent men, whose characters had passed through the fiery furnace of the Revolution, and thus by the discussion which their opposition to his views occasioned, gave an appearance of freedom to the votes of this Chamber, which the overwhelming majority of his creatures entirely destroyed. The energetic resistance of this handful of patriots did, however, on some occasions, succeed in opposing the Imperial wishes. M. Grégoire used all his influence to effect the deposition of Buonaparte in 1814, and on his resuming the throne in 1815, was a resolute opponent of his ambitious schemes. The reward for his unvaried consistency and ardour in the holy cause of liberty has been given, it is true, in the applause of every good citizen of every country, and to his mind the approbation of the wise and good must be the most gratifying return for his unwearied labours of well-doing; but he has only experienced ingratitude from those whom he has most served, and it is melancholy to think, that some of his most malignant calumniators owe their very existence to his exertions during the horrors of the Revolution.

Before we mention the particular act of his life, which has been the baseless foundation of the false accusation against him, we will enumerate the principal plans of which he was the author or great promoter during the progress of his country's troubles. With no ambition to gratify, but that of tendering his honest services for the good of France, and while her more aspiring statesmen, in their mighty schemes of conquest, neglected every department of policy which had nothing

beyond public utility for its recommendation, M. Grégoire was engaged in forming establishments which will remain the monuments of his exertions as a citizen, when even the evils of the revolutionary wars shall have vanished. The French Board of Longitude and the Museum of Arts and Inventions were instituted at his suggestion; and on his report on the subject of Vandalism, and his eloquent plea on behalf of science and literature, he procured a grant of one hundred thousand crowns from the unlettered demagogues of the Revolution, for the encouragement of learning. He was a diligent member of the Agricultural Society of Paris, and gave the world a valuable report of their proceedings. He was one of the original founders of the Institute, a society which, from its birth, has held a high rank among the learned bodies of Europe: but from this society his name was struck out (as if men could be made *learned* by royal patent, or pronounced ignorant by a proclamation of kingly displeasure) by an arbitrary act of the present monarch in 1816—an act as illegal as absurd, but quite characteristic. Above all, his great talents and influence have been unceasingly employed in the most efficient plan of universal improvement in which human philanthropy can be exerted, namely, the extension of popular education. His penetrating eye saw that general knowledge would be infallibly accompanied by the spread of those liberal principles which he had so long and so well advocated, but which an ignorant people is unprepared to receive. The effects of this system, though so lately established, are at this moment felt in the remotest corners of Europe, and in them, and through them, Europe will find salvation.

We have given but a slight sketch of the works of this good man; but we would now ask, Can the least sign of a wish to gratify any but the most virtuous ambition be traced in the above list of his claims for universal popularity? Yet this is the character that it is now required of every *loyal* Frenchman to hate, and which to *revile* is deemed an undoubted proof of *peculiar* public virtue.

The alleged crime which has been the watch-word of attack is this—that he is a regicide—that he voted for the

death of Louis the Sixteenth. This has, on his part and that of his friends, been repeatedly denied; but as the accusation has been repeated, a hundred times repeated in the face of this denial, we shall here extract the proof of its falsehood from the late publication of M. La Roche. It consists of attested copies from the Archives of the kingdom, of extracts of the *Procès-Verbal* and *Bulletin de Correspondance* of the National Convention of the 19th January, 1793.

“ Procès-Verbal.

“ Une Lettre du 13 Janvier des Députés Grégoire, &c., Commissaires de la Convention Nationale au département du Mont-Blanc, exprime leur vœu pour la condamnation de Louis Capet par la convention sans appel au peuple.”

“ Bulletin de Correspondance.

“ *Lettres des Commissaires du Département du Mont-Blanc.* ‘ Nous déclarons donc que notre vœu est pour la condamnation de Louis Capet par la Convention Nationale, sans appel au peuple.’ ”

These extracts are regularly attested by the Keeper of the Archives. It is necessary to state, that a few months before the king's sentence, M. Grégoire had moved in his place, in the National Convention, and his speech on the occasion is printed, that the punishment of death should be abolished. The above letter from the Commissioners at Chambéry contained originally the words “ condamnation à mort ;” but M. Grégoire prevailed on his colleagues to strike out the two last words, and send their vote with his, as it is worded in the extract, the original of which exists with the expression à mort, (to death,) erased by the Abbé's own hand. It certainly appears that he considered Louis as a great criminal, and we do not undertake to decide on the case of that unfortunate monarch. If we wonder that a man of the Abbé's mild character should have passed an unqualified or even an ambiguous sentence on the Sovereign of France, we are bound to notice the absurd injustice of calling him a regicide, who by his speech on the proposed abolition of the punishment of death, and by his vote here recorded, had twice most distinctly opposed the execution of Louis.

The return of the Bourbons was the signal for all good Royalists to vie with

each other in traducing the fair fame earned by M. Grégoire during the absence of the legitimate family. But it was not till a body of his fellow-citizens bore a public testimony to his great worth, by electing him Deputy for the Department of the Isère, that the full cry of this well-trained pack was heard. On this occasion he addressed the first of the Letters named at the head of this article, to his constituents. In this he notices and answers the calumnies which have been thrown out against him, by those in the pay of the government, and which, he says, are many of them founded on works falsely attributed to him, or grossly interpolated. But we shall only extract one passage, in which he describes the manner in which his Christian zeal was received by the atheists of the Revolution :

“ Quand, indigné profondément de voir l'Assemblée dans un oubli sacrilège préconiser l'apostasie, il (M. Grégoire) s'élançait à la tribune pour proclamer son immuable attachement à la religion Catholique : des hurlemens, d'horribles menaces tonnaient sur sa tête. La faction d'alors commandait de ne pas insérer son discours dans les feuilles publiques, ou de le travestir ; ce qui explique la discordance de leurs narrations. Au coin des rues, on affichait des placards, imprimés contre l'audacieux, qui par sa résistance avait retardé le triomphe de la raison. Pendant plusieurs mois à la Convention c'était une sorte d'opprobre de s'asseoir près de lui, pour cela seul qu'il avait défendu ses principes religieux. Ces faits se sont passés sous les yeux de témoins dont un grand nombre sont vivans. Et, chose étrange, il a vu, il voit encore se déchaîner simultanément contre lui ceux qui foulaient aux pieds toute religion, et ceux qui s'en déclarent ensuite les hérauts privilégiés.”—P. 10.

In the interval between his election and the meeting of the Chamber, various inducements were held out to M. Grégoire to obtain his resignation. These he firmly resisted, and on his rejection on a point of form, which was unwillingly listened to by those enemies who wished to expel him as a regicide, he again addressed a letter to the electors, and related the insidious attempts that had been made to procure his voluntary retirement. He again shews the falsehood of the charges proceed-

ing from the venal pens of his accusers, and thus exposes the intention of their constant repetition :

“ Eh qu'importe? Imprimons tous les matins qu'il est régicide, suppléons aux raisons par la surcharge et l'âcreté des épithètes : la répétition tiendra lieu des preuves : nous aurons pour échos non seulement nos journaux salariés, mais encore les gazettes composées sur les bords de la Seine qui s'impriment sur ceux de la Tamise et du Danube.”—2de Lettre, p. 7.

Monsr. Grégoire displays great eloquence as well as argument in these letters, in which he has stated, without ostentation, his labours for the good of his country. We recommend the perusal of the whole to our readers, but we cannot resist extracting one short passage which most exactly reflects the benevolent feelings of its author :

“ Parmi les faveurs multipliées dont la bonté céleste m'a comblé je compte pour beaucoup celle d'avoir pu, quelquefois, faire du bien à ceux qui m'ont fait du mal. Si mes vœux sont exaucés, cette faveur ne me sera pas retirée.”—Ibid. p. 24.

And another, which eloquently proves that fortitude may form a part of the character of the meekest of mankind :

“ Celui que la fortune ne peut enivrer par ses faveurs, ni abattre par ses rigueurs : celui qui calculant toutes les chances d'adversité, l'exil, la pauvreté, les cachots, les supplices, a son parti pris pour toutes les hypothèses : celui qui dans le trajet rapide de la vie, toujours haletant après le bonheur, en place le ravissant espoir au delà des bornes du temps, peut braver et désespérer les persécuteurs.” Ibid. p. 28.

The work of calumny is still going on : and, thanks to the censorship which governs the periodical press of France, it goes on uninterruptedly. M. Grégoire wrote lately a letter to all the journals in contradiction of one of the libels which are so diligently reiterated, and finding that the careful guardians of public opinion would allow no defence of a proscribed character, to neutralize the effect of the poison he wrote a second letter to the Duc de Richelieu, demanding, as an act of justice, that the calumny should not stand against him unanswered.

These two letters have given the first part of the title to Monsr. La Roche's pamphlet, which has, we imagine, an extensive sale, as it has almost immediately reached a third edition. Monsr. La Roche is an able advocate of all the *Libéraux*, and particularly of M. Grégoire, of whom he gives many interesting anecdotes. But we must refer our readers to the work itself. We are greatly gratified to think that some of his countrymen dare yet to stand forth with their testimony in favour of so good a man. Indeed, M. Grégoire himself takes occasion to thank several anonymous writers who have undertaken the justification of his conduct. He has been, within a few weeks, addressed in an animated Epistle by Audiguier, with a quotation from which, in praise of his struggles against the power of Napoleon, we shall conclude :

Un seul homme naguère au sein de la patrie
Sur les débris des lois fondait sa tyrannie,
Tout pliait devant lui : despôte redouté
Il voulait, abusant de sa prospérité
Agrandir chaque jour ses conquêtes factices ;
Mais tu ne craignis pas, lorsque dans ses caprices
Il opprimait les rois, et les peuples domptés,
De lutter constamment contre ses volontés,
Et de lui faire entendre un langage sévère ;
Aussi, quand le suffrage et le choix de l'Isère
T'élevaient, triomphant, au rang de ses élus,
C'était pour honorer tes stoïques vertus,
Ta justice inflexible, et ton mâle courage :
Et pour récompenser par ce public hommage
Non celui qui jadis près du trône placé
A briguer la faveur fût toujours empressé ;
Mais celui qui brava le maître de la France,
Et qui, malgré l'effroi qu'inspirait sa puissance
Sénateur patriote, et prélat citoyen
Fut de nos libertés le plus ferme soutien.”

Audiguier, Epître à M. Grégoire, Paris, Nov. 1820.

After the above was written, an account reached this country, which gives, we suppose, a fair specimen of the

treatment that all public defenders of M. Grégoire and of liberal opinions generally, are to expect from the tender mercies of the ruling powers. M. La Roche, whose pamphlet* we again recommend to all who can procure it, has been condemned to an imprisonment of five years, and a fine of six thousand francs, for this honest expression of his political sentiments. The printer (a widow, who was ill at the time the book was published) is fined one thousand francs, and is to be imprisoned three months. M. La Roche has withdrawn himself from the injustice of his persecutors; but these men have at length found a more sure mode of distressing M. Grégoire, by sacrificing his advocates to their vengeance, than they could ever hope for from their personal attacks on his reputation.

ART. II.—*The Apocryphal New Testament, being all the Gospels, Epistles, and other Pieces, now extant, attributed in the First Four Centuries to Jesus Christ, his Apostles and their Companions, and not included in the New Testament by its Compilers.* Translated from the Original Tongues, and now first collected into One Volume. Printed for William Hone, Ludgate Hill. 1820. 12mo.

THE design of this publication is sufficiently obvious. Adapted for the eye of superficial readers, it is intended to convey the impression, that the pieces here brought together were originally received as of equal credit with the books contained in the New Testament; and were excluded from that volume, on no other grounds than the caprice of certain ecclesiastics in the fourth or fifth century. The title-page itself is calculated to produce this impression, which is further supported by the preface. For the writer, having first adopted the unfounded conjecture of some persons whom he does not mention, that the volume of the New Testament was compiled by the first Council of Nice, quotes a ridiculous account of the proceedings of that Council, from which the conclusion is

very natural, that the bishops there assembled were but ill qualified to discriminate between genuine and spurious Scriptures. And though he refers to a list (taken from Jones on the Canon, but without acknowledgment) of the Christian authors of the first four centuries, whose writings contain catalogues of the books of the New Testament, he is entirely silent as to the fact that none of them include any of the pieces in this collection; nevertheless, he does not hesitate to say, (Pref. p. vi.,) that these pieces “were considered sacred by Christians during the first four centuries after the birth of Christ.”

And as he takes no notice of this glaring defect of external evidence in their favour, so he says not a word to shew how devoid they are of internal proofs of authenticity, though that is so obvious upon the slightest perusal of them, and forms so broad a line of distinction from the received books of the New Testament. We therefore think we do him no wrong in conceiving, that he intended this distinction to be overlooked, and that having represented the puerile and ridiculous pieces here published as equally authentic, or nearly so, with those of the New Testament, he has left it to the sagacity of every reader to draw the conclusion for himself, that neither the one collection nor the other is worthy of credit. But if the compiler of this volume had made a better use of the work (Jones on the Canon) from which he has, *without acknowledgment*, taken the greater part of his translations, and nearly the whole of his notes, he would have found that there exist the most satisfactory proofs of the low esteem in which these pieces were held from the earliest period of their publication. Nor has he adduced the name of a single author of the first three centuries that has quoted any of them. And those of the fourth century, to whom he refers the reader for the early authority of these books, have only spoken of them to condemn them; or, at any rate, have expressly excluded them from the sacred volume, as is evident from the list at the end of the volume.

But how little reliance is to be placed upon the statements of this compiler, may be seen by an examination of the introductory remarks to the first piece in the collection, “The

* A fourth edition is about to be printed here.

Gospel of the Birth of Mary." "In the primitive ages," says he, "there was a gospel extant bearing this name attributed to St. Matthew, and received as genuine and authentic by several of the ancient Christian sects. It is to be found in the works of Jerome, a father of the church, who flourished in the fourth century, from whence the present translation is made. His contemporaries, Epiphanius, Bishop of Salamis, and Austin, also mention a Gospel under this title." Now, from all this, the reader would naturally conclude that Jerome, Epiphanius and Austin received it as a genuine work of St. Matthew. And yet, in reference to this very work, Jerome (or at least the writer of this part of the works attributed to Jerome) says, "The truth is, this book was published by a certain disciple of the Manichees, named Seleucus, (who also composed a spurious history of the Acts of the Apostles,) and it rather tends to the ruin than the interest of religion." Epiphanius expressly includes the Proteuangelion (which is little more than a transcript of this Gospel) amongst "the most impudent forgeries of the Gnostics." And the way in which Austin mentions it is as follows: "As to what Faustus urges from the book entitled, 'The Nativity of Mary,' it is of no manner of authority with me, because it is not canonical." The rest of the note in this place only proves that, like other spurious pieces, this pretended Gospel has been very freely interpolated to suit different purposes.

We may just remark another instance of disingenuousness. The title-page, in a style of imitation not without its meaning, very pompously announces these pieces as "translated from the original tongues;" when the fact is, that several of them are only translations of translations, and that the first nine pieces are, without acknowledgment, reprinted word for word from the work we have before mentioned, namely, *A new Method of settling the Canonical Authority of the New Testament*, by Rev. Jer. Jones, and the rest are taken from Archbishop Wake's "Apostolic Fathers." As neither of these works is out of print, we cannot agree with this Editor in the opinion that he has rendered any service to the theological student or the ecclesiastical antiquary. That which he has here

presented to them in a garbled and confused form, was already accessible in those volumes in as correct a form as learning and sound judgment could supply. The whole originality of the book consists in the arrangement of chapters and verses, together with the running-titles, framed to wound or gratify the feelings, according as these happen to be constituted. As a specimen, take the following: "Christ Kills his Schoolmaster;" "Blessed Thief's Story;" "Christ at Play;" "Gathers spilt Water;" "Kills a Play-fellow."

It is unnecessary to enter into a more detailed examination of this work. We think that enough has been stated to prove that the intention is insidious, and the execution flimsy and insufficient. But as this unnecessary republication has been made of pieces that have long been consigned to neglect, it may not be improper to state in what light they ought justly to be regarded, and what aspect they bear upon the truth and credibility of the New Testament.

That a number of spurious pieces, containing foolish and ridiculous statements, should have been composed at an early period, and should have been partially received, is a thing so likely to have occurred in regard to a subject so generally interesting as Christianity, that it need excite no surprise, and cannot occasion any real discredit except to the authors of such writings. In particular, it seems highly probable that any accounts of the infancy of Jesus, of which we have so few particulars in the New Testament, would be eagerly received, and, without any very rigorous examination, credited. It appears from the preface to St. Luke's Gospel, that many, even at that early period, had undertaken to write histories of Jesus Christ and his Apostles. The variety of pieces in circulation ultimately found their just estimation, according to the evidences which accompanied them of genuineness and credibility: and this was the only way in which the canon of the New Testament was formed. No restriction was attempted by the apostles upon the liberty which every one had of composing writings which he might conceive calculated to edify the church; they laid claim to no monopoly of inspiration; nor did they form any list or

canon of authorized books. No council of the church undertook this task during the lapse of several centuries. The volume of the New Testament was gradually collected from different quarters in which the authenticated writings of the apostles were deposited; and so carefully was the discrimination made, that, although several of the pieces contained in our present canon were disputed, owing to some slight defect of evidence, it admits of the most satisfactory proof, that no piece now excluded from it was ever generally received as sacred.

We will here give some general remarks of Lardner's respecting the Apocryphal books published in the early days of Christianity. They are taken from the conclusion of his work on the Credibility of the Gospel History. (Works, V. 412.) He says, "1. These books were not much used by the primitive Christians. There are no quotations of any of them in the apostolic fathers, by whom I mean Barnabas, Clement of Rome, Hermas, Ignatius and Polycarp, whose writings reach from about the year of our Lord 70 to the year 108. I say this confidently, because I think it has been proved. Irenæus quotes not any of these books; he mentions some of them, but he never quotes them. The same may be said of Tertullian; he has mentioned a book called the Acts of Paul and Thecla, but it is only to condemn it. Clement of Alexandria and Origen have mentioned and quoted several such books, but never as of authority, and sometimes with express marks of dislike. Eusebius quotes no such books in any of his works. He has mentioned them indeed; but how? Not by way of approbation, but to shew that they were of little or no value, and that they were never received by the sounder part of Christians. Athanasius mentions not any of them by name; he only passeth a severe censure upon them in general; nor do any of these books ever come in the way of Jerome, but he shews signs of his displeasure." "Few or none of these books were composed before the beginning of the second century." "The publication of these Apocryphal books may be accounted for; it was very much owing to the fame of Christ and his apostles." P. 418: "The case of the apostles of Christ is

not singular. Many men of distinguished characters have had discourses made for them which themselves knew nothing of, and actions imputed to them which they never performed; and eminent writers have often had works imputed to them of which they were not the authors. Nevertheless, very few impostures of this kind have prevailed in the world, all men being unwilling to be deceived, and many being on their guard, and readily exerting themselves to detect and expose such things. Many things were published in the name of Plautus which were not his. Some works were ascribed to Virgil and Horace which were not theirs. The Greek and Roman critics distinguished the genuine and spurious works of those famous writers. The primitive Christians acted in the like manner; they did not presently receive every thing proposed to them; they admitted nothing which was not well recommended. Says Serapion, Bishop of Antioch, in his Examination of the Gospel of Peter, 'We receive Peter and the other apostles, as Christ; but as skilful men we reject those writings which are falsely ascribed to them.' Upon the whole," says Dr. Lardner, "we have all the satisfaction which can be reasonably desired, that the books received by the primitive Christians were received by them upon good ground, and that others were as justly rejected."

If any doubts have been occasioned to any individual by the casual inspection of the work we have been reviewing, we trust they will be set to rest by the opinion of so learned and upright an inquirer after truth as Dr. Lardner: and whoever wishes to see to full advantage the argument which may be derived from these very pieces in favour of Christianity, will do well to consult a volume written by Dr. Maltby, entitled "*Illustrations of the Truth of Christianity.*" H. T.

ART. III.—*Sermons, by the late Rev. Joseph Bretland. To which are prefixed, Memoirs of his Life. With an Appendix, containing Five Letters relating to Mr. Farmer's Hypothesis of the Temptation of Christ. In Two Volumes. 8vo. pp. 378 and 354. Exeter, printed by Hedgeland, and sold by Longman and Co., London. 1820.*

OF the life and character of the learned and pious author of these Sermons, some account has been already given in our Repository. [XIV. 445, 473 and 559.] But as his was a temper not given to change, and a quiet earthly walk, his biographer has little to record that is striking or novel. All that is related is morally pleasing. The annals of private virtue have rarely, indeed, exhibited a character more replete with Christian goodness.

The "Memoirs" prefixed to the work by the intelligent Editor, Mr. W. B. Kennaway, of Exeter, are drawn up in a style of simplicity congenial with the subject. One extract will embrace the chief historical particulars :

"The Rev. JOSEPH BRETLAND was a native of this city; his father, a respectable tradesman, married a daughter of Mr. Mills, of Somersetshire, by whom he had four children. Of these, three died in infancy; the youngest, who is the subject of this memoir, was born on the 22nd of May, 1742. He was of a weak and delicate constitution, and his mother, who, on account of her own tender state of health, had been prevailed on to entrust the care of her former children to other nurses, resolved to suckle this infant child herself, and probably preserved his life by so doing. This act of parental affection was ever gratefully remembered by him, and he never ceased, during the whole course of the lives of his parents, to manifest the strongest sense of filial gratitude by a most dutiful obedience, and an anxious solicitude to contribute as much as possible to their comfort and satisfaction. His mother died in the year 1784, aged 82, and his father followed in 1791, in his 86th year.—Each of these events affected Mr. Bretland deeply, and it was long before he recovered his wonted cheerfulness. His greatest pleasure appeared to consist in relating any anecdotes respecting his parents; especially towards the close of his life, when his friends could not render themselves more agreeable to him than by inviting him to recur to this favourite topic.

"After having been well-instructed in reading, writing and arithmetic, he was placed as a day scholar for several years at the Exeter Grammar School, under the tuition of the Rev. Mr. Hodgkinson and his assistants; and when arrived at nearly the age of 15, he was removed from thence to the counting-house of Mr. Mourgue, a respectable merchant, in this city, with whom he continued about twelve months. But his father,

observing that he appeared frequently much oppressed with a dejection of spirits, endeavoured to discover the cause of it, and, being questioned in the kindest manner, he was at length encouraged to acknowledge that he could not bring his mind to such an employment, having formed the strongest inclination for the profession of the ministry.—Finding, after further inquiry, that this was his decided choice, his father, though greatly disappointed at having his object so frustrated, resolved to press it no longer, but most indulgently complied with his son's desire; and he soon after left the counting-house of Mr. Mourgue, and was placed under the instruction of the Rev. Mr. West, who was then minister of the Mint Congregation, in this city. To this gentleman he considered himself much indebted, and under his tuition the progress he made was rapid.

"In the year 1760, it appears by a memorandum in his own writing, that Mr. Bretland went to board at Lympton, near Exeter, for the purpose of learning the Hebrew language and pursuing his mathematical studies, under that ingenious and able scholar, the Rev. John Turner, preparatory to his entering the Academy established in 1761, in this city, by that gentleman, in conjunction with the Rev. Micaiah Towgood, Rev. Samuel Merivale, and Rev. John Hogg.—He finished his course of studies in 1766, having obtained from his tutors the fullest testimonial of being well qualified to engage in the ministerial profession: indeed he had acquired their highest esteem and approbation by the assiduous attention which he constantly bestowed on his studies, and the exemplary regularity of his moral and religious conduct: his theological tutor in particular, to whose memory he, unsolicited, paid so eloquent a tribute of respect in the second sermon in the second volume of this publication, delivered some months after his decease, always entertained the greatest regard for him, and expressed the highest opinion of his talents and character.

"In 1770, he accepted an invitation from the Mint Congregation to become their minister, which situation he resigned in 1772.—It appears from his account-book, that Mr. Bretland opened a classical school in 1773, which was continued till 1790; and many of the more respectable inhabitants of Exeter considered it a most favourable opportunity of placing their sons under his instruction.—Previous to the commencement of his own school, he had kindly lent his assistance to the Rev. Joseph Twining, when that gentleman's declining state of health no longer permitted him to conduct that which he had

opened.—On the resignation of the learned and venerable Micalah Towgood, in 1782, the United Congregations of Protestant Dissenters in Exeter resolved to invite ministers to preach as candidates. Mr. Bretland was one of the number invited, but he declined the invitation. In 1789, he was, a second time, invited to the Mint Meeting, and he continued minister of that congregation till 1793, when he resigned the office. In 1794, the Society at George's Meeting-house gave Mr. Bretland an invitation to supply the vacancy occasioned by the death of the Rev. Abraham Tozer, which he was prevailed on to accept, and he remained in that connexion till 1797, at which time he retired from the stated duties of the pulpit.

In 1798, the Trustees of the New College at Manchester, (removed to York in 1803,) applied to him unanimously, to become the Theological Professor of that Seminary, but he thought proper to decline the invitation. The following year, 1799, a society was formed for the purpose of establishing an Academy in the West of England, for the education of ministers among Protestant Dissenters, and the Rev. Joseph Bretland and the Rev. Timothy Kenrick were appointed tutors. This institution promised to be of extensive usefulness, and the high characters these gentlemen had deservedly acquired, would probably, in a few years, have greatly increased the number of the students, but Providence saw fit to check its progressive success, by the unexpected and greatly-lamented removal of Mr. Kenrick, who died during the vacation, in the summer of 1804.—The Committee appointed to look out for a person qualified to undertake the office of resident tutor having failed in their attempt, it was resolved, at a general meeting held in February, 1805, ‘That the Academy cease, from Lady-day next, to be carried on in this city, until there appear a favourable opportunity of opening an Academy again, either here, or in some other place in the West of England.’ At the same meeting it was also unanimously resolved, ‘That the Rev. Joseph Bretland be requested to accept our most cordial thanks for the various and numerous services he has rendered us, both as an associate and tutor, in the management of every thing relating to our institution, from the time when it was first founded.’

“In the year 1795, he married Miss Sarah Moffatt, a sister of the Rev. Mr. Moffatt, of Malmsbury, with whom he lived on the most affectionate terms till the spring of 1804, when he sustained the severe and irreparable affliction of

her death, occasioned by a long and most distressing consumptive complaint, during the continuance of which nothing could exceed the tender attentions he paid towards the alleviation of her sufferings, and his anxious endeavours to discover some effectual remedy of her disorder.”—*Mem.* pp. iv.—ix.

Mr. Bretland enjoyed the friendship of the late venerable Dr. Priestley, * from whose letters some passages are inserted at the end of the Memoirs. These are less interesting than might have been expected, and, probably, than the entire letters would have been. Two or three of them confirm Mr. Kentish's conjecture, [*M. Repos.* XIV. 475,] that Mr. Bretland published a new edition of Dr. Priestley's English Grammar.

The Sermons are on the following subjects: Vol. I. Serm. I. The Nature and Use of Reason. II. Virtuous Obedience the strongest Bond of Union amongst Christians. III. The Divine Confidence in the Fidelity of Abraham to his Offspring and his Household. IV. The Duty of Parents to Children. V. The Duty of Children to Parents. VI. Exhortation to Young Men. VII. The Importance of making a Proper Choice of Company. VIII. The Obligation of Social Duties in General. IX. The Heart devoted to God. X. God the best Support under the Loss of Friends and the Inconstancy of the World. XI. The Mutual Connection and Dependence of Christians. XII. The Reciprocal Duty of Christians to assist and comfort each other. XIII. Virtue the only Rational Distinction amongst Men. XIV. The Condescension and Goodness of God to his Creatures. XV. The Importance and Advantage of Religious Conversation. XVI. The fleeting Nature and proper Management of Life pointed out by the Emblem of a Tale. XVII. A Discourse, delivered at Crediton, October 21, 1798, on the occasion of the Death of Mrs. Elizabeth Rowe, Widow of the late Wm. Rowe, Esq., of Spencecomb, near Crediton, Devon.

Vol. II. Serm. I. The Necessity and Importance of forming right Notions of the Object of Worship. II. The Christian Religion the best Support under every afflictive Occurrence of Life. III.

* Erroneously printed “Priestly” throughout the Memoirs.

The Duty of Habitual Devotion. IV. The Importance of Diligently Keeping the Heart. V. The Dangerous Tendency of Ease and Affluence. VI. The Question of Barzillai considered and improved. VII. The Love of Christ manifested in laying down his Life. VIII. Observations on the Story of the Man born Blind. IX. Faith, the Victory that overcometh the World. X. Keeping the Commandments of Christ the only unequivocal Proof of our Love to Him. XI. The Wisdom of adapting the Temper to the Condition. XII. The Guilt and Danger of slighting the Offer of Christianity. XIII. Against Censoriousness. XIV. Against Censoriousness. XV. The Nature and Sources of Religious Joy. XVI. The Duty and Reward of a Christian Minister. Appendix.

From this table of contents it will have appeared that the discourses are chiefly devotional and practical. They are at the same time Christian. Expositions of scripture and doctrinal arguments and reflections are interspersed; and these justify the interesting statement of Mr. Kentish, [XIV. 474,] that, half a century ago, Mr. Bretland had the courage to assume the then singular and obnoxious character of a preacher of Unitarianism, avowing from his pulpit in the Mint Meeting-house at Exeter, the principles of the absolute Unity of God and the unequivocal Humanity of Christ.

Mr. Bretland's fondness for metaphysical studies occasionally appears in the Sermons, but that which most distinguishes and recommends them is Christian simplicity. The reader is constantly pleased with the evident purity of the preacher's views, and with the kind and tender affections of his heart. The Sermons to the Young exhibit a strong sympathy with them in their deepest and best feelings. His Funeral Sermons are the effusions of one who had himself tasted of the cup of sorrow.

But our readers will be well pleased that we should spare our own remarks for the sake of two or three extracts. In Serm. X. of Vol. I., from Psalm xxvii. 10, the following is supposed to be the soliloquy of a child who has acquitted himself well in the discharge of filial obligations:

"The God who blessed me for a time with parents, who with the tenderest

care cherished me in the days of infancy and watched my heedless steps in giddy childhood—who shared with me in all my joys and sorrows, and reared me with the most affectionate solicitude to ripen years—has now removed them. Their concern for my safety, health and happiness, claimed from me the return of the warmest attachment, and to theirs was my heart united. Grief wrung my throbbing bosom when I saw them in pain or trouble, and joy took possession of my soul and brightened up my dejected countenance on the removal of their afflictions. To lighten their pressures and increase their enjoyments was my prevailing aim, and, when my attempts for that purpose were successful, exquisite pleasure was their reward. When the weight of years and the attack of disease threatened their approaching dissolution, what tongue can express the emotions which I felt while, bending over their bed, I marked with tearful eye the rapid advances of the king of terrors? How ardently did I wish the fatal stroke to be averted, that they might be restored to me a most delightful charge, and that I might enjoy once more an opportunity of shewing them how dear they were to me, by yet stronger and more frequent proofs of the tenderest affection than had appeared in my former conduct! But Thou, the great arbiter of life and death, who never afflictest willingly, didst not see fit to grant me the desire of my soul. If in ardent prayers which I poured out before thy gracious throne for their recovery, I felt not all that readiness which became me to acquiesce in the event I dreaded, convinced, as I am, that every event is under thy direction, do Thou forgive a fault proceeding from the excess of an affection, which, duly regulated, thou highly approvest. And now, having performed the last office for those whose ease and happiness it was my pleasing study and endeavour to promote, allow me to indulge the comfortable hope, that thou hast upon the whole beholden with approbation what I have done in the way of filial duty from the most genuine love and a principle of conscience, though mixed with defects, which I deeply lament, and that, an orphan, I shall be favoured with thy paternal care. Thou, O God of mercy, art the Father of the fatherless!"—Pp. 183, 184.

There is an unusual elevation of thought in Serm. XIV. of the same volume, on Psalm viii. 3, 4, of which the following passage is a specimen:

"If looking on a heap of sand we wished to select any particular grain for our inspection, we should find it ex-

tremely difficult, if not impossible, to do it without actually separating the grain from the heap for that purpose. When the grain was taken from the heap, we should not perceive any diminution of the size of the heap, or be aware that any common use, to which it was intended to be applied, would be affected by the removal of the grain. Such grain, however, would bear a much greater proportion to the whole heap, how large soever, than our world bears to the system of the universe, and far greater still than a single man can be thought to bear to the whole collection of living creatures existing in all parts of the Creator's vast dominions. How wonderful, then, and beyond all our conceptions great, must be the comprehension and capacity of that mind which can attend at once to the state of every world, the complex and involved concerns of all the creatures that inhabit it, and the peculiar condition and circumstances of each individual, without overlooking or neglecting one single being of the countless multitude it has brought and is ever bringing into existence! And how warm, how much too warm to be expressed by language, must be the gratitude of that man who, lifting an eye to the heavens, thus meditates with himself! With what an august scene am I presented; orb placed beyond orb in the ethereal expanse, at distances too remote for human calculation! Amidst the works of God, multiplied and extended infinitely beyond the reach of mortal sight or conception, how small, how comparatively insignificant a creature am I! Like a drop taken from the vast ocean, or a particle of dust swept from the balance, how little could I be missed in creation were I to be instantly blotted out of being! Yet, while I stand beholding with admiration yonder luminaries, I feel myself supported in life and in the exercise of my several powers by him who framed, disposed and rules those resplendent orbs, as if I were the sole charge of his providential care. What gratitude, O eternal Mind! can equal thy condescension and benignity in regarding a creature that must be so diminutive and of so little consequence in thy sight! In this magnificent temple, the theatre where thou art displaying thy matchless perfections, while millions of other beings, my equals and superiors in every noble faculty with which thou hast deigned to bless me, are perhaps at this moment gazing on the same stupendous scene with myself, wrapt in holy wonder and thankfulness, accept the small addition of my praise."—Pp. 251—253.

Perhaps the most striking passage

in the volumes is the apostrophe to a deceased friend, supposed to be uttered at his tomb, in *Serm. XVII. of Vol. I.*, from *1 Thess. iv. 13, 14*:

"Not long since thou wast what I am now, one of the actors in this passing scene. To all thy sighs I lent a pitying ear, and my heaving bosom beat responsive to thy sad complaints. With thine my tears were mingled in the hour of affliction; and when joy brightened thy countenance, my heart felt a kindred pleasure. With thee I sat, or walked by the way, and held sweet converse. To thee my soul was knit by the ties of cordial amity and soft endearment. Now thou hast left me to mourn the loss of thee in pensive silence. On thy hallowed grave I drop the tender tear, and bid thy sacred ashes rest in peace. Ere long shall I join thee in thy dark abode, thy companion in the dust, till we be called forth to stand in our lot in the end of the days. In life was I united to thee; in the same cold arms of death shall I soon lie; and—O transporting thought!—together shall we rise, no more to feel the agony of parting. All hail that blessed morn, which shall restore thee to my fond embrace! Methinks I see its sprightly beams gilding the horizon, and leading on the bright triumphant day! Yonder appears the Judge arrayed in majesty, and holy myriads form his glorious train! He bids the trumpet sound. I hear its awful voice, which penetrates through all the mansions of the dead. Methinks I now behold thy tomb opening to make a passage for thee. I see thy mortal frame, which was sown in corruption, dishonour and weakness, raised in incorruption, glory and power. I run to meet thee on thy release from the bondage of the grave. I join thy company, and enter with thee into the delightful recollection of our former friendship. We mark with gratitude together the kind hand of heaven, which led us through the pilgrimage of life, nor left us in the vale of death. Risen to pass an undecaying day, we renew the joys of social intercourse, undiminished by the fear of interruption. We trace, with admiring wonder and gratitude, evidences of divine wisdom and benignity in the appointment of events, the particular uses of which had before eluded our discovery. We survey together the beauties of renovated nature, and as we gaze, the pleasure of each is heightened by the participation of the other. We seek and find among the countless multitude, the sight of whose happiness augments our own, the chosen few in whom our souls on earth delighted. With them we revive our former ac-

quaintance. Engaged, with them and all around, in the most pure and sublime exercise of our noblest powers and affections, we share each other's and the general bliss. With the rapid improvement of our knowledge and goodness, the increase of our felicity keeps an equal pace. Eternity, not to be shortened by the lapse of twice ten thousand ages, opens to our enraptured minds the prospect of rising higher in intellectual and moral excellence, and higher still beyond all imaginable limits. Struck with the refulgent splendours of celestial glory on every side, joined in the bands of an indissoluble union with the assembly of the just made perfect, feeling within the refined satisfaction of conscious integrity, placed under the government and protection of Jesus, the friend of man, rejoicing in the love and approbation of our God and Father, and secure of enjoying for ever these sources of inexpressible delight, we find our happiness adequate each moment to our capacities, though growing for ever in proportion to their continual enlargement."—Pp. 305—308.

A characteristic *portrait* of Mr. Bretland is prefixed, from the plate of which the Editor has kindly allowed us to take the impression which ornaments this Number and Volume.

The "Appendix" consists of Letters which Mr. Bretland contributed to our Fifth and Sixth Volumes, under the signature of *Geron*, on Mr. Farmer's hypothesis of Christ's Temptation.

ART. IV.—*An Inquiry respecting the Original Copies and Ancient Versions of the New Testament, &c. To which is prefixed, A Brief View of the different English Translations of the Sacred Writings.* 8vo. pp. 32. Liverpool, printed by F. B. Wright. 1820.

THIS is a reprint of the Introduction to the *Improved Version* of the New Testament, published by the Unitarian Society, which we regard as the most masterly and useful compendium of biblical history in the English language. There only wanted a his-

tory of English Translations by the same hand to make the work complete. In default of this, the Liverpool Unitarian Tract Society has drawn up *A Brief View*, as a preliminary chapter to the Introduction; and it is but justice to say, that it contains much varied and useful information on a subject little understood by common readers. The tract altogether is well worthy of the notice of our Book Societies. For the small price of sixpence, it would be difficult to procure any publication which would be so efficacious in enlightening the minds of the religious public by giving them real knowledge.

ART. V.—*A Letter to the Young Men and Women of the Society of Friends, on the Yearly Meeting Epistle for 1820.* 8vo. pp. 20. Printed by Wm. Alexander, Yarmouth. 1820.

ART. VI.—*A Letter to a Junior Member of the Society of Friends, occasioned by his Address to the Young Men and Women of the same Society.* 12mo. pp. 24. Woodbridge, printed by B. Smith. 1820.

THE passage in the last "Yearly Epistle," warning the Quakers against reading Unitarian books, (XV. 561, and the present Number, pp. 22, 23,) has, as we hoped and expected, excited some surprise and stir in that respectable denomination. The author of the former of these pamphlets (Mr. C. Elcock) expresses an ingenuous desire of knowledge and love of truth and determination of inquiry, and cautions his brethren and sisters against any attempt to subdue them to implicit faith; the author of the latter, who conceals both his name and the reasons (if reasons he have) for his opinion, dwells upon the danger of doubting and the mischiefs of controversy. We will not say which is the better Quaker, but we have no difficulty in deciding which is the more consistent disciple of him who said, *Search the Scriptures.*

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Political Duties of Clergy and People: preached in the Parish Church of High Wycomb, Bucks, Dec. 3, 1820. By Thomas Boys, A. M.

POETRY.

MATIN AND VESPER HYMNS.

Sunday Morning.

God of the morning! Thou, the Sabbath's God!
 Round whose bright footsteps thousand planets play;
 A million beings at Thy mighty nod
 Are born; Thy frown turns millions more to clay:
 How great Thou art! an unimagined deep
 Of wisdom and of power;—Thy laws how sure!
 Thy way how full of mystery! Thou dost keep
 Thy court among the heavens, sublime and pure
 And inapproachable; the tir'd eye breaks
 Ere it can reach Thee: who can fathom Thee?
 Who read Thy counsels? Thought exhausted seeks
 The path in vain; 'tis o'er the mighty sea,
 On the tall mountains,—in the rushing wind
 Or the mad tempest. In a cloudy car,
 Wrapt in thick darkness, rides th' *Eternal Mind*
 O'er land and ocean, and from star to star.
 Hast thou not seen Him in his proud career
 Nor heard His awful voice? O look around,
 For He is always visible, always near!
 Listen to his eloquent words in every sound
 Of zephyr, waterfall, or birds, or bees,
 A thousand songs, these sweet and these sublime,
 All nature's intellectual harmonies,
 And the soft music of the stream of time.
 See Him in the vernal beauty of the flower,
 In the ripe glory of the autumnal glow,
 In summer's rich and radiant festal hour,
 In winter's fairest, purest robes of snow,
 There art Thou! Not in temples built by the hand
 Of vanity; by the unproductive toil
 Of the hot brow; or by the fierce command
 Of tyrants, or with shame-collected spoil.

VOL. XVI.

H

Thy temple is the universe; Thy throne
 Raised on the stars; Thy light is every where,
 And every where songs to the Eternal One
 Are offered up; nor can the listening ear
 Mistake that homage which all time, all space
 Pours forth to Thee:—what sense so dark and dull
 That sees not Thy bright smile on nature's face?
 Who Thy high Spirit, pure and beautiful,
 Tracks not throughout existence? All we have
 And all we hope for is Thy gift, and man
 Without Thee is a feeble, fetter'd slave,
 Driven by the winds of passion without plan
 Or purpose, or pursuit becoming.—Thou
 Art great, and great are all Thy works, and great
 Shall be Thy praise: before Thy throne we bow;
 To Thee our prayers, our vows we consecrate.
 O Thou Eternal Being! clad in light,
 I, in the dust, before Thy presence fall,
 And ask for wisdom in Thy hallowed sight
 To lead my steps to Thee. How calmly all
 Sleeps in the stillness of the Sabbath-morn,
 As if to sanctify the sacred day:
 The spirit of peace, by the mild zephyrs borne,
 Glides gently on the tranquil morning's ray,
 And in a solemn pause all nature seems
 To feel the present Deity. He speaks
 In the twilight melodies,—smiles in the fair beams
 Which from His locks the star of morning shakes;
 Heaven is His canopy—His footstool earth;
 A thousand worlds His throne. O Lord! to Thee,
 Noblest and mightiest!—Source of light, of worth,
 Be praise and glory through eternity!

A.

Sunday Evening.

Welcome the hour of calm repose,
 'The ev'ning of the Sabbath-day:
 In peace my wearied eyes shall close.
 When I have tuned my vesper lay,
 In humble gratitude to Him
 Who wak'd the morning's earliest beam.
 In such an hour as this how sweet,
 In the still solitude of even,
 To hold with heaven communion meet,
 Meet for a spirit bound to heaven;
 And in this wilderness beneath
 Pure zephyrs from above to breathe!
 It may be that th' Eternal Mind
 Bends sometimes from its throne of
 bliss;
 Where should we then its presence find
 But in an hour so blest as this—
 An hour of calm tranquillity
 Silent, as to welcome Thee?
 Yes! if the Great Invisible,
 Descending from his seat divine,
 May deign upon this earth to dwell;
 Where shall he find, a welcoming
 shrine
 But in the heart of man, who bears
 His image, and his spirit shares?
 Now let the solemn thought pervade
 My soul, and let my heart prepare
 A throne. Come, veil'd in awful shade,
 'Thou Spirit of God! that I may dare
 Hail Thee, nor like Thy prophet be
 Blinded by Thy bright majesty.
 Then hold communion, Lord! with
 Thee,
 And turn my wand'ring thoughts
 within,
 'Then, tho' but for a moment, see
 Thy image; purified from sin
 And earth's pollutions, let me prove,
 If not Thy majesty—Thy love.
 That love which over all is shed,
 Shed on the worthless as the just;
 Lighting the stars above our head
 And waking beauty out of dust.
 The farthest comet's path is nought
 To the vast orbit of His thought.
 To Him alike the living stream
 And the dull regions of the grave;
 All watch'd, protected all by Him
 Whose eye can see, whose arm can
 save
 In the cold midnight's dang'rous gloom,
 And the dark prison of the tomb.
 Thither we hasten—as the sand
 Drops in the hour-glass, never still;
 So, gather'd in by Death's rude hand
 'The store-house of the grave we fill.
 And sleep in peace,—as safely kept
 As when on earth we smil'd or wept.

What is our duty here? to tend
 From good to better, thence to best:
 Grateful to drink life's cup, then bend
 Unmurmuring to our bed of rest:
 To pluck the flowers that round us blow,
 Scattering their fragrance as we go.
 And so to live that when the sun
 Of our existence sinks in night,
 Memorials sweet of mercies done
 May shrine our names in memory's
 light,
 And the blest seeds we scatter'd, bloom
 A hundred-fold in days to come.

A.

ON THE DEATH OF A BELOVED
SISTER IN FRANCE.

The flower we rear'd was young and fair,
 We tended it with ceaseless care,
 For in our hearts 'twas planted;
 A thousand odours round it flew,
 A thousand buds upon it blew,
 Buds of the fairest promise too,
 And oh, how each enchanted!
 But winter's wind, and summer's show'r,
 Will seldom spare so fair a flow'r,
 And our belov'd was blighted;—
 To milder climes the flower we bore,
 And *there* it blossom'd as before,
 And seem'd as though 'twould fade no
 more;—
 Oh,—how we were delighted!
 But once again the death-wind came,
 And struck its frail and feeble frame,
 By kindness unretarded;
 Resign'd to fate, it hung its head,
 Ten thousand dying odours shed,
 And smil'd, as whispering angels said,
 "In heaven thou'lt be rewarded."

F. F. D.

TO JOHN WILKS, Esq.

On Reading his admirable Address to the
"Protestant Society." (Mon. Repos.
XV. 366—369, 434—437, 488—496.)
 High-gifted WILKS, whose richly-furnish'd
 mind
 For every theme can illustrations find:
 Whose eloquence, a torrent clear and
 strong,
 Bears in its course, eyes, ears and hearts
 along!
 Pursue thy way—improve the talent given,
 And plead the cause of liberty and
 heaven;
 Secure of this, however vice prevails,
 That, soon or late, no honest effort fails.

E. B.

Sidmouth, September 11, 1820.

LINES

*Composed during an Evening Walk near
Llandilo, in South Wales, July, 1820.*

ON A VIEW OF CRAIG CENNEN-CASTLE, OR
KENNEN-ROCK-CASTLE.

Castella in tumulis. (Virgil, Georgic.)
Ye towers sublime of Wallia's ancient
race!
Whose princes rear'd your battlements
on high,
And from your ramparts sallied forth
to try
Their skill in feats of conquest or the
chase!
Majestic, though in ruins o'er the steep,
As frail memorials of your stately
prime,
Bid, as ye fall, the passing hero weep
To view the ravages of ruthless Time.
The tide of pomp and human grandeur
flows
And ebbs like ocean's ever-rolling
streams;
With clouds commingling when the tem-
pest blows,
Or smiling in the calm with heavenly
beams.
Your halls resound the warrior's voice no
more:
Yet for his bride the hawk secures his
nest,—
That bird of rapine,—in the mountain's
breast;
Beneath whose feet the Kennen's waters
roar.
Tremendous rock! of martial forts the
pride,
Achilles-like, the bravest of the brave;
Firm to repel the battle's rushing tide,
Or in thy cavern's deep recess to save.
Within these bulwarks lovely was the
hour
When Valour, Beauty, at the close of
day,
With soft Aneurin's harp of magic pow'r
Were charm'd, or wept at Taliesin's
lay.
Silent is Merlin in Dynevor's bowers;
But still the wood-lark warbles in the
dell,
Pleas'd with the fragrance of the summer
flowers,
And chaunts the evening sun a sweet
farewell.

W. EVANS.

NEW-YEAR'S DAY OF 1821.

Hail new-born offspring of progressive
Time,
Upon whose birth the stars have lustre
cast
That measur'd rolling years through
ages past,

While gradually advanc'd from dusky
prime
The blended light of science most sub-
lime,
Reason and Truth from heavenly glory
shed,
At awful intervals with clouds o'er-
spread
Of dark'ning error, and the woes of
crime:
Thy late Precursors, from the letter'd
press
Reflecting rays, have swell'd Improve-
ment's gain;
O infant Year! still more the nations
bless:
Be thou a golden link in the great
chain
Of Truth and Justice, by some bright
event,
Now Superstition and the Sword relent.

R. F.

Kidderminster, January 8, 1821.

HYMN.

*They shall not hurt nor destroy in all my
holy mountain: for the earth shall be
full of the knowledge of the Lord, as
the waters cover the sea. Isa. xi. 9.*

Rais'd on devotion's lofty wing,
O God! each glowing thought we bring,
To celebrate Thy praise;
To-day let care and sorrow cease,
And the blest hopes of future peace
Inspire our sacred lays.
Behold the happy earth rejoice,
Around the world a Saviour's voice
Proclaims the word of love;
The reign of vice and pain is o'er,
Warfare and strife can rage no more,
Nor sin our virtue move.
Ambition droops her tow'ring head,
Revenge and Anger captive led
Now cease to haunt our way;
Pride in the pomp of state array'd,
And vile Oppression's triumphs fade,
And shun the light of day.
Heirs to a world of blissful rest,
By tyrant-sway no more oppress'd,
We seek th' immortal crown;
And bow before the throne of God,
All fearless of the Bigot's rod,
Or Superstition's frown.

Father of heaven and earth! whose eye
Broods o'er the vast eternity,
May Thy blest kingdom come;
And the sure promise Thou hast given,
Shall purify our souls for heaven,
And guide our spirits home.

A. M.

Liverpool, August 8.

OBITUARY.

1820. Aug 12, at *Edgbaston, in Warwickshire*, Mr. THOMAS LAKIN HAWKES, younger son of the Rev. William Hawkes, formerly one of the ministers of the congregation of the New Meeting-House in Birmingham.* It was a particularly impressive circumstance that the subject of this article of Obituary survived his brother † only eleven days. In many of the leading features of their characters they bore a strong resemblance to each other; both being distinguished by clearness of perception, by accuracy of taste, by a sound, discriminating judgment, by the selectness and propriety of language in which they communicated their thoughts, by an utter aversion from ostentation and parade, and by their comprehensive views of truth and duty. The mind of Mr. T. L. Hawkes was not ordinarily endowed and cultivated. Had he been destined for any of the learned professions, he would have adorned it by the qualities just enumerated. Part of his education he received at Daventry, where he entered as a lay-student, under the superintendence of the Rev. Thomas Robins: ‡ in this seminary he added to his stock of knowledge, and formed some valuable connexions; and much is it to be wished that more of the sons of Dissenting families in a certain rank of life were inmates of our colleges, § previously to their engaging in civil occupations. Mr. T. L. Hawkes's regard to religious liberty, was not the less enlightened, firm and consistent as the effect of the impressions then made upon him: while at this interesting period he became more qualified for the honourable and useful services which marked his future years, and was providing fresh resources for seasons of retirement and languor. By his habits of reading and inquiry, by his taste for general literature and science, by his exact acquaintance with the evidences of Religion, both Natural and Revealed, with its spirit and its principles, and by his happy manner of conveying instruction, he was enabled to fulfil with great success the obligations of a *parent*: nor will his numerous offspring cease to bless his memory, and to act upon his counsels as their rule of conduct. The loss of

him is felt, however, far beyond the domestic circle. He was, in the best sense of the expression, *a public man*: and the talents, intelligence and virtues, by the fruits of which he secured the gratitude of his family and friends, he consecrated in no small degree to the benefit of society. No injuries which he suffered from any class of his neighbours, * checked his ardent efforts for their welfare. In conjunction with the late Matthew Boulton, Esq., and with Dr. George Milne, he planned, in the year 1792, one of the most useful and flourishing of those charitable institutions which do so much honour to the town of Birmingham—its *Dispensary*. Over the concerns too of the *Asylum for Deaf and Dumb Children*, which, a few years since, was established in the vicinity of his residence, he watched with eminent judgment and assiduity. He has left a vacancy that will not easily be supplied. In the mean time, to his survivors belong the consolations afforded by fond remembrance, and by hopes more animating and stable than any which have their basis and their termination in this infancy of our being.

SIR,

Permit me, in your interesting Obituary, to record a few particulars respecting my late highly esteemed friend, and your valuable correspondent, the Rev. THOMAS HOWE, whose death was briefly announced in your last Number [XV. 682].

This melancholy event took place on Wednesday the 15th of November. He had for several months been afflicted with shortness of breath and occasional spasms, supposed to be the effect of water in the chest, and which had been repeatedly relieved by medical assistance. Though fully apprized of the alarming nature of his disease, he uniformly preserved his wonted serenity and cheerfulness, and was not interrupted more than one Sabbath in the discharge of his ministerial duties. During the two last weeks, he had had no return of the paroxysms, and appeared remarkably comfortable. On the very day on which he died, he dined and spent the afternoon with a friend, who in the evening attended him home

* Mon. Repos. IV. 659.

† Ib. XV. 689, &c.

‡ Ib. V. 308, 362, &c.

§ Ib. X. 286, &c.

* His house and furniture were nearly destroyed in the Riot in 1791.

and left him as well as usual, only a little fatigued with the walk. On entering the house, he sat down by the fire, but had not sat many minutes, before the servant perceived his hands fall and his head droop, as though he was asleep; but on nearer inspection found he was actually dead. The family, who happened not to be at home, were immediately summoned, and medical assistance procured, but, alas! without avail; the vital spark was extinct, and he had expired without a struggle or a groan. Thus suddenly, though not unexpectedly, has an All-wise Providence removed, in the midst of much enjoyment and usefulness, one of the most amiable and best of men. Such was he deservedly esteemed by all who knew him, particularly by the writer of this memoir, who had been intimately acquainted with him between thirty and forty years; (fourteen of which they had resided together under the same roof;) and who, in all that time, never observed any thing in his temper or deportment which was not perfectly consistent with the character of a Christian and a minister.

Mr. Howe was born at Uffculme in Devonshire, about the year 1759, of respectable and pious parents, who, observing his mild and serious disposition and promising talents, early devoted him to the service of the sanctuary. With this view they placed him under the instruction of the Rev. William Lamport, at that time the minister of Uffculme and afterwards of Honiton. About the age of 15, he was sent to the Dissenting Academy at Hoxton, then under the superintendence of Dr. Savage and Dr. Rees. There his amiable manners and exemplary deportment secured for him the esteem and affection of his fellow-students and his respectable tutors. On leaving that seminary, he was for a short time domestic chaplain and assistant to the Rev. Sir Harry Trelawney, who, notwithstanding the change which took place in his religious sentiments and connexions, ever retained for him and expressed towards him the highest esteem and friendship. On Sir Harry's conforming to the Established Church, Mr. Howe removed to Ringwood in Hampshire, where he resided a few years, the highly-esteemed minister of a small Presbyterian society. On the death of the Rev. Mr. Waters, in the year 1787, he received an unanimous invitation to Bridport, where, in the following year, he was ordained the pastor of that people, who, on this occasion, were favoured with the assistance of the Rev. James Manning and the Rev. Drs. Kippis and Rees. In that place he spent the remaining thirty-three years of his life, in the faithful and honourable discharge of his

pastoral duties, and in the uninterrupted enjoyment of the esteem, friendship and affection of a numerous, respectable and generous society, who, as they well knew how to appreciate his worth, vied with each other in promoting his comfort and happiness. And, that he had a just claim to such distinguished regard, no one that knew him could deny. His talents were not only in themselves good, but were diligently cultivated and usefully applied. His memory was retentive and his judgment sound; his temper naturally sweet and his feelings lively. In the friendly circle he was uniformly cheerful, communicative and instructive, and in the world, the warm, but temperate advocate of peace, truth and liberty. His religious principles, early imbibed and habitually cherished, had a powerful influence over his whole conduct. He was truly pious and devout without superstition; kind and benevolent to all; firm and zealous in what he conceived to be the truth, yet perfectly candid and liberal to those who differed from him. His theological sentiments were the result of close and impartial investigation. For several years after he left the Academy, he was a professed believer in the pre-existence of Jesus Christ, but on farther examination, in which he was greatly assisted by the writings of Dr. Priestley, he became what is commonly termed a decided Unitarian, believing not only that the Almighty Father is the only object of supreme worship, but that Jesus Christ is truly and properly a man, the most distinguished of all the prophets, and divinely commissioned and qualified to be the instructor, saviour and judge of mankind. As a Christian minister, few have more conscientiously and faithfully discharged the important duties of the pastoral office. Scrupulously careful in the improvement of time, his mornings were diligently employed in reading and composition; his evenings usually spent in friendly and pastoral visits. The Monday in each week he particularly devoted to those who by sickness had been detained from public worship. His discourses were plain, serious and scriptural, sometimes critical and doctrinal, but always highly practical, admirably adapted to the capacities and circumstances of his hearers, and delivered in an animated, agreeable and impressive manner. He might, in the best sense of the word, be called a *time-server*, that is, studiously availing himself of every opportunity of improving the various events and occurrences of a public or private nature for the instruction and benefit of his hearers. To the younger part of his flock he paid particular attention, not merely by occasional appropriate addresses, but also by regular

and stated catechetical lectures. On the Sunday-schools of the Society he likewise bestowed a kind and attentive patronage, though for their regular and laborious instruction they were indebted to the gratuitous and judicious exertions of the younger ladies and gentlemen of the congregation. Neither were the poor, the sick and the aged neglected by him; on the contrary, they largely experienced his sympathy and generosity. Generosity indeed, and that of the noblest kind, founded on Christian benevolence and supported by a well-regulated economy, formed a distinguishing feature in his character, so that it might truly be said of him, *the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy.*

As the natural result of such dispositions and conduct he was universally esteemed and beloved, and his ministerial labours were eminently successful. His capacious place of worship was well filled by a serious and attentive audience, a considerable part of which was formed of labouring mechanics and the industrious poor. Perhaps few instances can be found where a more cordial esteem and affection have subsisted between a minister and his people. Nor was he thus beloved by his own congregation only, his gentle and obliging manners attracted the regard of all around him, and his truly Christian spirit greatly subdued that disgraceful bigotry which at one time too much prevailed in the town where he resided.

Thus respected and beloved whilst living, it was natural to expect his death would be deeply regretted. This regret was immediately manifested by the inhabitants unanimously agreeing to postpone, till after his interment, a general illumination, which was to have taken place the day after his decease; and this, we believe, not at the suggestion of any member of his own congregation. On the following Tuesday his remains were followed to the grave by an immense concourse of people, who discovered evident marks of heartfelt sorrow. The congregation took upon themselves the management of the funeral, and spared no expense in testifying their affectionate regard to their late beloved pastor. He was interred in the chapel-yard, and the solemn service was performed in a very appropriate and impressive manner by the Rev. James Manning, between whom and the deceased, a long and intimate friendship had subsisted. Six Dissenting Ministers of different denominations supported the pall, thus manifesting their respect for one whose charity embraced the sincere and upright of every denomination. On the succeeding Sabbath, an

interesting and suitable discourse was delivered to an attentive and crowded audience, by the Rev. T. S. Smith, M. D. who, at the unanimous request of the congregation, has consented to give it to the public.

“Mark the perfect man, and behold the upright, for the end of that man is peace.”

S. F.

Nov, 17, after an illness of three days, in the 77th year of his age, the Rev. WILLIAM TOOKE, F. R. S. He was born in 1744, descended from an ancient family in Kent and Hertfordshire, which had already given to the world two literary men; Dr. Thomas Tooke, the founder of the Grammar School at Bishop Stortford, and Dr. Andrew Tooke, of the Charter-House, the author of “The Pantheon,” or rather the translator of it from the French of M. Porny. Mr. Tooke was brought up to the liberal trade of a printer, but is said to have been unsuccessful. His mind was forcibly turned towards literature, for the cultivation of which he entered into Holy Orders; being ordained Deacon, Feb. 24, 1771, by Dr. Terrick, Bishop of London, and admitted into priest's orders the March following. In the month of May, of the same year, he went to Russia, as chaplain to the British factory at St. Petersburg. Here he was highly esteemed in his professional character, and was unremitting in his literary pursuits. On an accession of fortune in 1792, he returned to England. Either now or some time before, he is said to have manifested the uprightness of his character by voluntarily liquidating some claims which existed, not indeed in law or even in ordinary justice, but in his own sense of honour, against him. Henceforth, he resided in London, employing himself as an author, and mixing in the first literary circles. His humour made him every where an agreeable companion. His politics and his religious opinions were very free. So exempt, indeed, was he from bigotry, that though a clergyman he courted the society of the more eminent Dissenters of the day. He was thought to incline to the system of the German divines, and once contributed a manuscript in exposition of the gospel on the theory of *Naturalism* to this Magazine, which it was not considered expedient at the time to insert.

During the splendid mayoralty of Sir William Domville, Mr. Tooke was Lord Mayor's Chaplain, in which capacity he preached and published several valuable sermons.

As an author, he is chiefly known by his translations, and these, for the most

part, from the modern languages, in which he was well-versed.

The amusement of his last days was a translation of the works of Lucian, with copious notes, principally from Wieland; which was published in two handsome volumes in 4to. with a Portrait of the Translator.

Mr. Tooke has left two sons and a daughter.

The following has been given as a correct list of his publications :

The Loves of Othniel and Achsa, translated from the Chaldee, 2 vols. 12mo. 1767.

A Translation of Falconet's and Diderot's Pieces on Sculpture, 4to. 1777.

Russia, or a Complete Historical Account of all the Nations which compose that Empire, 4 vols. 8vo. 1780.

Varieties of Literature, from Foreign and Literary Journals and Original MSS. 2 vols. 8vo. 1795.

Selections from the most celebrated Foreign Journals, 2 vols. 8vo. 1798.

Private History of Peregrinus Proteus, the Philosopher. From the German of Wieland, 2 vols. 12mo. 1796.

Life of Catherine II., Empress of Russia, 3 vols. 8vo. 1797.

View of the Russian Empire during the Reign of Catherine II. to the close of the Eighteenth Century, 3 vols. 8vo. 1799.

History of Russia, from the Foundation of the Empire to the Accession of Catherine II., 2 vols. 8vo. 1800.

Picture of Petersburg, from the German of Storch, 8vo. 1800.

Secret Memoirs of the Court of Petersburg, during the latter years of the Reign of Catherine II., and the commencement of that of Paul, forming a Supplement to the Life of Catherine, 2 vols. 8vo. 1801.

Sermons of Zollikofer, on the Dignity of Man, 2 vols. 8vo. 1803.

—————, on the Evils that are in the world, 2 vols. 8vo.

—————, on Education, 2 vols. 8vo. 1806.

—————, on the Festivals and Fasts of the Church, 2 vols. 8vo. 1807.

—————, on Prevalent Errors and Vices, 2 vols. 8vo. 1812.

Devotional Exercises and Prayers, from the German of *Zollikofer*, 8vo. 1814.

Lucian of Samosata, from the Greek, with the Comments and Illustrations of Wieland and others, 2 vols. 4to. 1820.

Mr. Tooke contributed various papers in the Transactions of the Royal Society, and a series of very ingenious Notes and Illustrations of the Satires and Epistles of Horace, in the Gentleman's Magazine.

He assisted largely in the edition of the General Biographical Dictionary, in 1798; and several useful works in Biography and Geography underwent his correction and revision, preparatory to improved editions of them.

Dec. 2, of a fever, after a very short illness, in the 29th year of her age, MARY, eldest daughter of the Rev. Lothian POLLOCK, minister of the Old Dissenting Chapel, Macclesfield. She was a lady on whom nature had bestowed a strong and vigorous mind, which was improved by a most excellent education. To the usual accomplishments of her sex, were added a correct and solid judgment, refined taste, and even considerable attainments in literature in general. Her mind, from a very early age, had been enlarged and improved by the assiduous care of an indulgent father; and it would, perhaps, be difficult to say, whether the pleasure which parental fondness felt in communicating knowledge to one so apt to learn, or the pleasure that was experienced by her in receiving instruction, was greater. About six years ago, she translated from the French, and published a volume, entitled "A Review of French Literature during the Eighteenth Century," a work of considerable merit, and which, from the nature of the subjects on which it treats, required in the translator no small degree of knowledge, and her translation has been justly esteemed, both for its correctness and for the purity of the style.

But great as were her talents, no one could be more free from affectation and vanity. Her heart filled with the kind emotions, and habitually cheerful and lively, found no room for pride, jealousy, envy, or any of the meaner passions. She was more desirous to shew attention to others than to exact it herself; and hence, though the excellent endowments of her mind could not be concealed from any who had been favoured with her company, yet they were best known and most justly appreciated by her intimate friends. Her piety to God was unaffected and sincere, without enthusiasm or superstition. It flowed from correct and matured views of the paternal government of the Almighty, and a firm reliance on the blessed truths of the gospel. Her knowledge of theology was extensive; and the opinions she adopted were those which resulted from individual examination, and the thorough convictions of her own mind. Perhaps few hearts were ever more alive to the warm feelings of benevolence, which appeared not only in her conduct towards her friends, but in acts of kindness and charity in general.

Her disinterested zeal, and assiduous labours in promoting, by her instructions, the moral and religious improvement of the children belonging to a Sunday-school, taught in the chapel, to which she devoted a portion of her time every Lord's-day, shewed at once the goodness of her heart, and the correctness of her views with regard to the force of early impressions.

Her domestic qualities, and her kind behaviour to her father and her sister, were truly exemplary. It pleased the providence of God to deprive her of a most excellent mother when she was scarcely fifteen years of age, from which time the cares of her father's house in a great measure devolved upon herself; and the prudence and discretion with which she performed the important task, excited the wonder and admiration of all her friends. The harmony and love that uniformly prevailed between herself and her now surviving and sorrowing sister—the attention she paid to the comforts of her father,—the kindness with which she received his acquaintances, and her cheerful attention to duties of a domestic nature, were all calculated to procure for her the esteem of all who knew her, and could not fail to gladden the heart of a parent, and prove the best solace to him in his widowed state and declining years.

The pen can but feebly describe the parental anxiety which was felt during this severe trial, when it is added, that the only sister of the deceased, and the constant companion of her studies, was attacked by the same alarming disorder and nearly at the same time; so that the agonized heart of the father was a prey to fear, lest he should be deprived of both by one sudden stroke. It has, however, pleased that All-gracious Being, who mingles some beams of light with the darkest clouds, and tempers the most gloomy dispensations with mercy, to spare him this farther trial. Perhaps it was kindly ordained by a wise Providence, that the joy of the parent at the recovery of one daughter should be some alleviation to his grief for the loss of the other.

J. B.

Dec. 21, at *Kidderminster*, after a long and tedious illness which terminated in consumption, SARAH, the wife of Mr. Wm. HOPKINS, Jun., in the 39th year of her age. This excellent and amiable woman was the fourth daughter of the late Mr. John Roberts, an eminent wool-stapler in *Kidderminster*. Mrs. Hopkins seemed to have imbibed those truly Christian virtues from her parents, for which they were eminent. Her piety was cheer-

ful, yet deeply rooted in the heart; her zeal was active, and under the influence of a well-informed judgment; she confined her benevolence to no party, and sincerity and candour were conspicuous in her character. She was distinguished by good sense, united with an engaging modesty, and an unaffected piety. In all the relations of social life, she was most exemplary, and her conduct will be long remembered with affectionate reverence and esteem by a numerous circle of friends. Those gospel promises which had animated her in the discharge of religious duties through life, were her comfort in sickness and death. In the full expectation of dissolution, she declared her hopes of immortal life centred in the free mercy of God, as revealed and manifested by his Son Jesus Christ; and repeatedly expressed the great happiness and satisfaction of mind she experienced in the views she had embraced. She often also expressed her thankfulness for early religious impressions, which she had continued to improve by daily perusal of the sacred volume, and habitual attention to private and public worship. She expired in the most peaceful manner, without a struggle, and has left an affectionate husband and five children to bemoan their irreparable loss. She was interred, at her own request, in the yard of the Unitarian Chapel at *Kidderminster*, on 25th December; and the event was improved on the Sunday following, by a suitable discourse, preached by the Rev. Richard Fry, from a text of her own choice, 1 Cor. xv. 57. Her religious belief perfectly coincided with the Unitarian system; which it would have been unnecessary to mention, were it not the fact, that numbers cannot be persuaded of the power of Unitarian tenets to render consolation in the hour of nature's dissolution. It is the earnest prayer of him who pays this tribute to the memory of departed worth, that his last end may be like hers, whose loss he now laments; but, as the excellent Cappe observes, "even in the deepest affliction the mind ought not to forget its former mercies. Such blessings have been long enjoyed. They who have lost friends have had them to lose. Nor are such blessings lost, as they are real pleasures to those who can reflect upon them with the spirit of grateful piety; so such characters may be assured that they will finally be restored to them. They are not lost whilst their good effects remain, nor will they cease to have their proper influence as long as the mind is disposed to extract from them whatever good they are capable of affording."

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Resolutions of the Protestant Society on Mr. Brougham's Education Bill.

[THE Committee of the Protestant Society for the Protection of Religious Liberty, cherished a hope that Mr. Brougham would not have re-introduced this Bill to Parliament, or would previously have consented to make many alterations, rendering it less objectionable to all classes of Dissenters from the Established Church. Those hopes they now fear will meet with disappointment, and they request the insertion in the Monthly Repository of an abstract of the Bill as circulated by Mr. Brougham,* and the Resolutions expressive of their sentiments thereon adopted by the Committee in July last. The Committee expect that your numerous readers may be thereby enabled to determine whether it be a measure which their real desire for the education of the poor, their attachment to liberal principles, and their love to religious freedom will allow them to approve: and will be better prepared to concur in such efforts as may be suggested, and they shall deem expedient, to prevent its success.—January, 1821.]

At a Special General Meeting of the Committee of "The Protestant Society for the Protection of Religious Liberty," held at *Batson's Coffee-House, Cornhill*, on *Tuesday, July 18, 1820*, "To consider a measure announced to Parliament, *for the General Education of the Poor;*"

DAVID ALLAN, Esq. in the Chair;

It was unanimously resolved,

1. That this Committee appointed to protect the Religious Liberty of Protestant Dissenters, believe that wisdom and freedom mutually promote individual and public happiness; and desire that all men should enjoy the benefits of an appropriate and religious education,—including instruction in reading, writing and arithmetic.

2. That this Committee have observed with satisfaction not only the numerous educational institutions, liberally endowed by our forefathers, but the general diffusion of elementary knowledge among their fellow-countrymen; and the great modern increase of attention to the instruction of the poor, manifested not only

by poor parents—by Parochial Schools—by the National Society—by the British and Foreign School Institution—but especially by the establishment of Sunday-schools,—which combine the great advantages of sufficient tuition with the due observance of the Sabbath-day, and with moral and religious improvement.

3. That, gratified by these observations—considering also the facilities to instruction afforded by the systems of Dr. Bell and Mr. Lancaster—anticipating that the benevolent zeal already manifested, and yet progressive, would continue to increase—concluding that as parents, themselves instructed, would become the instructors of their children, or desire their instruction, the progress of instruction would augment with every successive generation—and believing that spontaneous beneficence is more effective than extorted contributions, and that individual and cordial efforts, are more useful than prescribed and legislative systems, this Committee have cherished a hope that, without any extraneous interposition or parliamentary enactments, every benefit that the love of freedom, patriotism, philanthropy and religion could desire as to general education would be eventually, speedily and happily obtained.

4. That this Committee—representing a large portion of the population of England and Wales, from whom many civil rights are yet withheld, on account of their religious opinions, and who are yet subject to exclusion from offices, and to tests which they deem obnoxious and disgraceful—must deplore any measures that may increase the degradation they desire to terminate, and augment the powers and abuses of a system which they conscientiously disapprove.

5. That this Committee have therefore perused, with regret, some Charges and Discourses of Dignitaries of the Established Church, declaring that the general education of the poor would be connected with the Established Church, and that the parochial clergy should be invested with additional powers, to superintend that education, and to render it subservient to the increase of the members of that Establishment.

6. That such regret is augmented by the proposition of a measure to Parliament, realizing all the apprehensions excited in their minds, and proposing to establish Parochial Schools at a great immediate national expence, and at considerable and permanent local charges:—and so connected with the Established

* The strictures on the proposed Education Bill already inserted in this Number under the head of "The Nonconformist," pp. 25—33, supersede this part of the Committee's request. ED.

Church, as to the veto in the appointment of schoolmasters,—as to the qualification of those persons,—as to the visitorial powers of the clergy and superior officers of the Church,—as to the compulsory contributions of Dissenters towards such Establishments, as must increase the powers of the Church, at the expense of Dissenters of every denomination, in a manner which not only the friends to Religious Freedom, but even the advocates of an imperfect Toleration must condemn.

7. That to this Committee the details of the measure appear equally objectionable with the principle of the union of such Parochial Schools with the Established Church:—and they cannot doubt that the Bill, if passed into a law, will produce parochial litigations, local feuds, expensive contests, and sectarian and party disputes, that would agitate every district of the country and occasion additional animosities and disunion—when the public interests and private prosperity especially require candour, conciliation, and unanimity among wise and good men.

8. That this Committee, from their observations and inquiries, believe that the information on which the necessity for the measure has been founded, is imperfect; that education is more generally diffused than the proposer of this novel plan is aware; that the measure is as unnecessary as objectionable,—and that it is especially ill-timed, at an æra when unprecedented private exertions are made to diminish the existence and ills of ignorance—and when public burdens and parochial taxation are already greatly oppressive.

9. That this Committee therefore experience not astonishment but pleasure at the disapprobation which the project has already excited, and perceive with satisfaction, that not only in the metropolis but in every part of the country, such disapprobation exists;—and that not only the Dissenters and Methodists connected with this Society, but the Wesleyan Methodists, Quakers, Jews, Catholics, and religionists of every sect, as well as many pious and liberal members of the Established Church, who disapprove of many parts of the plan, concur in their disinclination to this well-intended but injurious design.

10. That acting, however, on the principles by which they have invariably regulated their conduct, this Committee will seek rather to allay than to inflame that general discontent; and, as the Bill is postponed until another Session, and may never be revived, or, if revived, may be much modified and less exceptionable, they will, from respect to the benevolent

motives and laborious exertions of the proposer of the measure, and from a desire to prevent agitation and alarm, abstain from all public opposition to the Bill, until it shall be again submitted to the consideration of Parliament.

11. That to tranquillize the anxious solicitude of their numerous and inquiring members, the Secretaries transmit a short letter to each of the periodical publications circulating among Protestant Dissenters, * informing their friends of their attention to the subject—apprizing them of the delay that must now occur in its progress, and that will supersede the necessity for general and immediate exertions;—and assuring them, that, if the measure should be again attempted, they will give them timely notice of the attempt, and invite or accept their universal co-operation to prevent its success.

12. That aware that such re-introduction and such success must principally depend on the sentiments that may be formed of this measure by his Majesty's Government—and rendered confident of their liberal principles, by past attentions and frequent experience—and especially encouraged by the particular and recent pledge of the King, that the Toleration should be preserved inviolate, this Committee think it respectful to apprise his Majesty's Government without delay of their Resolutions; and that the Secretaries be therefore directed to transmit them to the Right Hon. the Earl of Liverpool, and to request an interview with him, previous to the next Session of Parliament, whenever he shall have considered the subject, and his convenience will permit.

13. That the Secretaries also transmit copies of these Resolutions to His R. H. the Duke of Sussex—the Right Hon. Lord Holland—Sir James Mackintosh and Mr. Ald. Wood, the late Chairmen at their Annual Meetings, and also to the Secretaries to the Deputies for defending the Civil Rights of Dissenters, and of the British and Foreign School Society—to the Committee for Protecting the Privileges of the Wesleyan Methodists—and to the gentlemen who watch over the interests of the Society of Quakers, that they may understand the sentiments of this Committee, and the conduct they have determined to adopt.

14. That this Meeting, specially convened by their honorary Secretaries, to consider a measure vitally important to their constituents, express their thanks to them for their attention to the subject, and for their meritorious exertions.

DAVID ALLAN, Chairman.

* Mon Repos. XV. 413, 414.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

The Report of Manchester College, York, Founded at Manchester, February 22, 1786. — Removed to York, September 1, 1803. At the Thirty-fourth Annual Meeting, August 4, 1820.

THE Committee of Manchester College, York, have the high satisfaction of reporting the good conduct and literary improvement of the Students during the last Session. They feel encouragement to hope that this Institution will continue to approve itself an important instrument in the hands of Divine Providence, for diffusing the benefits of sound learning, in connexion with the most enlightened principles of civil and religious liberty; and they trust, that the liberality of those who have at heart the furtherance of these objects, will enable them to render it still more effectually and extensively conducive to their attainment.

But although the Committee have the satisfaction of acknowledging the receipt of a legacy of £100, bequeathed by the late John Worthington, Esq., of Altringham, and a benefaction of £21 from Thomas Dyson, Esq., of Diss, they are sorry to be obliged to present to their friends the statement of a considerable decrease in the general income of the College. The annual subscriptions, which in 1818 amounted to £713. 7s., have last year been only £681. 10s. The congregational collections amount to no more than £31. 16s. Besides Newcastle and Chesterfield, which have never failed, Bradford is the only place which has this year furnished a supply of this kind: which is the more to be lamented, when it is considered how many advantages might be derived from the subject being regularly brought before the great mass of Dissenters in our connexion; not only as it would be a means of keeping up their interest in the Institution, as the probable source of ministers in cases of future vacancy, but also as it would afford the preachers an opportunity of touching upon various topics, relating to the history of the corruption and gradual restoration of the true Christian doctrine,—the history and general grounds of Dissent from the Established Church of our own country,—the right and duty of individual judgment,—the sufficiency of the Scriptures,—the importance of learn-

ing, &c., which might agreeably and profitably vary, though they might not so conveniently form a part of, the ordinary course of public preaching; since a spirit of curiosity, leading to serious inquiry, might thus be excited among the younger members more especially, which might be attended by the happiest effects; while the whole assembly, of every age and station, would enjoy the opportunity of contributing, according to their respective circumstances, what might be convenient, and no more than convenient, to each individual member. “Not more,” as was well observed by our first Visitor, “from any individual, than what he often freely expends on the amusements of a single day.” The Benefactions have produced only £46. 10s. The Exhibitions received from other Funds appropriated to the maintenance of Divinity Students, have been reduced from £221, to £161. Of course, the Committee will be obliged in future to admit on the Foundation, one Student less than would otherwise have been in their power. The entire Receipts are £1486. 0s. 6d. The expenses, in salaries and fees to Tutors, exhibitions to Students, erection of the New Common Hall, repairs, purchase of Books, and incidental expenses, have amounted to £1531. 16s. 4d., being an excess beyond the income of the year, of £45. 16s. 10d. The Committee are thankful, however, to acknowledge their good fortune, in having had a balance from the last year’s account, of £233. 2s. 6d., and from this reserved Fund, they have been enabled to discharge the deficiency, and also to make an addition to the Permanent Fund, of Mr. Worthington’s legacy, and also of the benefactions, which, together with the surplus produce of the Long Annuities of the year, amount to £148. 6s. 3d. The balance now remaining in the Treasurer’s hands, is reduced to £39. 0s. 5d.

The Committee cannot refrain from adverting, with peculiar regret, to the loss which they have sustained by the death of Mr. Worthington, whose name has appeared in the list of annual subscribers from the first institution of the College in 1786, and who has besides evinced his zeal for its prosperity, by two liberal benefactions amounting to £121, and by his legacy of £100 above referred to.

The library has this year received a very important addition in a valuable bequest of books, by the late Rev. and learned Joseph Bretland, of Exeter. The Com-

mittee have it in contemplation to prepare and print an arranged catalogue of the aggregate library, as well for the use of the students, as for the information of the public; particularly of those who may be disposed to make donations or bequests of books not yet in the possession of the college.

The number of Students last year was fifteen, of whom nine were on the Foundation. None of the Divinity Students had completed their course. The annual examination took place on the 27th, 28th, and 29th of June last; when the first Prize for Diligence, Regularity and Proficiency was adjudged to Mr. John Howard Ryland, a Divinity Student, in the first year; and the second and third, to Mr. Richard Martineau and Mr. John Chatfeild, Lay Students, in the first year; Mr. Philips's Prize for Proficiency in Classical Literature, to Mr. Ryland; the Mathematical Prizes offered by "A Friend to the College," in the senior class, to Mr. W. H. Tayleur, a Lay Student, in the first year; in the junior, to Mr. Ryland. The Elocution Prizes, both that for Improvement during the Session, and for the Delivery of his Oration, to Mr. George Cheetham. The examination this year was held in the New Common Hall, which was pronounced by all present to be a very important and valuable addition to the College buildings.

The number of Divinity Students, in the present Session, is fifteen, of whom Messrs. Wawne, Wilson, Cheetham, Heineken, Owen, and Smith, are in the last year of their course; Mr. Edmund Kell, M.A. (from Glasgow, son of the Rev. Robert Kell, of Birmingham,) in the fourth; Messrs. Evans and Shawcross, in the third; Messrs. Payne and Ryland, in the second; and Messrs. Beard of Portsmouth, Wreford of Bristol, Tagart of London, Worthington of Leicester, in the first. There are also seven Lay Students.

The Committee have the greatest satisfaction in announcing, that their highly valued Classical Tutor, the Rev. John Kenrick, after spending more than a year in visiting some of the German Universities, has resumed his station in the College, and proposes to make considerable improvements in the plan of study under his direction. The Rev. John James Tayler, who so worthily filled the department of Classical Tutor during Mr. Kenrick's absence, is settled as Minister of the Chapel in Mosley-Street, Manchester, as successor to the late Rev. and highly respected William Hawkes. Since the last Report, the Rev. Charles Wallace is settled as Minister at Hale Barns and Altringham, in the room of Mr. Jevons, removed to Walthamstow; and the Rev. James Taylor at Rivington in Lancashire,

as successor to the late Rev. Nathaniel Hibbert.

Applications for the admission of Divinity Students on the Foundation, must be addressed either to the Rev. Charles Well-beloved, York, or to one of the Secretaries at Manchester, before the first day of May: they will be decided upon at the York Annual Meeting of Trustees on the last Wednesday in June, when such candidates will be preferred, as, from their testimonials, appear to be most eligible. The Divinity Students on the Foundation have every expense of lectures, board and lodging, defrayed for them.

In order to secure, as far as is possible, the respectability of the Students for the Ministry with regard to character and literary attainments, it is a rule of this Institution, "That no candidate shall be admitted on the Foundation, but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his course he will have attained the full age of sixteen; that on their personal examination, his moral character, natural endowments, and classical proficiency, are found to be such as to qualify him for becoming a Student for the ministry; and that the profession is the object of his own voluntary choice. His ability to read Homer and Horace, will be considered as essential to his admission." It is further determined, "That no candidate shall be eligible as a Divinity Student on the Foundation, unless he be acquainted with the practical rules of arithmetic, as far as vulgar and decimal fractions, as usually taught in schools; and unless the same be certified by three Dissenting Ministers, residing in the neighbourhood in which the candidate lives."

The Committee beg leave again to call the attention of the public to the advantages which this Institution offers for the completion of a course of liberal education.

Between the ordinary close of a school education, and the commencement of studies strictly professional, or of the occupations of civil and active life, an interval occurs during which it is of the utmost importance to the future character, that the mind be cultivated with more enlarged and varied knowledge than is attainable at school, and be guarded by a superintending discipline, from the danger of having its moral principles corrupted.

With this view, the Trustees, in pursuing their primary object, the education of Dissenting Ministers, have endeavoured to render the Institution at the same time subservient to the liberal education

of youth in general, without distinction of party or religious denomination, and exempt from every political test and doctrinal subscription. The course of instruction for the Christian ministry comprehends five years; but it is so arranged, that, with the single exception of the study of Hebrew, the whole course during the first three years is equally suitable for Lay Students.

In the *first* year the Students are instructed in the Greek and Latin Classics, in Ancient History, and in Latin and English Composition; in the Elements of Plane Geometry, Algebra and Trigonometry.

In the *second* year, they proceed in the Greek and Latin Classics, and in the practice of Composition in English and Latin; and read a course of Modern History, in pursuing which their attention is particularly directed to the History and Principles of the English Constitution. They are instructed in the Geometry of Solids; of the Conic Sections, and of the Sphere; and in the higher parts of Algebra. Lectures are also given on the Philosophy of the Mind, on Ethics, and the Elements of Political Science.

In the *third* year, they are further instructed in the Greek and Latin Classics, and in the Belles Lettres; in some of the higher branches of Mathematics and the Newtonian System of Physical Astronomy. Lectures are also delivered on Logic; and on the Evidences of Natural and Revealed Religion. An extensive course of Natural and Experimental Philosophy and Chemistry forms a part of the business both of the second and third Sessions.

The Rev. Charles Wellbeloved, Theological Tutor, and the Rev. John Kenrick, M. A., Classical Tutor, reside near the buildings, in which the Students are lodged and boarded. The Rev. W. Turner, M. A., Mathematical Tutor, resides in the College with his family, and undertakes the charge of the domestic establishment.

The terms for Lay Students are 100 guineas per annum, which sum defrays the expense of board and lodging, and every other charge connected with a residence in the College.

Letters on the subject of this Institution, may be addressed to George William Wood, Esq.; Treasurer, Manchester, or the Rev. William Turner, Visitor, Newcastle-upon-Tyne, by whom, or by any of the Deputy-Treasurers, subscriptions and donations are received.

JOSEPH STRUTT, *President.*
Manchester, November 22, 1820.

General Baptist Chapel at Cranbrook, in Kent.

THIS Chapel was erected in 1808. The old one had for some time been found too small for the then increasing congregation, and had been left to the Baptists on condition of their not singing Psalms or Hymns in it at their public worship. This restraint and other inconveniences produced a determination to erect a new place of worship. A subscription was begun, which soon amounted to 815*l.*, to which was added a collection, from a few churches in the connexion, amounting to 108*l.* The new chapel (to which there is a good burying-ground) cost upwards of 1940*l.* Thus a debt of more than 1000*l.* remained; which, by the donations of liberal individuals, has been reduced to 700*l.*, for which the place is mortgaged. Hitherto no application has been made to the Unitarian public on behalf of the congregation at Cranbrook, nor would any be now made had not the circumstances of the congregation been so changed as to render it absolutely necessary. At the time the debt was contracted, the raising 35*l.* per annum to pay the interest was not attended with any difficulty, as the congregation was large and respectable, and supplied by acceptable ministers who received no pecuniary remuneration for their services; but the affairs of the Society have since taken an unfavourable turn. A number of persons, among whom are its former ministers, having adopted the opinion that public prayer, singing and preaching are improper, and ought to be discontinued, have seceded; which has placed the Society in new and highly disadvantageous circumstances. Though the majority have continued steadfast, they are left embarrassed with a debt; deserted by some whose pecuniary assistance it was just to expect, (they having been a principal part of the original projectors of the chapel,) as well as by those who had hitherto served them gratuitously as ministers, and are under the necessity of raising an income for a new minister. With diminished numbers and resources, it seems hardly practicable to raise annually what is necessary to pay the interest of the debt, and make a competent provision for a minister. Thus situated, they feel themselves impelled to lay their case before their General Baptist and Unitarian brethren, which they request they may be permitted to do through the medium of the Monthly Repository, and they hope it will be thought worthy of attention and countenance. Cranbrook is a principal town in the Weald of Kent, and may be considered as a central situ-

ation. Village preaching may be and is carried on with considerable success to the cause of truth in its neighbourhood. Though Baptists, the Society allows of open communion. The belief in and worship of the one God the Father, through Jesus Christ the Mediator, allowing to every man the right of private judgment, form the leading feature of this Society. A Fellowship Fund has lately been established. If the burden of the debt on the chapel can be removed there is good reason to think the cause will prosper at Cranbrook. The changes which have brought the congregation into its present situation could not have been anticipated when the debt was contracted. With this statement they appeal to the generosity of their friends and of the Unitarian public, and will be grateful for any assistance which they may be pleased to afford them towards the removal of the debt on their chapel, and trust it is no improper recommendation of their case, to say, that they have always cheerfully met and assisted every church that has made similar application to them.

THOMAS PAWSON,
WILLIAM BUSS,

Deacons.

Cranbrook, December 11, 1820.

The above I believe to be a correct statement, and beg leave to recommend the case to the attention of the Fellowship Funds, and the Unitarian public.

R. WRIGHT,

Unitarian Missionary.

January 3, 1821.

*** In the advertisement on the last page of the last month's Wrapper, for the *New Unitarian Chapel, Ripley, Derbyshire*, the following subscriptions were accidentally omitted:

From the Fellowship Fund,			
Parliament Court, London	£5	0	0
Do. Do. Exeter, by S. M.			
Cox - - - - -	5	0	0

Protestant Dissenting Ministers.

The Ministers of the Three Denominations have not been inattentive to Mr. Brougham's Education Bill. A committee specially appointed in July last has watched its progress, and on Wednesday the 24th inst. an Extraordinary General Meeting was held to receive its report. After much amicable discussion, the same committee was instructed to continue its sittings, and to confer with the mover of the Bill, the prime minister, and other persons of authority and influence, and to communicate with other Dissenting bodies; and also to convene the body whenever it may seem proper, in order

to submit to them Resolutions and Petitions (if they should be necessary) in opposition to the measure.

The last meeting of the Ministers had been convened by the Reverend Secretary, Dr. Morgan, to take into consideration, as a matter of course, the propriety of an address to the Queen on her accession. Some difference of opinion prevailing as to this measure, the final determination of it was postponed to the annual meeting in April. A different account of this meeting had crept into a newspaper, called the *New Times*, but better known by the name of *The Mock Times*, in its leading article of Jan. 8, as follows:

"We are credibly informed that at a late general and numerous meeting of the Ministers of the Three Denominations, it was actually proposed to offer an address of congratulation to her Majesty; but the factious movers of the question had miscalculated the reception which it was likely to experience from an assembly of sensible and well-educated men. Instantly, on the announcement of the motion, the far greater part of the ministers present left the room, contemptuously abandoning the measure to the individuals who agitated it; but who from their weakness and insignificance found themselves unable to effect their object."

This mis-statement was brought forward, as a question of privilege, before the regular business, as soon as the Chairman (the Rev. Dr. Winter) had taken the chair; upon which it was resolved *unanimously*, that the Secretary be empowered and directed to communicate to the Editor of the aforesaid paper, and to the conductors of other journals, at his discretion, that the above paragraph is false and calumnious.

MISCELLANEOUS.

DR. W. HALES.—In a review of this gentleman's learned "Essay on the Origin and Purity of the Primitive Church of the British Isles," the *Anti-Jacobin Review*, for November, passes a high eulogium upon him. The writer says, "Under the well-bestowed patronage of Baron Maseres, Dr. Hales first tried his strength in some mathematical works, the abstruse nature of which has alone prevented them from being in many hands." His great work, the *New System of Chronology*, in 5 volumes, 4to., is much extolled. But as a theologian he surpasses all praise! "The errors of Popery, (says the *Anti-Jacobin*,) the fanaticism of the Methodists, and the CONCEALED ATHEISM OF THE UNITARIANS, all attracted his attention, and have all felt and shrunk from the effects of his powerful argumentation. His ac-

curate knowledge of the Hebrew language enabled him, on the latter subject, (qu. "the concealed Atheism of the Unitarians"?) to bring forth the latent strength of Hebrew expressions, to the confusion of his opponents, and to the satisfaction of his fellow-christians."—This passage would justify a little pleasantry; but another in the same article, which we proceed to quote, represses every feeling but that of sympathy: "What we surmised at the outset of this critique we are now assured of by our Irish correspondents. Dr. Hales is *literally* no more. He yet, indeed, lives, but in the same state as our late revered monarch, and from the same cause, the loss of a beloved child. He has come to his end, like a fruitful tree in autumn, the branches bending down with their produce."

LITERARY.

MR. BUTCHER is now employed in composing a volume of *Prayers for Family and Private Devotion*, in which he proposes to avail himself of the hints offered by G. M. D. in the last Number of the Repository.

The Second Part of the Rev. C. Well-beloved's edition of the Bible will be ready for delivery by the end of February, at 187, High Holborn.

In our *Catalogue Raisonné* of modern Periodical Publications, we did not introduce scientific works of which we considered ourselves incompetent judges; otherwise we should have pointed out Mr. BRANDE'S *Quarterly Journal of Science*, which is one of the most respectable philosophical journals that ever appeared; and DR. THOMSON'S *Annals of Philosophy*, which sustains the same rank as a Monthly, that the other holds as a Quarterly, Magazine. This latter work is now resigned to the Editorship of Mr. RICHARD PHILLIPS, whose attainments in chemistry are well known to be of the

highest class; and under him a new series of the "Annals" commences with the present year.

The *New Monthly Magazine* which we characterized (XV. 601) as "improving," has cast its slough, and appeared with freshness and some degree of brilliance in the first number of a new series, under the advertised conduct of Mr. Thomas Campbell, the poet. Sir Richard Phillips, the proprietor of the original *Monthly*, inveighs bitterly against the unfairness of taking advantage of his title to get a work of opposite principles into circulation. He also attacks Mr. Campbell, not quite correctly, as a pensioner; his small pension having been given him, we believe, by the Fox ministry, (Mon. Repos. I. 221,) as the pure reward of merit. Another ground of complaint is the liberal remuneration offered by the *New Monthly* to contributors, said to be not less than ten guineas a sheet. Mr. Campbell's salary as editor is asserted by his censor to be £300 per annum, independent of his own communications. To account for the expense incurred in advertisements of the rival journal, Sir Richard supposes some access to the Treasury. But this hypothesis comes too late; the politics of the "New Monthly" having descended from flaming Toryism to temperate Whiggism. This last is a curious fact. It would seem as if literature and slavish notions of government could not long keep company: even the *Quarterly Review* has lowered its high ministerial tone, and begins to be written less for a party than for mankind. What success will attend the *New Monthly* is doubtful. Its proprietors calculate on the value of Mr. Campbell's name; but a mass of matter issued at the price of 3s. 6d. once a month, and forming three volumes in a year, seems to us so little to the public taste, that had we any interest in the project, we should not enjoy very largely "the Pleasures of Hope."

Order of the Lancashire Magistrates against THE MONTHLY REPOSITORY.

The Lancashire Magistrates have done some memorable things; but though we knew historically a little of their corporate character, we were still unprepared for a recent decree of theirs against the Press, through our monthly publication. We here insert a statement of the case, as it has been transmitted to us by our respectable correspondent, Mr. Henry Taylor, of Bold Street, Liverpool.

"On the first of the present month, (January,) Mr. Henry Denison, of Liverpool, sent twelve Numbers of the Monthly Repository to Lancaster, to be given to

a prisoner in the gaol there, who was confined under sentence for a misdemeanor. The governor of the prison refused to admit the books till they had been allowed by the magistrates, at the same time referring the person who brought them to the following regulation of the gaol, as his reason for not permitting them to go to the prisoner:

"Rule 23.

"That the keeper of the gaol, and the officers thereof, do prevent the introduction, or reading of any seditious or blasphemous or indecent publications,

within the said gaol, and shall not be instrumental in forwarding to any of the prisoners on the crown side, any other publications which the High Sheriff, as to the prisoners in the gaol, or the visiting magistrates, as to the prisoners in the bridewell, shall prohibit, and shall not admit to the prisoners on the crown side, any person who shall bring into the gaol any such publications.'

"The governor desired the bearer to call on the following Thursday, and, in the mean time, he promised to consult the magistrates. These magistrates, it seems, did not think themselves competent to decide, and the matter was referred to the ensuing Quarter Sessions, to be held at Lancaster, which Court made the following order :

"At the General Quarter Sessions of the Peace, held at Lancaster, in and for the County Palatine of Lancaster, the ninth day of January, in the first year of King George the Fourth's reign,

"The Court directs that certain publications, entitled 'The Monthly Repository of Theology and General Literature,' Nos. 170, 168, 169, 171, 178, 179, 177, 176, 175, 174 and 173, wherein there is contained gross and scurrilous abuse of the general body of the Clergy of the Church of England, be excluded from the Bridewell and Penitentiary prisoners confined in Lancaster Castle. The Court does not wish to prohibit the introduction of any theological publications because their tenets may differ from those of the Established Church, but they feel it their duty to exclude such publications when they become the vehicle of libels upon the religious or civil government of the kingdom.

"GORST.

"(Clerk of the Peace.)"

This singular order expressly charges the Numbers of our last Volume with only "gross and scurrilous abuse of the General Body of the Clergy of the Church of England," but it virtually accuses our work of being "the vehicle of libels upon the religious or civil government of the kingdom." To this latter charge we give an unhesitating and indignant denial. We defy the Lancashire Magistrates to point out a single passage in our numerous Volumes which warrants the insinuation; and we hereby offer to send any Number or Volume which Mr. *Gorst* may direct, to His Majesty's Attorney-General, that he may see whether there be ground for an *ex officio* information. In fact, the publication of this Order of Sessions would be itself libellous, and we might, we believe, carry it successfully before a jury of our countrymen.

The direct charge of "gross and scurrilous abuse of the Clergy of the Church of England" is more vague, and therefore less easy of refutation. Undoubtedly, there are passages in the Monthly Repository reflecting upon the conduct of some of the clergy in particular instances, and tending to prove that national religions make the clergy politicians, and politicians of the worst sort. But then our work is professedly open to free discussion, and the clerical character is matter of history. The only paper in the last Volume that would seem to justify the censure of the magistrates, is that in pp. 277—280, of which, though we admitted it as a part of our Correspondent's argument, we recorded our disapprobation at the time of its insertion; and upon this and every statement with regard to individuals or bodies of men, we have always been willing to insert, and have even invited, the freest strictures. On several occasions, clergymen have occupied our pages in the defence both of their order and of their doctrines. The question therefore is, whether religious discussion, which must sometimes involve the character of the clergy, shall be permitted? The Lancashire magistrates seem to say, No: but, thank God! their decrees are not yet law. Were they unhappily to become such, the Monthly Repository would not be the only proscribed publication. Every history of England must then be purged in accommodation to the new British constitution; and in the end it might be deemed expedient not to circulate the Bible itself without some notes and comments guarding the character of "the general body of the clergy."

To us this affair is of little moment, except as it is one of "the signs of the times;" but in that view we judge it right to bring it into public notice.

Were we governed by personal feelings and motives, we should rejoice in this new testimony to the importance of our work, and should appeal to the friends of truth and freedom throughout the kingdom, claiming their support on the precise grounds of our being misrepresented and reviled both by the avowed enemies of religion and by the Lancashire magistrates; but disregarding these two classes of men and their coadjutors on each side, who, whilst they appear to differ, agree in so many of their predilections and antipathies, we shall persevere in the same course, asserting and defending Christianity, vindicating its purity against the corrupting secular and ecclesiastical powers, and maintaining the great interests of civil and religious liberty, which are identical with Christian truth and virtue.