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## ITALIAN REFORMATION.

### *Select Memoirs of Italian Protestant Confessors.*

#### No. I.

#### *Galeazzo Caraccioli, Marquis of Vico.\**

**GALEAZZO CARACCIOLI**, whose name stands connected with the history of the Reformation in Italy and in Switzerland, was born at Naples in Jan. 1517. He was descended from an ancient and honourable family, who held large territorial possessions in the vicinity of Capua. His father, Calantonio Caraccioli, had distinguished himself in the service of the Emperor Charles V., who, in testimony of his friendship and confidence, had created him Marquis of Vico, and associated him with the Viceroy in the government of his Italian dominions. On his mother's side he was connected by blood with the family of Caraffi, which gave a Pontiff to the See of Rome. At the age of twenty, the young Caraccioli formed an alliance with another of the noble houses of Italy by marrying Victoria, the daughter of the Duke of Nuceria, with whom he received a munificent portion. The influence of his father had obtained for him an honourable appointment at Court, where his superior mental endowments, his personal accomplishments, his elegant and engaging manners, rendered him a general favourite, and recommended him to the especial esteem of the Emperor.

Such were the circumstances in which he stood at the time when Val-

desso \* was endeavouring to disseminate at Naples the principles of the Reformation; and it must be confessed, that, basking as he then was in the sun-shine of the royal favour, already possessed of noble rank and ample revenues, and having the fairest prospects of Court promotion to gratify his youthful ambition, nothing could be thought more unlikely than his secession to the unpopular cause of the Reformers; and his conversion must be regarded as a singular triumph of integrity over every consideration of worldly interest and fame.

The change in his religious sentiments is said to have been effected, in the first instance, through the instrumentality of John Francis Caserta, a near relation of his, and one of Valdesso's earliest disciples.† Having himself warmly embraced the reformed doctrine, Caserta availed himself of the opportunities afforded him by their frequent and familiar intercourse, to explain and recommend them to his young friend. His first endeavours in this way do not appear to have been followed by the desired success; but he so far prevailed as to induce Galeazzo to accompany him to hear the lectures which Peter Martyr was then delivering to a select audience on the first Epistle of Paul to the Corinthians. To the observations of the lecturer he listened with the deepest attention. They struck him equally by their novelty and their impressive force; they awakened within him a spirit of religious inquiry; and determined him to satisfy his own mind by a careful perusal of the Scriptures,

\* The Life of Galeazzo Caraccioli was written in Italian by Nicholas Balbini, minister of the Italian Church at Geneva. This was afterwards translated into Latin by Beza, and subsequently, "for the benefit of our people, put into English" by William Crawshay, and published under the following title: "The Italian Convert: News from Italy of a Second Moses; or, the Life of Galeacius Caracciolus, the Noble Marquis of Vico," &c. &c. From this work the chief facts of the following Memoir have been taken.

\* See Monthly Repository, Vol. XVII. p. 3.

† Caserta afterwards suffered death at Naples, on account of his Protestant principles.

which he now learnt to regard as the only fountain of religious truth. After devoting himself for some time to this employment, he arose from his self-imposed task, convinced of the error of his former creed, and of the truth of the system of faith which Martyr was promulgating. His conversion is assigned to the year 1541, which was the twenty-fourth of his age.

The gaining over such a proselyte was naturally a source of high gratification to the friends of the Reformation, who were forward to offer him their congratulations on the occasion. But the event was regarded with very different feelings by his own immediate connexions; and they spared no pains to induce him to retrace his steps. His father viewed the proceeding with peculiar regret and alarm. He anticipated from it the alienation and loss of a son, through whom he had hoped that the honours of his house would pass to a long posterity; and he was justly apprehensive that the Emperor, when apprised of the circumstance, would be incensed, and be likely to give vent to his displeasure in some act of vengeance upon the unoffending branches of the family. The young Marchioness, also, who was tenderly attached to her husband, and who had borne him six children, viewed his conversion with the most painful sensations. She felt she could not quit the religion in which she had been educated, and by such a step share the lot of her husband; and the thought of losing him was insupportable agony. These circumstances operated as a severe trial to the young Caraccioli,\* who found himself assailed on

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\* The writer of the Life of Caraccioli piously ascribes this and the other trials to which the constancy of the young convert was exposed, to the machinations of the devil. He ascribes to this powerful agent some trials which are not noticed in the text, but which I shall here insert in the words of the English translation.

“But above all these,” (he is speaking of the temptations arising from the solicitations of his family,) “Satan had one assault strongest of all, whereby he attempted to seduce him from the true and sincere religion of God. About that time the realm of Naples was sore pestered with *Arians* and *Anabaptists*, who daily broched their heresies amongst the com-

all hands by the affectionate importunities of the friends whom he most

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mon people, colouring them over with glorious shows. These fellows perceiving Galeacius not fully settled as yet in religion, nor yet sufficiently grounded in the Scripture, tried all means they could to entangle him in their errors and blasphemous fancies; wherein the mighty work of God was admirable toward him, for he being a youth, a gentleman, but a mean scholar, and little studied, and but lately entered into the school of Christian religion, who would have thought that ever he could have resisted and escaped the snares of those heretics, many of them being great and grounded scholars, and thoroughly studied in the Scripture? Notwithstanding, by the sincere simplicity and plainness of God's truth, and the inspiration of the Holy Ghost, he not only descried the fondness of their heresies, but even untied the knots, and brake their nets and delivered himself, and mightily confuted them; yea, such was the working of God, as being sometime in their meetings, he was strongly confirmed in the doctrine of the truth by seeing and hearing them. Thus, by God's mercy, he escaped, and was conqueror in this fight.

“But the devil had not so done with him, for another more dangerous battel presently followed. The *Waldesians*, of whom we spake before,” (when mentioning the first conversion of Caraccioli,) “were at that time in Naples in good number. With them did Galeacius daily converse, their courses of life and study being not far unlike. These disciples of Waldesius knew as yet no more in religion but the point of justification, and misliked and eschewed some abuses of Popery, and nevertheless still frequented Popish Churches, heard masses, and were present ordinarily at vile idolatries. Galeacius for a time conversed with these men, and followed their way; which course doubtless would have spoiled him, as it did a great sort of them; who afterward being taken and committed for the truth, were easily brought to recant their religion, because they wanted the chief and the most excellent points, nor were not sufficiently settled; and yet afterward again, not daring to forsake their hold in justification, and therefore coming to it again, were taken as relapsers and backsliders, and put to extreme torments and cruel death. In the like danger had Galeacius been, but that the good providence of God otherwise disposed and better provided for him,”—that is, by sending him into Germany to

loved, to abandon a faith which he had newly embraced under an imperative sense of duty. The difficulties and the dangers of his situation presented themselves at once to his mind in their utmost force. He clearly saw that whilst he remained in the bosom of his family he should be exposed to strong temptations to give up a profession which he observed to be to them the occasion of so much grief. There appeared to him to be but one course which he could safely follow,—it was to sever himself from the objects of his affection, and go into voluntary exile. When he had resolved upon this step he communicated his intention to a few confidential friends, who had joined the Reformed party, and obtained their promise to accompany him; but when the time fixed for their departure arrived, their courage failed, and they broke their engagement. Nothing daunted by this disappointment, he collected some property which he had inherited from his mother, and quitted Naples in March, 1551. In order the better to conceal his real purpose, he went, in the first place, as he had been accustomed to do, into Germany, and joined the Emperor's Court at Augsburg, where he remained till the middle of May. He then took his leave, under pretence of going into the Low Countries, but pursued the route of Geneva, where he arrived in safety on the 8th of June following.

When the intelligence reached Naples that he had taken up his residence among the Reformers in Switzerland, his family were filled with astonishment and dismay. His father instantly dispatched to Geneva a near relation

to represent to him the calamitous consequences to which his conduct was likely to lead, and the affliction in which he had plunged his wife and children. But though the young Marquis received his friend with great kindness, none of the arguments he advanced, powerfully as they might have affected his feelings, could in the least shake his determination to remain where he was.

Shortly after the return of this messenger, a royal edict was published, in which Galeazzo was denounced as a traitor, the property which he had inherited from his mother, declared to be confiscated, and himself and his children proclaimed incapable of succeeding to the family honours and possessions.

The extremities to which measures were carried by this severe instrument induced the old Marquis to renew his endeavours to bring him back to the Roman Church. Having resolved upon a journey into Germany to petition in person for the revocation, or for some modification of the sentence, he wrote to his son to meet him at Verona, transmitting to him at the same time a safe conduct to relieve him from all apprehensions of being forcibly detained in the territories of Venice. Galeazzo augured no good from this interview. He determined, however, to comply with his father's injunctions, and to proceed to the place he had appointed. The conference which followed ended by leaving the parties just where they were at its commencement. Galeazzo would immediately have taken his departure, but his father prevailed upon him to remain at Verona till he should return. When he came back he informed him that he had succeeded with the Emperor so far as to obtain the remission of that part of the sentence which related to Galeazzo's children, and the appointment of his eldest son to be the heir to the family titles and estates.

Galeazzo now returned to Geneva, but he had scarcely reached the city when a fresh attempt was made to prevail upon him to quit Switzerland and the Reformers. The recent elevation to the Papal throne of Paul the Fourth, who was his mother's brother, having opened to the family new prospects of aggrandisement and political influence, his father thought that a

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attend the emperor's court. See "The Italian Convert," &c., pp. 28—30, it is observable that the Author, in the above passage, distinguishes between the Arians and Anabaptists, and the Waldesians, as he calls them, or the disciples of Valdesso. He seems to exonerate the latter from the Arian heresy, and confines himself to the reprobation of their temporising policy in endeavouring to keep upon good terms with their Popish neighbours, and with the church by *occasional conformity*; that is, by countenancing, by their presence, the faith and worship of a church which in their conscience they believed to be false and idolatrous.

favourable opportunity presented itself to weaken or destroy his attachment to his Protestant principles. Under this impression, he invited him to a friendly conference at Mantua. Observing, however, as he had before experienced, that his son was still inflexible on this point, he endeavoured to shape for him a middle course, and to persuade him to remove his residence to some place within the Venetian territories, where he might be joined by his domestic circle; and, as an additional inducement, he informed him, that he had obtained from the Pope a dispensation securing to him full liberty of conscience in the maintenance of his belief. To this proposal, apparently so fair and reasonable, and so powerfully recommended by the prospect of enjoying the society of his wife and children, he felt at first disposed to accede. But apprehending, on reflection, that by acting upon it he should place himself in a situation of danger, in which he would be exposed to temptations to apostatize from his adopted religion, he finally resolved to decline it.

The failure of these repeated attempts, which were, no doubt, prompted principally by the affection of his relations, did not wholly discourage them, or leave them without some hope of ultimate success. It was now determined to try another course, and that his wife should, by a personal interview, endeavour to effect what his father had been unable to accomplish. At her solicitation he consented to meet her at a town on the Dalmatian coast, to which she could easily cross over from his father's estates at Vico. After he had reached his destination, some circumstances prevented the Marchioness from undertaking the voyage, and she sent her two sons to account for her absence. Galeazzo immediately returned to Geneva, where however he had scarcely arrived, when he received a second request to repair to the same place, accompanied by assurances from his wife that nothing should prevent her meeting him. He was the more disposed to assent to this proposal, by the hope that he might be able to prevail with the Marchioness, if not to change her religion, at least to consent to remove with her children to Switzerland. Some obstacles having delayed her voyage,

after he had arrived in Dalmatia, he took the resolution to pass over, at all hazards, into Italy, and meet her at his father's mansion. Here a most affecting interview followed. His father, his wife and his children urged every topic which affection could suggest or enforce, to persuade him to remain amongst them; whilst he, on the other hand, with equal earnestness and feeling, laboured to prevail upon his wife to become his companion in his self-banishment. But on both sides religious considerations interposed an insurmountable barrier against either proposal. Galeazzo could not sacrifice his principles to his affections; and the Marchioness, preparatory to the interview, had been effectually steeled against every suggestion of conjugal love by the arguments of her confessor, who had persuaded her to consider her eternal salvation as depending on her refusal to become the companion of her husband among the enemies of her faith. All solicitations and remonstrances appearing thus to be vain, and no further prospect of accommodation remaining, he bade the man affectionate and final farewell, and quitted his native land for ever.

After the lapse of some years, his want of domestic comforts suggested to Caraccioli the thought of contracting a second marriage. It seemed to him that the adherence of his wife to a religion which he deemed false and idolatrous, after repeated endeavours to withdraw her from it, and her peremptory refusal to live with him where alone he could conscientiously reside, had, in effect, annulled their marriage contract. Upon this difficult and delicate subject he applied to his friend Calvin for his opinion and counsel. Though Calvin did not object to his marrying upon the ground of the illegality of such a measure, yet he endeavoured to dissuade him from it by considerations of prudence and policy; representing to him that he might thereby occasion some scandal, and give some offence to the church. As, however, these objections did not satisfy Caraccioli, Calvin recommended him to submit the question to the consideration of the Swiss ministers. This he accordingly did, and received from them an unanimous decision in his favour. On the ground



of this judgment he afterwards obtained from the Swiss law courts, a formal sentence of divorce, abrogating his marriage with the Marchioness Victoria. The legal impediment being thus removed, he united himself, in 1560, to a widow lady from Rouen, in France, who had removed to Switzerland on account of her religion.

Caraccioli, after his settlement at Geneva, became the active supporter of the Protestant cause among his own countrymen, who, like himself, had sought an asylum in Switzerland. He assisted in the establishment and superintendence of the Italian churches which were formed for their use, and, after some time, accepted in one of them the office of elder. The sacrifices which he had made to the dictates of his conscience created for him, in the breast of every Protestant, a feeling of respect approaching to veneration; whilst his upright and exemplary demeanour in private life won for him the affection and friendship of all with whom he associated. On his first arrival at Geneva, he contracted an intimate friendship with Calvin, which continued uninterrupted till the time of the death of that eminent Reformer; who has transmitted to posterity an additional proof of his esteem for Caraccioli, in the dedication to him of a new edition of his Commentary on the first Epistle to the Corinthians.\*

The last years of Caraccioli's life were greatly embittered by a painful asthmatic disorder, which at length overpowered his declining strength, and terminated in his death. He bore his sufferings with exemplary patience and resignation, deriving in his dying

moments the most consolatory and animating support from the review of the honourable part he had acted in giving up all for the sake of truth and a good conscience.

R. S.

SIR,

**I** REGRET, in common with the readers of the Repository, the death of that very amiable and estimable man, Mr. Butcher. To certain queries which, some months past, he proposed respecting the Book of Job, [Mon. Repos. XVII. 10, 11,] I intended to return an immediate answer: and I perused it at the time for that purpose, divesting myself as much as possible of all regard to modern theories, and considering the work as connected with the early history of the Jews as the most likely way of discovering its nature and object. A veil of obscurity has assuredly hung for ages over that sublime composition; and I flatter myself that what I have to say will pave the way to restore it to its original lustre. The Egyptians appear ever to have maintained that the God of the Jews was an evil Being, and they could not fail to point to the condition of that people, while yet degraded in Egypt, as proving that he delighted in the sufferings of his votaries. The argument was as specious as it was malignant: nor were the taunts and reproaches of open enemies the only circumstance which embittered the distresses of the Israelites. Their afflictions were rendered still more bitter by the imputations of persons who at heart were their friends. In the ages succeeding the flood, the Heathens, descending from Noah in common with the Jews, had the same means to know and the same grounds for believing in, the one true God: and we may reasonably conclude that numbers in every country, even in Canaan and Egypt, though the majority were plunged in superstition and idolatry, still retained the doctrine and worship of their illustrious founder. These Pagan Unitarians, as I may call them, must have regarded the Patriarchs with veneration, and could not fail to look with sympathy and regret on the unhappy fate of their descendants in Egypt. But in spite of their sympathy, they were led, by the prejudice of education, to entertain very

\* Calvin had dedicated the first edition to James of Burgundy, Lord of Fallaix, who had professed the Protestant religion for several years, but who, disgusted by the disputes between Calvin and Bolsec, afterwards quitted the Reformers. In the dedication to Caraccioli, Calvin speaks with apparent regret, but with no small measure of self-complacency, of the necessity under which he felt himself of blotting out of his Epistle Dedicatory the name which he had first inserted. "I lament," he says, "that the man has thrown himself down from that seat of fame wherein I have placed him, namely, in the forefront of my book; where my desire was he should have stood, thereby to have been made famous to the world."

erroneous notions as to the real cause of their sufferings. They knew that Jehovah was all-good and all-powerful. No supposition was, therefore, left to account for the degradation of his followers, but that they had, by a course of sin, forfeited his favour and protection.

This being the previous state of things, I proceed to shew that Moses is the author of the Book of Job, that while yet in the court of Pharaoh, or at least before the deliverance of the Israelites, he composed this sublime drama against the enemies of the Jews on one hand, and their mistaken friends on the other; representing, with this view, the Egyptians under the character of Satan, the immediate author of their calamities; the sufferers under the name of Job: while he represents the friends who consoled and comforted him in the person of Eliphaz, of Bildad and of Zophar. If we consider the prosperity of the Israelites as the descendants of Abraham, and more especially as the family of Joseph, their subsequent degradation and their final deliverance, we shall perceive in the outlines an exact correspondence with the history of Job, and parts of the book afford unequivocal evidence that his sufferings are only a figurative representation of the hardships which the children of Israel endured in Egypt.

A very brief but important account of the manner in which the children of Israel were treated, is given in the first chapter of Exodus; and the natural feelings of the human heart, in such circumstances, are powerfully and pathetically portrayed in the third of Job. The common version is so imperfect, that the sentiments are either entirely misrepresented or much weakened: I will, therefore, point out a few of the instances in which the contents of the two chapters refer to and illustrate each other, giving what I think a more correct translation of the original.

1. We read that the Egyptians made the children of Israel serve with rigour, and they made their lives bitter with hard bondage, having set over them task-masters for this purpose. Now read the following language of Job, (iii. 17,) "There the oppressors cease to harass; there they whose strength is exhausted find repose; the

enslaved lie together in tranquillity, nor do they hear the voice of the task-master. The small and the great are there, and the slave is emancipated from the tyrant."

2. The command which the king of Egypt gave to destroy the male children, is thus alluded to: "Perish the day in which I was born, and the night in which it is said, A male child is brought forth." They were concealed in order to be preserved; and God raised a hedge around them by making the midwives appointed to destroy them, the means of preserving them. To this there seems a manifest reference in verse 6, "To the male child whose path is hidden," (i. e. whose birth was concealed before it could be saved,) "and around whom God hath made a fence."

3. Pharaoh ordered the male children to be thrown into the Nile, a prey to the crocodile: the principal agents in this work of cruelty and wickedness were probably the sorcerers and the priests, who, by a settled form, cursed the new-born babe when devoting him to destruction. Hence Job says, "Let the sorcerers curse the day," (that is, the day in which the infant is born,) "and the most ready to call up the crocodile," i. e., to attract it to seize its prey when thrown into the river.

4. The midwives were directed to inspect the troughs, i. e., the excavated stones in which it was usual to wash the new-born infant, where he might be stifled if a male. To this characteristic circumstance, Job pointedly alludes, verse 7, "Let that night be a barren stone, and let there be no rejoicing in it," which means this, "Let the stone which is used that night for a trough to wash the babe, be made the means of destroying him; and let the mother, instead of having a son the fruit of her womb, have a fruitless stone, and thus instead of rejoicing over the birth of a child, she should have to mourn over its premature death." In order to comprehend the point of this apparently harsh expression, it is necessary to mention a circumstance existing in Hebrew and Arabic, which is, that *ben*, a son, and *aben*, a stone, are terms of the same origin, and may be used one for the other; this affinity between the two nouns is the foundation of the follow-

ing adage in Arabic : " I set my heart upon my *son*, while he sets his heart upon a *stone*" (that is, upon fruitless pleasures, or upon his own son). It is remarkable that the same correspondence exists in Greek, between *λαος*, a people, and *λαα*, a stone, and it is certain that our Lord alludes to the same point of resemblance when he says, that " God is able of these *stones* to raise up *sons* unto Abraham," pointing to the Publicans and other Gentiles who were present on the occasion.

5. Finally, Job alludes to the well-known pyramids, or tombs of the ancient kings of Egypt : " For then I should lie down and be still ; I should sleep and find repose with kings and rulers of the earth, who build for themselves lonely sepulchres, or with princes, who fill their long home with silver and gold." Mark the declaration here made. Job says, that if he had died young he would have been buried in the same tomb with the Egyptian kings. If Moses were the author of this book, it would have been natural that, when delineating the character of his suffering brethren, he should insensibly mix with it some traits peculiar to himself. He was brought up as one of the royal family of Pharaoh, and, unquestionably, had a premature death been his fate, he would have been honoured with the same grave.

Some of the pyramids might have existed long before the days of Moses, and men might even then be anxious to dig into and explore their interior with the hope of finding treasures. This spirit in every age seems to have actuated the people of Egypt and the foreigners who visited that country, and whoever has read Mr. Belzoni's Travels, will be strongly impressed with the sentiments contained in the following verse (21): " Who gaped for death where it exists not ; who dig for it more than for hidden riches, who are glad and rejoice even to exultation if they find a sepulchre."

BEN DAVID.

(To be continued.)

Colombo, Ceylon,  
September 11, 1821.

SIR,  
THE importance of education cannot be more strongly illustrated

than by the influence which early associations of ideas possess on the human mind at distant periods of its existence. A strong impression made in youth, though lying dormant for years, and apparently obliterated by a succession of new thoughts, or lost amidst the multiplicity of more recent acquisitions, often unexpectedly recurs with original force. Some kindred sensation, with which it was primarily linked, some assimilation of place or circumstance arises, and instantaneously brings back a whole train of images and feelings into primitive energy. The maxim of the wisest of men, " Train up a child in the way he should go, and when he is old he will not depart from it," is founded upon the true philosophy of human nature.

I have been led to these reflections by attempting to account for the late fluctuations in my religious opinions. In a paper, addressed to you, dated 15th January, 1820, but concerning which I am yet ignorant whether it reached you, or if it has obtained publicity,\* I acknowledged myself the advocate of a mitigated kind of Calvinism. As I did not then renounce the right of thinking for myself, and gave some evidence that, however shackled by educational influence, I still exercised it in some degree ; I must now inform you, that the continued exercise of that birth-right has convinced me that I have been preferring error to truth, and had become entangled again with the yoke of bondage. I should not presume to obtrude such circumstances upon public attention, but that there appears a kind of necessity imposed upon me of doing so. Having, from conscientious motives, stated my sentiments on important points of Christian doctrine, it seemed to be my duty publicly to recede from these opinions when I no longer considered them to be true ; and all will now agree with me, that, when this temporary illusion has been dispelled, it would be the height of disingenuousness not to confess my error and retract those premature concessions. I shall sincerely

\* Mr. Harwood's letter, to which he here alludes, was inserted in our XVth Volume, pp. 388—391. Ed.

regret if I have thrown any obstruction in the way of inquirers after truth, and feel from thence an increased obligation to declare unreservedly my renewed devotion to Unitarian principles. Amidst the errors, misconceptions and frailties of our present state, it is consolatory to reflect that an infinitely wise and benevolent Being presides over all, who will produce good from evil, and that, however irrational, contradictory and weak our conduct may be, "we can," eventually, "do nothing against the truth, but for the truth."

Conceiving it to be due to the interests of religious truth, as well as to the vindication of my own character, if my former letter was made public that it should be counteracted through the same medium, I transmit you herewith an extract from a letter addressed by me to a Baptist Missionary stationed in this island.

DANIEL HARWOOD.

*Kandi, May 23, 1821.*

I . . . . wish that I had possessed a . . degree of prudence . . . . which might have preserved me from forming such a precipitate judgment, and prevented the necessity which I have long considered inevitable, of retracing my steps, and again claiming the name of Antitrinitarian.

If I have deceived you, it was not until I had first deceived myself. I have never attempted to conceal my doubts, and I wish not for a moment to retain the character of orthodox after I cease in popular estimation to be entitled to it. I have always felt it my duty boldly to avow what appeared to me to be truth. From the same motive I have at different times professed myself an Unitarian and a Calvinist, and from a regard to truth, and a conviction of duty, I now again disclaim being considered as a Trinitarian. I trust that I am, as you say, "not only a sincere but a humble inquirer after truth." By a humble inquirer after truth, I conclude you intend one disposed to submit to the authority of revelation. Unitarians are frequently charged with setting Reason in opposition to Revelation, and with rejecting every thing which does not harmonize with their own preconceptions. With the truth or falsehood of this imputation I have nothing to do at present, farther than to disavow any such intention myself. I will rest only upon universally-admitted principles, confine Reason to the province of ascertaining what Revelation teaches, and

bow implicitly to its dictates. I will reject no doctrine on any other ground than that it is not to be found in the Holy Scriptures, and earnestly desire that every thought may be brought into captivity to the obedience of Christ.

The doctrine of the Trinity, as it is not expressly taught in any part of the sacred volume, so also, it appears to me, is not a necessary inference from any thing that is clearly asserted; and that which is neither an explicit statement nor an unavoidable deduction of Revelation, cannot be obligatory on our faith.

Upon reviewing what I before wrote, I do not find that I have much to retract except on this point. I was chiefly influenced to assent to the doctrine of a distinction of persons in the Godhead, by applying the term "Word" in the introduction of John's Gospel, immediately to the person of Jesus Christ; whereas I am convinced now it is a personification of the wisdom and power of God, by which he created all things, imparted existence and intelligence to man, communicated his will at sundry times and in divers manners, and dwelt with all his fulness bodily in Jesus. All the expressions which are considered as teaching or implying the deity of Christ, may, I think, be referred to this indwelling Word, without violating the uni-personality of the One God. The title "Son of God" is not equivalent to God, but is synonymous to Messiah; as is that of Holy Ghost to Divine Spirit, which seems, therefore, to be only an appellation distinctive of the exertion of supernatural influence.

The Trinitarian doctrine does not even seem to be essential to the Calvinistic scheme. I do not see wherein the hypothesis I have just stated derogates from the dignity of the Mediator; or why the indwelling of the Deity, equally with the union of one person of the Trinity, should not capacitate him for offering an efficacious atonement for sin. I can still, therefore, maintain the same great and glorious ends to be answered by the death of Christ as I did before. But I perceive a fallacy in the argument on which I founded the necessity of an atonement, and of its being offered by a Mediator of infinite dignity. God is infinitely worthy of our love, and if we were capable of giving him all that he is worthy to receive, it would be an infinite fault to fail in that love; but being finite creatures, he does not claim to be loved by us *infinitely* but *supremely*, and our fault in withholding from him that love which is his due, though of supreme magnitude or the highest that our natures are capable of, still falls short of infinitude. All



the deductions, therefore, which I made before from this point may be reversed. As, from the constitution of our nature, it is impossible we can perform an infinite duty, sin cannot be an infinite evil, deserve an infinite punishment, require an atonement of infinite value, or a Mediator of infinite dignity. The great point that has always been urged in support of the personal deity of Jesus Christ, is the necessity that exists that it should be so in order to his making atonement for sin; but if there is no such necessity, the inference is obvious. I admit that his death answered all the *public* ends which are ascribed to it in the moderate Calvinistic scheme; that, as the representative of mankind, he offered a satisfaction to public justice; that it was the same in nature, though superior in degree, to the sacrificial institutions of the Mosaic dispensation; being a symbolical and vicarial representation of the consequences and desert of sin, and calculated to excite and promote repentance and faith. At the same time, I will not deny, that I think repentance conveys all the ideas of *individual* atonement which God requires of man. It implies an acknowledgment that the divine law is holy, just and good; that our lives are forfeited to Divine justice; that punishment is our equitable portion; and that in future we desire to honour the great Lawgiver, by a course of exemplary obedience. As those only who thus vindicate the law of God and make it honourable, will be pardoned, while the impenitent will be punished, the honour of the Lawgiver is maintained and magnified, and every purpose which the common doctrine of Atonement proposes is accomplished.

I see sufficient reason for doubting the validity of the principle on which Mr. Fuller's View of the Systems is founded; and as all the grounds on which my former change of sentiments principally rested, have vanished, it is nothing surprising to find the system built thereon, "sink like the baseless fabric of a dream." I have no expectation of seeing any new arguments in support of Trinitarianism, stronger and more irresistible than those; and, though it may cost me your friendship, I must, therefore, despair of ever being able to receive it as the doctrine of revelation.

DANIEL HARWOOD.

Brief Notes on the Bible.

No. XIX.

"As in Adam all die, even so in Christ shall all be made alive; but every man in his own order."—1 Cor. xv. 22, 23.

IT is customary with Christian divines, in discoursing upon the subject of a resurrection, to assume that the whole human race is to be reanimated *en masse*, but that, however many ages individuals may have slept, they will be unconscious of any interval between their deaths and their springing at once and together into renovated life.

It deserves consideration whether this notion be quite unimpeachable.

Though the sleep of death be so profound, that, on awakening from it, however protracted, it may appear like an instantaneous transition from one state of existence to another; yet the idea of remaining torpid, say for a few thousand years, till the day appointed for a general resurrection, is a very cheerless and chilling one to a virtuous mind, consoling as it may be to men of an opposite character.

May it not have a twofold tendency, to weaken the stimulus to virtue, and subdue the fear of retribution in the minds of the vicious?

That the final consummation of this world's affairs is awfully distant, may be rationally inferred from a retrospect of its eventful history, its present state, and the mighty events and purposes still to be accomplished.\*

The world has been nearly 6000 years in arriving, by slow and interrupted pace, at its present imperfect state of civilization. Christianity has effected much good, but how much remains to be effected;—it has made considerable progress, but what immense regions it has yet to enlighten, and even to penetrate,—need not be dwelt upon; and we cannot even imagine, reasoning from analogy to the past, that its destined effects will be crowded into a very limited period. Nor, in the contemplation of that highly ameliorated condition of the human race which it has an obvious tendency to produce and ultimately establish, can it be reasonably supposed that

\* Matt. xxiv. 14.

(the once popular notion of a millennium out of the question) God has appointed the time when the world shall have become most worthy to exist, as that of its impending dissolution.

Hence, may we not conclude, or, to speak more modestly, have we not premises that seem to bear us out in the inference, that, in calculating the life of the world, with every allowance for the acceleration of its progress by the march of the human intellect, it should be considered as scarcely yet of age?

"We must all appear before the judgment-seat of Christ;"—of a fellow-creature upon his throne of exaltation. Glorious privilege! But why all at once? Space, indeed, is unlimited, and ample enough for such an assemblage; but can human ingenuity devise a reason, can any scriptural one be adduced for postponing the judgment upon one generation, till all successive generations to the end of time have been spent?

Paul himself, whatever interpretation be forced upon his occasional language, seems to have had no idea of death proving a state of long insensibility. "I am in a strait," he says to the Philippians, "betwixt two, having a desire to depart and to be with Christ, which is far better: nevertheless, to abide in the flesh is more needful for you." \* This is too plain to be misunderstood. Had he supposed that, die when he would, he must await the universal summons, so intense was his anxiety for the diffusion of the gospel, that such a longing to depart could never have mixed itself with his apostolic zeal in the mission he was fulfilling.

If there be any passages in Scripture relied upon as indicating a simultaneous resurrection of the whole race of mankind, I would (waving the Transfiguration) contrast with them our Saviour's well-known allusion to his Father's being designated the God of Abraham, of Isaac and of Jacob, and his deduction from it, that "God is not the God of the dead, but of the living," as intimating pretty significantly not only the foregone resurrec-

tion of those patriarchs from their graves, but successive resurrections of departed mortals, in some order for which due provision had been made. Familiar as the passages containing that allusion (in three of the Evangelists) are to the generality of Christians, any particular stress is seldom laid upon them in adverting to the doctrine of a resurrection, with regard to the period of its occurrence; which I cannot help considering as a little singular.

I am aware that Christ is called "the first-fruits of them that slept," but could Paul mean other than the first visible fruits? Was it his purpose to unfold by retrospection the state of the dead from the demise of Adam to that of our Saviour? Had he—was it requisite—the key to such a mystery? As in Adam, (I would paraphrase him,) by his transgression, all are subject to death, you must prepare for the common lot of mortality; but, be comforted, in Christ shall all be made alive. He came with a commission to announce *in terms* the doctrine of a resurrection, to be our first exemplar of it in his person, and so decisively, as ought to quiet the disputations which have agitated Jews and Gentiles upon this most important of all subjects.

Our Lord's (and other) splendid anticipations of the *final* judgment, whether literal or figurative, might be sufficiently answered by the multitudes of quick and dead then remaining to be summoned to their account, although there should have been in the long interval periodical resurrections and decisions upon human conduct.

The notion of a long duration of the sleep of death is contradicted by a universal *feeling*. When a dear and valued friend has departed, how current is the language, He is released from a world of trouble, and is happy! Whatever theory of a general resurrection may be inculcated, and coldly assented to, the *heart* of man is far from recognizing it, and never ceases to contemplate the felicity *in possession* of deceased relatives and friends, whose lives were not of a tenor to check such consoling inferences. And what are we to call an universal feeling but the whispered dictate of Nature; what,

\* Philipp. i. 23, 24.

but the "still, small voice" of the Deity?

It is a subject far too sublime and mysterious for any mortal to indulge in the vanity of penetrating, or in the expectation of approaching with a chance of arriving at any warranted conclusion upon it: but if there be any one point of view more than another, which his reasoning faculty, humbly and diffidently exercised, contemplates as harmonizing with the known goodness of the Deity, it is there that his reflections upon it naturally terminate and centre: and sure I am, that there can be no presumption in the *hope*—a confident hope—that our re-union with the friends who have gone before us, may not be deferred to any *very* remote period. It is the hope that I fondly and devoutly cherish; it is the most cheering that can accompany departing spirits; and great is the consolation I derive from the persuasion, that it is not negatived either by Christ, or by his less enlightened apostles.

#### BREVIS.

*The Unitarian Mourner comforted.*

#### LETTER V.

*Clifton,*

*March 11, 1822.*

SIR,

I HERE send you a copy of a letter given me by my esteemed friend, the late Mr. James Lloyd of Gainsborough, which he had himself intended to send to you for insertion in your Repository.

GEORGE KENRICK.

*Copy of a Letter written by the late Dr. Toulmin to Mr. Lloyd Cose-ly, on occasion of the Death of his Wife.*

*Birmingham,*

*June 10, 1807.*

DEAR SIR,

As I passed through Bilston yesterday, Mr. Basford communicated to me the mournful intelligence of the heavy and unexpected affliction with which you had been visited.

I cannot but feel sensibly for you, and affectionately sympathize with you. Your heart, I have no doubt, is torn with anguish, and for some time will be oppressed with deep sorrow. Every one at our Monthly Meeting of Ministers yesterday owned the justness of your grief and entered into your sorrows. They must, —they *may* be great. Religion does not

forbid us to grieve, nay, it *allows*, but it sanctifies and soothes our mourning.

I can with pleasure address you, my friend, as one who, I believe, firmly embraces religious principles, and who will be disposed to open your heart in the hour of your lamentation, to their power and influence. May your consolations, as well as your sorrows, abound. You sorrow not as those who are without hope and without God in the world. No: you look as with adoration, so with confidence and resignation, to the Being who made all things, as your Father in heaven, and you will see and own a paternal hand holding out to you the cup, and mingling, with wisdom and compassion, the bitter but salutary potion. You will recollect your Divine Master, and say after him, "*The cup which my heavenly Father giveth me, shall I not drink it?*"

The conduct of Aaron has, on this melancholy occasion, suggested itself to my thoughts as an admirable example of resignation and fortitude under trying calamities,—"*He held his peace.*" (Levit. x. 1—3.) May you be calm and composed, though borne down with sorrow. You have a hope that will elevate you in the season of dejection. It is hope in a Providence that adjusts all events, and conducts to a happy issue all that appears to us dark and afflicting and unaccountable. The ways of Supreme Providence may be unsearchable, and his judgments past finding out, but mercy and truth are the foundations of his throne. "*I know,*" says the Psalmist, "*that thy judgments are righteous, and that in faithfulness thou hast afflicted me.*" (Psalm cxix. 75.) You look forward with hope to a future state, where all tears shall be wiped away from our eyes, where sorrow and sighing shall cease, where the junction of the righteous shall be renewed under every advantage, and perpetuated with fulness of joy; where fulness of joy, glory and immortality shall richly compensate the transient afflictions of the present moment.

I shall tire you;—and, after all the sympathy which I can express, after all the consolations my pen can suggest, I must still leave you bereaved and mourning. I cannot renew the life which was dear to you; yet it is (I know it) a consolation to us to know that others feel *with* us and *for* us. Assure yourself of this comfort. May the God of all consolation comfort and support you.

I am, dear Sir,

yours, with esteem,

JOSHUA TOULMIN,

SIR, May 29, 1822.  
**T**HE Gentleman's Magazine for April, 1822, in an interesting memoir of the late Sir Henry Charles Englefield, Bart., F.R.L. and A.S., says, "He was many years one of the vice-presidents of the Society of Antiquaries; and on the death of the late Marquis Townshend, was elected president; a well-deserved, but short-lived honour, *his religious sentiments being the alleged barrier to his re-election*, the Earl of Aberdeen being chosen in his room. After this, he retired from all active concern in the affairs of the Society." \*

The fact above-stated naturally excites curiosity respecting the circumstances of the case. What were the obnoxious sentiments? Ought any peculiarities of theological opinion to interfere with the election of a learned, accomplished and honourable man to an office in a Society, whose professed object is the investigation of History and Antiquities? And does not such a Society, by refusing to elect a man simply on account of his religious opinions, espouse the cause of opposition to those opinions, and thus pursue an aim totally extraneous to the avowed design of its institution?

An elucidation of this case from any of your correspondents will oblige  
 PHILANDER.

#### *Daventry Students.*

**M**R. BELSHAM requests the favour of the Editor of the Repository to insert the following corrections in the Catalogue of Students educated at Mr. Coward's Institution at Daventry.

The letter (d) is incorrectly prefixed to the names of Joseph Shrimpton, Esq., 1783, and John Yerbury, Esq., 1784, both those gentlemen being still living.

Mr B. adds, with much regret, that the same letter may too justly be prefixed to the name of Thomas Smith, Esq., of Easton Grey, who, to the inexpressible grief of an extensive circle of friends, was attacked with a stroke of apoplexy, on Friday, May

\* The same memoir mentions in the list of his publications, "A Letter to the Author of the Review of the Case of the Protestant Dissenters," 8vo., 1790.

31, at Whitton Park, the seat of Sir Benjamin Hobhouse, Baronet, where he was upon a visit, and expired in a quarter of an hour.

Birmingham,

SIR, June 4, 1822.

**A**LLOW me to send you some extracts from a sermon I preached on the 28th April last, on account of the death of my esteemed friend the Rev. Edmund Butcher, from Dan. ix. 23: "For thou art greatly beloved."  
 ROBERT KELL.

The recent loss of one of my earliest and dearest friends will plead my excuse for the discourse I am about addressing to you, and my loss is not merely personal, it is a general loss; it is a loss especially to the denomination of Christians to which we belong, and of which he was a distinguished ornament and minister. You have doubtless heard, and those who had the pleasure of knowing him have heard with deep regret, of the death of the Rev. Edmund Butcher, late of Sidmouth, with whom, for nearly 40 years, I have lived in the most entire and uninterrupted harmony and affection; I therefore feel the separation as of a brother endeared by the recollection of long-known and tried excellencies, of most sincere and faithful attachment. We both lived in the metropolis, and turned our serious thoughts to the ministry about the same time; we were associated in the most endearing manner all the time of our preparatory studies, and we entered and left the academical roof together, and commenced our ministerial career within a few weeks of each other—we have endeavoured to support and encourage each other for nearly thirty-five years in which we have been engaged in our Master's vineyard. And that he has not been an idle or unsuccessful labourer, his various works will bear testimony: his exertions in the pulpit, his productions from the press, all prove that he had the sacred cause in which he embarked with so much ardour, truly at heart, and to this object all his ample powers were devoted. Such characters, my friends, if I may so say, are no one's private property; they belong to the public; they have devoted them-



selves to the service of God and their fellow-men, as it relates to their best and eternal concerns, and we cannot but take a warm interest in all that relates to them: of such men we may say, that they are "greatly beloved."

The dear friend and the beloved minister we lament, was willing to spend and to be spent in the service of his brethren; he has honourably worn out life in that service; he has been found faithful unto death. Those Christian societies which were so happy as to enjoy the superior blessing of his ministerial labours, know with what diligence, affection and zeal he engaged in this best of causes. His own mind was humble and unassuming as that of a child, and his candour almost unequalled. All who heard him bore witness to his eloquence, all who read his writings must see what was the vigour of his understanding. It was with the utmost modesty he spoke of any of his own productions, and this not out of affectation, for no one was more free from this failing. In him every one who knew him has lost a brother; one who was always approachable, with whom you felt you might be familiar, as far as good manners would allow you to be, and so much of mildness and kindness did there appear in his disposition, that no mind of any common delicacy could presume to encroach on such goodness and benevolence. In argument, there was the utmost fairness; for it was not victory but truth that was his aim and object. Of his strict and impartial love of truth, his whole life bore witness. Our first knowledge of each other arose from our meeting together at Salters' Hall, as delighted hearers of the Rev. Hugh Worthington, who at that time was afternoon preacher in that place to a numerous and flourishing congregation; our young minds were captivated by his uncommon eloquence, and we were two out of eight or ten whose hearts glowed to emulate his usefulness, and whom he encouraged and assisted to enter the ministry. Mr. Worthington's sentiments are well known to have been what is denominated Arian, as our own were at that time, and though some may deny the claim of such to be called Unitarian, certain it is we have the same object of worship, and that One alone.

In these sentiments my friend continued to a late period of life. He has himself given a very interesting account of the change which took place in his views respecting the person of Christ; but as he was not backward to avow this change, so neither was he ashamed that, for the space of nearly 50 years, or perhaps more, he had been of a different opinion, and that after many years of very close application to the subject, and fearless investigation of truth; so that at last it was but as the small dust of the balance that finally altered his views; though, after the scale began to turn, it is to be supposed arguments would have increasing weight, as is generally the case when we change our views of any religious sentiment. Nor, when his own views were altered, did he turn round on his former friends, and ridicule and triumph over sentiments he had, till a late period of life, firmly believed, because his friends did not change their views as he had done. He knew what had passed in his own mind, and by what gradual steps he had been led to see things in another light, and esteemed himself not less fallible now than he had formerly been. He had a just idea of the fallibility of human judgment, when he saw wise and good men differing, at various periods of their lives, on the most weighty and important subjects. Our friend strongly condemned the sneers and sarcasms which are so often cast by disputants at each other. In Mr. Butcher's sermon, preached at Bridgewater in 1809, when he publicly avowed his change of sentiment, he says, "I have always been so far a Unitarian as to consider the God of our Lord Jesus Christ as the only object of religious worship, and I still think that merely a belief in the pre-existence and the miraculous conception of Jesus, ought not to deprive any one of that honourable appellation; the liberty in religious matters which I claim for myself, I most cheerfully and unreservedly allow to all other followers of Christ."

The change which took place in a mind so truly candid and liberal, could make no alteration in our friendly regards to each other; the taunt, the jeer, were unknown in our intercourse and correspondence; we loved each other with the sincerest affection, and

in the recollection of such departed worth I feel a satisfaction in paying this feeble tribute to the recollection of a friendship which has lasted to the close of life, and which I trust will be renewed in that eternal world where friends meet never to part.

SIR,

**I** WROTE my short remark upon John xxi. 15, (pp. 287, 288,) not as a biblical scholar, which I am not, but from a simple consideration of the Greek in itself considered; and I do not know that I have any thing farther to say which would deserve the attention of your correspondent, except it be to remark, that if the Evangelist intended the emphasis to fall upon the pronoun, he ought to have written *εμε*, in order to prevent ambiguity. If the writers of the New Testament were not very nice as to the distinction between the enclitic and the emphatic form of the pronoun, yet they did not, I apprehend, neglect this distinction so as to render their meaning obscure and uncertain. In our Evangelist we read, *ει ο κοσμος υμας μισει, γνωσχετε οτι εμε πρωτον υμων μεμισηκε*. This is as it ought to be; though here the sense could not have been mistaken, even had the enclitic been employed. The Greek, however, would have been at variance with the writer's meaning, as the proper interpretation of his words would have been, "know that it hated me before you hated me." And I cannot help concluding, that when he wrote *αγαπας με πλεον τετων*; his meaning was, "Lovest thou me more than these love me?"

E. COGAN.

SIR,

June 5, 1822.

**I** OBSERVE that Sir James Mackintosh, in his eloquent speech last night in the House of Commons, introductory to his happily successful motion, pledging the House to take the criminal law into consideration, with a view to its mitigation and amendment, termed our great Milton, on occasion of a quotation from him, *the first Defender of a Free Press and an unfettered conscience*. Admiring and revering as I do the immortal bard, the matchless champion of true liberty, I am anxious to learn how far the above appellation is historically correct. The question, who was the

*first* assertor of Liberty of Conscience in England, without restriction and on its true grounds, yet remains to be settled. For years I have been making inquiries and collections in order to its solution, but at present I confess myself unable to arrive at a satisfactory conclusion. The claims of individuals to the high distinction,

Above all Greek, above all Roman fame, can be determined only by a comparison of dates. There are several names for whom the honour is asserted, viz. Milton, Owen, Roger Williams, and John Goodwin; to whom perhaps may be added John Hales and Jeremiah White. But there is a sect of whom little is known who professed the principle of Liberty of Conscience in its purity, I refer to the Levellers, the admirable exposition of whose system is contained in your VIth Vol. pp. 23—28 and 88—92. Even before these and before the time of the eminent writers just specified, there were publications *feeling their way* to the glorious object, some of them written by men derided as mystics and fanatics. The speech in Parliament in the time of Henry VIII., recorded in your XIth Vol. pp. 698—700, would seem to shew that the true notion of freedom of conscience and the Reformation were nearly coeval. Some of your correspondents, learned in theology, and especially in pamphlet-history, may perhaps assist the inquiries of

CANTABRIGIENSIS.

*Quarterly Review on Bishop of St. David's Vindication of 1 John v. 7.*

**I**N our first number for the present year, (pp. 39—47,) we inserted from the pen of a learned and able correspondent, a review of Bishop Burgess's new publication on behalf of the Three Witnesses' text. We rejoice to see that the bishop's tract has been examined and discussed in periodical works that circulate amongst Trinitarians, and especially in *The Christian Remembrancer* and the *Quarterly Review*. The critique in this latter journal is by the hand of a master. It agrees generally with the argument of our own reviewer, and it clears up in a decisive manner the difficulty as to Walafid Strabo. This part of

this valuable piece of criticism we extract in order to complete the argument.  
ED.

It is now time to consider the *positive* evidence brought forward by the Bishop of St. David's, in favour of the verse, during his second period.

"There can hardly be a doubt," observes the Bishop, "that the seventh verse was extant in Greek in the copies of Walafrid Strabo; and none at all of its existence in the time of the writer of the Prologue to the 'Canonical Epistles.' Walafrid Strabo, who lived in the ninth century, wrote a comment on the verse and on the Prologue to the Epistles. He could not, therefore, be ignorant either of the *defects*, which the author of the Prologue imputes to the Latin copies of his day, or of the *integrity* of the Greek, as asserted by him; and he directs his readers to correct the errors of the Latin by the Greek."

These observations on the testimony of Walafrid Strabo are founded, we believe, on a statement of Archdeacon Travis, in his letters to Mr. Gibbon; to which statement we must request our readers' attention. The subject is curious, and we have hopes of throwing some light upon it.

"The *Glossa Ordinaria*," says the Archdeacon, "the work of Walafrid Strabo, was composed in the *ninth* century. This performance has been distinguished by the highest approbation of the learned, in every age since its appearance in the world. Even *M. Simon* confesses that *no comment on the Scriptures is of equal authority with this exposition*. In this work the text in question is not only found in the Epistle of St. *John*, but is commented upon, in the notes, with admirable force and perspicuity.

"In his preface to this valuable Commentary, Walafrid Strabo lays down the following rules, as means whereby to discover and correct any errors that might subsist in the transcripts of his times, either of the Old or of the New Testament. 'Nota, quod ubicunque in *libris Veteris Testamenti* mendositas reperitur, recurrendum est ad volumina Hebræorum; quia Vetus Testamentum primo in lingua Hæbraica scriptum est. Si vero in *libris Novi Testamenti*, revertendum (l. recurrendum) est ad volumina

Græcorum; quia Novum Testamentum primo in lingua *Græca* scriptum est, præter Evangelium Matthæi, et Epistolam Pauli ad Hebræos.'

"If, Sir, it shall be allowed that this celebrated Commentator followed, in his own practice, the rules which he has thus prescribed to others, (which will hardly be doubted,) the *Greek* MSS. which directed him to insert this verse in his text and commentary must, in all probability, have been more ancient than any now known to exist. He flourished about A.D. 840. Some, at least, of the *Greek* MSS. which were used by him, cannot well be supposed to have been less than 300 or 400 years old; the latter of which dates carries them up to A.D. 440. But the MOST ANCIENT *Greek* MS. which is now known to exist, is the *Alexandrian*; for which, however, *Wetstein*, who seems to have considered the question with great attention, claims no higher an antiquity than the close of the *fifth* century, or about A.D. 490. If this mode of reasoning, then, be not (and it seems that it is not) fallacious, the text and the commentary of Walafrid Strabo stand upon the foundation of *Greek* MSS. which are more ancient, in point of time, and therefore which ought to be more respected in point of testimony, than any possessed by the present age."—*Letters to Gibbon*, pp. 21—24, Ed. 2d.

Thus far the Archdeacon: secure, as usual, in his premises, and intrepid in his conclusions. Mr. Porson has shewn, by a pretty copious induction of particulars, that the positions of this zealous advocate are not always to be trusted without examination; and we have now before us an instance which the Professor might have added to his list. It is well known to the learned in these matters, and may easily be ascertained by those who will take the trouble to inquire, that the title of Walafrid Strabo to be considered as the author of the *Glossa Ordinaria* is, to use Mr. Porson's phrase, "exceedingly questionable;" and that still more "questionable" is his right to the Commentary on the Prologue to the "Canonical Epistles." Our present intention, however, is to prove that Walafrid Strabo CERTAINLY WAS NOT the author of the sentence quoted in the preceding state-



ment,—a sentence from which so many consequences are deduced.—That sentence forms the conclusion of a short tract which is prefixed to the *Glossa Ordinaria*, and entitled “*Translatores Bibliæ*.” Had Mr. Travis taken the precaution of reading the entire tract, he would have found that the writer, in his account of the Septuagint translation, quotes, as his authority, a person whom he calls “*Magister in Historiis*.” This appellation had been given to PETRUS COMESTOR, who flourished in the latter part of the *twelfth* century, and wrote a history of the Bible under the title of *Historia Scholastica*. The tract in question, therefore, could not have been written by Walafrid Strabo, who lived in the *ninth* century. What now becomes of Mr. Travis’s argument founded on the ancient Greek MSS. which had been examined, with the most critical exactness, by Walafrid Strabo? \*

As much importance has, by several writers, been attached to the supposed testimony of Walafrid Strabo, we have taken some pains to ascertain the real author of the tract from which Mr. Travis drew his quotation. We have now before us an edition of the Vulgate Bible, with the Glossæ and the Exposition of Nicholas de Lyra, printed at Venice by Pagninus, in the year 1495. Prefixed to the work is a letter addressed to Cardinal Francis Piccolomini, by Bernardinus Gadolus, Brixianus. In this letter Gadolus describes the great care and diligence which he had employed, at the request of Pagninus, in preparing the edition; and concludes with the following sentence: “*Conscripsi præterea, sive ex multis auctoribus et præcipue ex Hieronymo excerpti, tractatulum de Libris Bibliæ Canonicis et non Canonicis; qui si tuæ*

*reverendissimæ dominationis judicio, cui omnia subitio, comprobatus fuerit, eum ad utilitatem legentium imprimi permittam; sin nimis (l. minus) cellula continebitur.*” Then follows the Tract, alluded to in the letter, entitled *De Libris Canonicis et non Canonicis*; to which is subjoined the Tract entitled *Translatores Bibliæ*, which furnished Mr. Travis with his quotation. If any of our readers will take the trouble of examining these two tracts, we are convinced that not one of them will hesitate in attributing them to the same pen. In both, the style of composition is precisely the same, and the same authorities are alluded to, viz. Origen, Jerome, Magister in Historiis. We must, therefore, conclude that, instead of affording a proof of the critical attention of Walafrid Strabo in the ninth century, Mr. Travis’s quotation will be found to attest the editorial diligence of Bernardinus Gadolus at the close of the fifteenth.\*

Of his own care and diligence, indeed, this learned Editor has written in high terms of commendation; but in terms which, we have no doubt, were well deserved. “*Conquisivi*,” he writes, “*haud parvo certe labore, omnes jam antea impressos Sacræ Scripturæ libros, et manu scriptos ad quinque numero; et percurrens codicem quo erant pro archetypo usuri, ubicunque aliquid vel errati vel dubii apparebat, diligentissime singulos codices inspectavi; et quæ ex his in meo codice errata inveni (inveni autem quam plurima) accuratissime sustuli: in quibus illud Deo teste profiteor, me nihil penitus addidisse aut immutasse quod non ex aliquo*

\* To leave no room for uncertainty on this subject, we compared the Tract entitled “*Translatores Bibliæ*,” with the “*Historia Scholastica*,” and found the most complete agreement between them. We may here remark, that the appellation “*Magister in Historiis*” for a long tract of time as clearly designated Peter Comestor, as the appellation “*Magister Sententiarum*,” or “*Magister in Sententiis*,” designated his contemporary Peter Lombard.

\* In the Bibliotheca of Sixtus Senensis, there is the following notice of Gadolus, whom he calls Galdolus:—“*Bernardinus Galdolus, Brixianus, Camaldulensis Abbas, vir bonarum litterarum, philosophiæ, et juris canonici apprime eruditus, scripsit in omnes Bibliorum libros insigne annotationum opus. Claruit sub Maximiliano Imp. I. A.D. 1496.*” We will take this opportunity of stating that, in a subsequent edition of the *Biblia cum Glossis*, we find the two tracts above-mentioned inserted without the prefatory letter of Gadolus to Cardinal Piccolomini. Perhaps Mr. Travis was misled by an edition of this kind.



antiquo codice aut addendum, aut mutandum, obliterandumve manifeste visum fuerit." In this account we find a strong confirmation of the truth of Mr. Porson's description of the method of collation adopted by the critics of those early times. "That exactness of quotation," says he, (*Letters to Travis*, p. 30,) "which is now justly thought necessary, was unhappily never attempted by the critics of the fifteenth and sixteenth centuries. The method in which Valla performed his task was probably to choose the MS. that he judged to be the best, to read it diligently, and whenever he was stopped by a difficulty, or was desirous to know how the same passage was read in other Latin, or in the Greek MSS., to have recourse to them." It will hardly be imagined that these observations are thrown out for the purpose of disparaging the labours of those learned persons. Beyond controversy, they performed all that in their circumstances was deemed requisite.

To engage in regular combat with the Pseudo-Jerome, the author of the Prologue to the "Canonical Epistles," would be a great waste of time. Perhaps, however, it may be argued,—if the adversaries of the verse urge, as they do, the statement of the author of the Prologue as a proof that the text was wanting in some Latin manuscripts—ought they not to admit, on the same evidence, that it was extant in some Greek manuscripts at that day? We think not. Little would in general be known of Greek manuscripts compared with what was known of Latin manuscripts. With regard to subjects of which little is known, there are always considerable numbers ready to believe any thing that may be boldly affirmed. In such cases a confident assertion will often prove a successful experiment. The Bishop of St. David's seems to admit, with most learned men, that the Prologue is not Jerome's, although professing to be his. As, therefore, the main object of the writer of the Prologue is obviously to give currency to the seventh verse in question, we cannot suppose that, after he had gone so far as to assume a name which did not belong to him, he would scruple to support his cause by another assumption.

tion, and talk of manuscripts which did not exist.

SIR,

Bridport, May, 1822.

YOUR respected correspondent Mr. Rutt, with his usual zeal for the interests of the Repository, although not perhaps with his usual judgment, furnished to the number for January, (pp. 28, 29,) a private letter, written in 1801, by the late Rev. T. Howe, to the Rev. Gilbert Wakefield. On some of the statements in this letter, a person who subscribes himself "An Old Dissenter," has thought proper to animadvert, (pp. 158, 159,) and he has accompanied his criticism with some remarks on the character of the late Dr. Toulmin and the conduct of Mr. Howe, which cannot be perused by the friends of either without pain. Mr. Rutt has noticed, in your last number, (p. 215,) the "Old Dissenter's" letter, but, since he has omitted any comment on that part of it which relates to Mr. Howe's conduct, it will not, I trust, be unseasonable to follow up his remarks by a few additional observations.

Mr. Howe introduces the following statement: "It seems as if there was a scheme in agitation among our great men, to emancipate the Catholics, without granting any relief to the Protestant Dissenters. This I conclude from a letter I received last week from our good friend Dr. Toulmin. The following is an extract: 'A letter from London this week informs me, that endeavours are using by those in power, to prevail with British Dissenters to let the Catholic emancipation take place without putting in their claims to equal freedom, &c. Some classes who have been applied to are said to be as quiet as government wishes them to be.'"

There is truly nothing very obscure or "hard to be understood" in this statement. Let us see, however, what the "Old Dissenter" makes of it. "Dr. Toulmin," he says, speaking of Mr. Howe's letter, "is reported to have received a letter from London, informing him that, in order to obstruct and defeat a proposed application of the Catholics for a repeal of the Test Laws, the Dissenters of several classes wished to wave their petition for redress of this grievance, lest the Catholics should succeed in their endeavours

to obtain emancipation." Really, Mr. Editor, if your correspondents (and especially one who tells us "the view in which I now wish to regard the Monthly Repository, is that of a correct and impartial detail of historical facts, relating to Protestant Dissenters," and who is anxious "to render the collectors of anecdotes more cautious," and "to prevent their imposing, under the sanction of your valuable Repository, on the credulity of any of your readers") have not the ability to understand a couple of plain sentences on a first reading, they might at least bestow a second perusal on those parts of your work which they undertake to censure. The "Old Dissenter" having in his haste mistaken an imputation on some of the Dissenting body, of *indifference to their own rights*, for a charge of *bigoted opposition to the rights of others*, proceeds to comment on the report and on its propagators. His "much-esteemed friend" Dr. Toulmin is treated with remarkable condescension. He, we are told, "was credulous, and, with regard to some other circumstances, not always very correct. But he never erred intentionally or wilfully." Having discussed Dr. Toulmin's character, your correspondent next favours us with his opinion of Mr. Howe. "Mr. Howe, indeed, was much less excusable; for he seems to intimate, that the distributors of his Majesty's bounty to the Protestant Dissenting Ministers, then called the 'Regium Donum,' were in the secret; and that they *moved the springs* of government in opposition to the Catholics." ("Moved the springs of government!" How correct a version of the original statement!) "In this insinuation there is a degree of illiberality which does no honour to the memory of a man whom I always esteemed, and with whom I was on terms of intimate acquaintance. He *knew where to have applied*, if he had thought proper, for more correct information. Over this censurable part of his conduct I wish to throw a veil," &c. It is my purpose to defend, rather than to attack; yet I cannot suppress my conviction, that if the "Old Dissenter" be accustomed, in this way, to exhibit his esteem for his "intimate acquaintance," and to *throw a veil over the censurable parts of their conduct*,

few persons will be anxious to enjoy the advantage of his friendship. What proof does he offer that Mr. Howe had no foundation for his suspicions; or what shadow of pretence has he for saying that Mr. Howe knew where to have applied for more correct information? In the esteem of the many who were witnesses of Mr. Howe's public life in this place for thirty years, if the warm affection of those (and they were not few) who mingled with him in the intercourse of private life, furnish any ground on which those who had not the happiness of knowing him personally may found their estimate of his worth, we are warranted in maintaining that charges like those recited above, are unfounded aspersions. He was a Dissenter; one who did not wish to claim for Christianity, even under that form which he himself approved, the pecuniary aid of the civil power, but who regarded such aid as inconsistent with the principles of the Christian religion, and injurious to its purity and prevalence in the world. With such opinions, and being aware too that intercourse with ministers of state is not highly favourable to the maintenance of independent principle and manly feeling, he was naturally disposed, and many readers of the Repository have, I believe, a similar bias, to look with jealousy on the mysterious transactions between Government and some Dissenting Ministers, respecting the Regium Donum grant. And when he received from Dr. Toulmin the report ~~above~~ recorded, not being aware of the little value which ought to be attached to information from one so "credulous," he surely made no absurd conjecture in supposing these ministers to have been selected by the members of administration, in order to feel the pulse of the Dissenting body. Nor will any candid person be disposed to censure his conduct, if in a letter to a friend (*a letter which he little anticipated would ever come before the public*) he mentioned his suspicions, not in the tone of assertion, but as a mere supposition. It appears from Mr. Rutt's brief notice of the "Old Dissenter," (p. 215,) that as to Mr. Marten, at least, the "insinuation" of Mr. Howe was highly probable, and quite accordant with common opinion respecting his character.

I regret much the necessity which

has arisen for thus occupying the pages of the *Repository*, which ought to be devoted to other subjects than the attack and defence of personal character. Should the "Old Dissenter" again appear before the public through the medium of your work, I hope he will not think it beneath him to follow the advice of a wise man of old, "Understand first, and then rebuke."

G. B. WAWNE.

SIR, *Cork, May 26, 1822.*

FROM what authority your correspondent "Junior," in the *Monthly Repository* for April, has been led to believe, "that" (in opposition to what "Senior" has advanced (p. 167) on the subject of Irish Presbyterianism) "Presbyterian Synods assume the power of putting down religious discussion whenever they please, inasmuch as by their laws no book or tract involving theological opinions can be published, unless the manuscript first undergoes the inspection of the Presbytery, who can withhold certain pecuniary benefits from those who are hardy enough to resist their mandates," I cannot imagine; but this I know, that his authority cannot be good and just, and that he is entirely misinformed in that respect. Were it so, I should heartily join in his censure on such a law, and admit it as being authority exercised over conscience. What regulations may have prevailed in Irish Presbyterian Synods, when they made subscription to the Westminster Confession of Faith a necessary condition of admittance, and guarded what appeared to them to be orthodoxy, by tests and creeds, as did almost all English congregations, even of the Independent denomination, I really cannot tell. Upon inquiry, made at the fountain head, I find that no such restriction now exists. Indeed, five or six years ago, a case occurred within my personal observation, which, if the law stated by Junior had existed, would certainly have called it into action. A young minister preached before a number of his brethren and a large mixed assembly, a sermon controverting all the favoured and generally-received doctrines. At the desire of some who heard it, the discourse was printed. It raised the storm of opposition and bigotry; but it blew

from the quarters of Lutheranism and of Dissenting Calvinism, not from Irish Presbyterianism. The writer was not called to account by any Synod for not having submitted the composition to inspection before publication, nor for the theological doctrines which it set forth. Nor did the author suffer any pecuniary privation inflicted by the Synod to which he belonged. The ground upon which I rested my assertion, "that Presbyterian Synods in Ireland assume no authority over conscience," I could not but believe to be firm, since it was composed of the assurances of Irish Presbyterian ministers, individually, and in Synod assembled. The first time I was present at the meeting of a Synod, upon my putting questions with respect to what powers it claimed, I was informed by the Moderator, *that it claimed no right of dictating religious sentiments to ministers, nor forms of worship to congregations.* The Synod of Ulster did, no doubt, at one time, require subscription to the Westminster Confession, on which account a number of ministers and congregations separated from its communion, and formed the Presbytery of Antrim. Awakened, probably by that defection, to the consideration of Christian liberty, that Synod, *long since*, put away from the midst of it the odious test. But, Sir, to put the matter beyond all doubt, I will give you an abstract of principles on this point, from an official printed document issued by the Synod of Ulster, which is by far the most numerous and the most orthodox of the Irish communities, entitled "A Brief Outline and Illustration of the chief, distinguishing Principles of the Presbyterian Church, under the Care of the General Synod of Ulster."

"The kingdom of the Redeemer is not of this world.

"The Lord Jesus Christ is the only King or Head of his Church.

"God alone is the Lord of conscience.

"The right of private judgment, in all matters that respect religion, is universal and unalienable; and it is the *duty*, as it is the *right*, of all to read, to examine and to *interpret* the Holy Scriptures *for themselves*.

"The Holy Scriptures are the only rule of faith and practice, and contain



all things necessary to direct Christians in the path of salvation.

“There is no infallibility in any man, or body of men on earth; and as it is the business of church-officers merely to declare the counsel of God, as set forth in the Scriptures, and to enforce the law of the Gospel by spiritual sanctions, so the Lord Jesus Christ has not empowered any man, or body of men, to decree rites and ceremonies, to exercise authority in matters of faith, or to inflict temporal penalties for offences against the order and discipline of the Church.

“Though it be the duty of all to contend earnestly for the faith once delivered to the saints, yet Christians are not permitted to judge, condemn, or persecute one another, on account of doctrines, or modes of worship and church government.”

These propositions I quote from the work open before me, and I should conceive that they must satisfy “Junior,” “No Presbyterian,” and every impartial person, that what I have stated with respect to Irish Presbyterianism, is just and true; “that its Synods are bonds of union and Christian association; tribunals for the preservation of the temporal funds and property of the Presbyterian congregations, and for the settlement of any disputes which may possibly arise between ministers and people, and *by no means*, boards of controul over religious opinions and worship.”

I beg pardon, Sir, for having again obtruded myself upon you and the readers of your very valuable work. My sole end in so doing, is to remove, by fair representation, what seems to me to be misconception.

Heartily wishing the wider diffusion of the Monthly Repository, I remain,  
Sir, your obedient Servant,

SENIOR.

#### *Commemoration of the First Settlement of New England.*

**T**HE history of the United States of America will be better known to posterity than that of any country, ancient or modern. Already, the Americans are studious and careful of their Antiquities. If the European smile at this word, thus applied, let him remember that the time will come when its use will be no longer ques-

tionable, and when the inquiries of the Transatlantic antiquaries will be facilitated and amply rewarded by the pious and patriotic labours of their fathers now existing.

Amongst other American associations for cultivating the knowledge of American History, is *The Pilgrim Society*, who are accustomed yearly to visit Plymouth, in New England, the landing-place of the first English Puritan Emigrants, on the anniversary of the day of the landing, viz. Dec. 22. This celebration was begun in the year 1769, and has been kept up with some intermissions to the present time; consisting sometimes of a religious service, and sometimes of an oration by a layman. There is now lying before us, “A Discourse delivered at Plymouth, Dec. 22, 1820, in Commemoration of the First Settlement of New England: by (the Hon.) Daniel Webster.” This was a great day for the occasion, being the completion of the second century from the emigration. The orator was wisely selected. We have seldom read a more admirable discourse. The style of the speaker, indeed, is not always perspicuous, and betrays occasionally, that want of pure taste and of the genuine English idiom which is commonly found in orators declaiming in English out of England, and not unfrequently in England: but the speech contains passages of true eloquence, and breathes throughout the mind of a scholar, the heart of a philanthropist and the spirit of an enlightened Christian.

Warmed and possessed by his subject, Mr. Webster says finely, in one of the opening passages of his Discourse,

“There is a local feeling, connected with this occasion, too strong to be resisted; a sort of *genius of the place*, which inspires and awes us. We feel that we are on the spot where the first scene of our history was laid; where the hearths and altars of New England were first placed; where Christianity and civilization and letters made their first lodgment, in a vast extent of country, covered with a wilderness and peopled by roving barbarians. We are here, at the season of the year at which the event took place. The imagination irresistibly and rapidly draws around us the principal features and the leading characters in the original scene. We cast our eyes



abroad on the ocean, and we see where the little bark, with the interesting group upon its deck, made its slow progress to the shore. We look around us, and behold the hills and promontories where the anxious eyes of our fathers first saw the places of habitation and of rest. We feel the cold which benumbed, and listen to the winds which pierced them. Beneath us is the Rock on which New England received the feet of the Pilgrims. We seem even to behold them, as they struggle with the elements, and, with toilsome efforts, gain the shore. We listen to the chiefs in council; we see the unexampled exhibition of female fortitude and resignation; we hear the whisperings of youthful impatience, and we see, what a painter of our own has also represented by his pencil, chilled and shivering childhood, houseless but for a mother's arms, couchless but for a mother's breast, till our own blood almost freezes. The mild dignity of CARVER and of BRADFORD; the decisive and soldier-like air and manner of STANDISH; the devout BREWSTER; the enterprising ALLERTON; the general firmness and thoughtfulness of the whole band; their conscious joy for dangers escaped; their deep solicitude about dangers to come; their trust in Heaven; their high religious faith, full of confidence and anticipation:—all these seem to belong to this place, and to be present upon this occasion, to fill us with reverence and admiration."—Pp. 11, 12.

The causes of the Puritan emigration are well described, its hazards are sketched with a glowing pencil, and the folly of bigotry and the value and force of religious liberty are asserted in terms becoming the mouth of a member of one of the freest Christian States that has ever existed in the world:

"Of the motives which influenced the first settlers to a voluntary exile, induced them to relinquish their native country, and to seek an asylum in this then unexplored wilderness, the first and principal, no doubt, were connected with religion. They sought to enjoy a higher degree of religious freedom, and what they esteemed a purer form of religious worship than was allowed to their choice or presented to their imitation in the old world. The love of religious liberty is a stronger sentiment, when fully excited, than an attachment to civil or political freedom. That freedom which the conscience demands, and which men feel bound by their hopes of salvation to

contend for, can hardly fail to be attained. Conscience, in the cause of religion and the worship of the Deity, prepares the mind to act and to suffer beyond almost all other causes. It sometimes gives an impulse so irresistible, that no fetters of power or of opinion can withstand it. History instructs us that this love of religious liberty, a compound sentiment in the breast of man, made up of the clearest sense of right and the highest conviction of duty, is able to look the sternest despotism in the face, and, with means apparently most inadequate, to shake principalities and powers. There is a boldness, a spirit of daring, in religious Reformers, not to be measured by the general rules which controul men's purposes and actions. If the hand of power be laid upon it, this only seems to augment its force and its elasticity, and to cause its action to be more formidable and terrible. Human invention has devised nothing, human power has compassed nothing that can forcibly restrain it, when it breaks forth. Nothing can stop it, but to give way to it; nothing can check it, but indulgence. It loses its power only when it has gained its object. The principle of toleration, to which the world has come so slowly, is at once the most just and the most wise of all principles. Even when religious feeling takes a character of extravagance and enthusiasm, and seems to threaten the order of society, and shake the columns of the social edifice, its principal danger is in its restraint. If it be allowed indulgence and expansion, like the elemental fires it only agitates and, perhaps, purifies the atmosphere, while its efforts to throw off restraint would burst the world asunder.

"It is certain, that although many of them were Republicans in principle, we have no evidence that our New-England ancestors would have emigrated, as they did, from their own native country, become wanderers in Europe, and finally undertaken the establishment of a colony here, merely from their dislike of the political systems of Europe. They fled not so much from the civil government, as from the Hierarchy and the laws which enforced conformity to the Church Establishment. Mr. Robinson had left England as early as 1608, on account of the prosecutions for Nonconformity, and had retired to Holland. He left England from no disappointed ambition in affairs of state, from no regrets at the want of preferment in the Church, nor from any motive of distinction or of gain. Uniformity in matters of religion was pressed with such extreme rigour, that a voluntary exile

seemed the most eligible mode of escaping from the penalties of noncompliance. The accession of Elizabeth had, it is true, quenched the fires of Smithfield, and put an end to the easy acquisition of the crown of martyrdom. Her long reign had established the Reformation, but toleration was a virtue beyond her conception and beyond the age. She left no example of it to her successor; and he was not of a character which rendered it probable that a sentiment either so wise or so liberal should originate with him. At the present period it seems incredible, that the learned, accomplished, unassuming and inoffensive Robinson should neither be tolerated in his own peaceable mode of worship, in his own country, nor suffered quietly to depart from it. Yet such was the fact. He left his country by stealth, that he might elsewhere enjoy those rights which ought to belong to men in all countries. The embarkation of the Pilgrims for Holland is deeply interesting, from its circumstances, and also as it marks the character of the times; independently of its connexion with names now incorporated with the history of empire. The embarkation was intended to be in the night, that it might escape the notice of the officers of government. Great pains had been taken to secure boats, which should come undiscovered to the shore, and receive the fugitives; and frequent disappointments had been experienced in this respect. At length the appointed time came, bringing with it unusual severity of cold and rain. An unfrequented and barren heath, on the shores of Lincolnshire, was the selected spot, where the feet of the Pilgrims were to tread, for the last time, the land of their fathers.

“The vessel which was to receive them did not come until the next day, and in the mean time the little band was collected, and men and women and children and baggage were crowded together, in melancholy and distressed confusion. The sea was rough, and the women and children already sick, from their passage down the river to the place of embarkation. At length the wished-for boat silently and fearfully approaches the shore, and men and women and children, shaking with fear and with cold, as many as the small vessel could bear, venture off on a dangerous sea. Immediately the advance of horses is heard from behind, armed men appear, and those not yet embarked are seized, and taken into custody. In the hurry of the moment, there had been no regard to the keeping together of families, in the first embarkation,

and on account of the appearance of the horsemen, the boat never returned for the residue. Those who had got away, and those who had not, were in equal distress. A storm, of great violence and long duration, arose at sea, which not only protracted the voyage, rendered distressing by the want of all those accommodations which the interruption of the embarkation had occasioned, but also forced the vessel out of her course, and menaced immediate shipwreck; while those on shore, when they were dismissed from the custody of the officers of justice, having no longer homes or houses to retire to, and their friends and protectors being already gone, became objects of necessary charity as well as of deep commiseration.

“As this scene passes before us, we can hardly forbear asking, whether this be a band of malefactors and felons flying from justice? What are their crimes, that they hide themselves in darkness?—To what punishment are they exposed, that, to avoid it, men and women and children thus encounter the surf of the North Sea and the terrors of a night-storm? What induces this armed pursuit, and this arrest of fugitives, of all ages and both sexes?—Truth does not allow us to answer these inquiries in a manner that does credit to the wisdom or the justice of the times. This was not the flight of guilt, but of virtue. It was an humble and peaceable religion, flying from causeless oppression. It was conscience, attempting to escape from the arbitrary rule of the Stuarts. It was Robinson and Brewster leading off their little band from their native soil, at first to find shelter on the shores of the neighbouring continent, but ultimately to come hither; and having surmounted all difficulties, and braved a thousand dangers, to find here a place of refuge and of rest. Thanks be to God, that this spot was honoured as the asylum of religious liberty. May its standard, reared here, remain for ever!—May it rise up as high as heaven, till its banner shall fan the air of both continents, and wave as a glorious ensign of peace and security to the nations!”—Pp. 18—25.

Having looked with the eye of a philosopher at the design and the effect of colonies, ancient and modern, the orator proceeds:

“Different, indeed, most widely different, from all these instances of emigration and plantation, were the condition, the purposes and the prospects of our fathers, when they established their infant colony upon this spot. They came

hither to a land from which they were never to return. Hither they had brought, and here they were to fix, their hopes, their attachments and their objects. Some natural tears they shed, as they left the pleasant abodes of their fathers, and some emotions they suppressed, when the white cliffs of their native country, now seen for the last time, grew dim to their sight. They were acting, however, upon a resolution not to be changed. With whatever stifled regrets, with whatever occasional hesitation, with whatever appalling apprehensions, which might sometimes arise with force to shake the firmest purpose, they had yet committed themselves to Heaven and the elements; and a thousand leagues of water soon interposed to separate them for ever from the region which gave them birth. A new existence awaited them here; and when they saw these shores, rough, cold, barbarous and barren as then they were, they beheld their country. That mixed and strong feeling which we call love of country, and which is, in general, never extinguished in the heart of man, grasped and embraced its proper object here. Whatever constitutes *country*, except the earth and the sun, all the moral causes of affection and attachment which operate upon the heart, they had brought with them to their new abode. Here were now their families and friends, their homes and their property. Before they reached the shore, they had established the elements of a social system, and at a much earlier period had settled their forms of religious worship. At the moment of their landing, therefore, they possessed institutions of government and institutions of religion: and friends and families, and social and religious institutions, established by consent, founded on choice and preference, how nearly do these fill up our whole idea of country!—The morning that beamed on the first night of their repose, saw the Pilgrims already established in their country. There were political institutions, and civil liberty and religious worship. Poetry has fancied nothing, in the wanderings of heroes, so distinct and characteristic. Here was man, indeed, unprotected and unprovided for, on the shore of a rude and fearful wilderness; but it was politic, intelligent and educated man. Every thing was civilized but the physical world. Institutions containing in substance all that ages had done for human government, were established in a forest. Cultivated mind was to act on uncultivated nature; and, more than all, a government and a country were to commence with the very first foundations laid under

the divine light of the Christian religion. Happy auspices of a happy futurity! Who would wish that his country's existence had otherwise begun?—Who would desire the power of going back to the ages of fable? Who would wish for an origin, obscured in the darkness of antiquity?—Who would wish for other emblazoning of his country's heraldry, or other ornaments of her genealogy, than to be able to say, that her first existence was with intelligence; her first breath the inspirations of liberty; her first principle the truth of divine religion?

Local attachments and sympathies would ere long spring up in the breasts of our ancestors, endearing to them the place of their refuge. Whatever natural objects are associated with interesting scenes and high efforts, obtain a hold on human feeling, and demand from the heart a sort of recognition and regard. This Rock soon became hallowed in the esteem of the Pilgrims, and these hills grateful to their sight. Neither they nor their children were again to till the soil of England, nor again to traverse the seas which surrounded her. But here was a new sea, now open to their enterprise, and a new soil, which had not failed to respond gratefully to their laborious industry, and which was already assuming a robe of verdure. Hardly had they provided shelter for the living, ere they were summoned to erect sepulchres for the dead. The ground had become sacred, by enclosing the remains of some of their companions and connexions. A parent, a child, a husband or a wife, had gone the way of all flesh, and mingled with the dust of New England. We naturally look with strong emotions to the spot, though it be a wilderness, where the ashes of those we have loved repose. Where the heart has laid down what it loved most, it is desirous of laying itself down. No sculptured marble, no enduring monument, no honourable inscription, no ever-burning taper that would drive away the darkness of death, can soften our sense of the reality of mortality, and hallow to our feelings the ground which is to cover us, like the consciousness that we shall sleep, dust to dust, with the objects of our affections.

“ In a short time other causes sprung up to bind the Pilgrims with new cords to their chosen land. Children were born, and the hopes of future generations arose, in the spot of their new habitation. The second generation found this the land of their nativity, and saw that they were bound to its fortunes. They beheld their fathers' graves around them, and while they read the memorials of their toils and



labours, they rejoiced in the inheritance which they found bequeathed to them." —Pp. 40—45.

Mr. Webster briefly traces the history of the United States on which, and especially on the great event of the Revolution, he justly thinks that the peculiar, original character of the New-England colonies has had a strong and decided influence. One fact is stated by him which does great honour to those colonists, viz., that the Revolution which deposed James II. from the British throne, was actually begun in Massachusetts!

The eloquent speaker is raised into high and swelling language by the review of the improvements that have taken place in America, and of the nature and constitution of society and government in that interesting country. There is scarcely an hyperbole, however, in his loftiest descriptions. He glories, like a wise and good man, in the provision which is made in the constitutions of all the United States for universal education, but does not seem inclined to overrate the degree of intelligence or literature actually attained by his countrymen. On one topic he dilates with a feeling and power which are honourable to himself, to his auditory, and may we not say to the land which gave him birth?

"I deem it my duty on this occasion to suggest, that the land is not yet wholly free from the contamination of a traffic, at which every feeling of humanity must for ever revolt—I mean the African Slave Trade. Neither public sentiment nor the law, has hitherto been able entirely to put an end to this odious and abominable trade. At the moment when God, in his mercy, has blessed the Christian world with an universal peace, there is reason to fear, that, to the disgrace of the Christian name and character, new efforts are making for the extension of this trade, by subjects and citizens of Christian states, in whose hearts no sentiment of humanity or justice inhabits, and over whom neither the fear of God nor the fear of man exercises a controul. In the sight of our law, the African slave-trader is a pirate and a felon; and in the sight of Heaven, an offender far beyond the ordinary depth of human guilt. There is no brighter part of our history than that which records the measures which have been adopted by the government, at an early day, and at different times since, for the suppres-

sion of this traffic; and I would call on all the true sons of New England, to co-operate with the laws of man and the justice of Heaven. If there be, within the extent of our knowledge or influence, any participation in this traffic, let us pledge ourselves here, upon the Rock of Plymouth, to extirpate and destroy it. It is not fit that the land of the Pilgrims should bear the shame longer. I hear the sound of the hammer, I see the smoke of the furnaces where manacles and fetters are still forged for human limbs. I see the visages of those who, by stealth and at midnight, labour in this work of hell, foul and dark, as may become the artificers of such instruments of misery and torture. Let that spot be purified, or let it cease to be of New England. Let it be purified, or let it be set aside from the Christian world; let it be put out of the circle of human sympathies and human regards, and let civilized man henceforth have no communion with it.

I would invoke those who fill the seats of justice, and all who minister at her altar, that they execute the wholesome and necessary severity of the law. I invoke the ministers of our religion, that they proclaim its denunciation of these crimes, and add its solemn sanctions to the authority of human laws. If the pulpit be silent, whenever, or wherever, there may be a sinner, bloody with this guilt, within the hearing of its voice, the pulpit is false to its trust. I call on the fair merchant, who has reaped his harvest upon the seas, that he assist in scourging from those seas the worst pirates which ever infested them. That ocean, which seems to wave with a gentle magnificence to waft the burdens of an honest commerce, and to roll along its treasures with a conscious pride; that ocean, which hardy industry regards, even when the winds have ruffled its surface, as a field of grateful toil; what is it to the victim of this oppression, when he is brought to its shores, and looks forth upon it, for the first time, from beneath chains, and bleeding with stripes? What is it to him, but a wide-spread prospect of suffering, anguish and death? Nor do the skies smile longer, nor is the air longer fragrant to him. The sun is cast down from heaven. An inhuman and accursed traffic has cut him off in his manhood, or in his youth, from every enjoyment belonging to his being, and every blessing which his Creator intended for him.

"The Christian communities send forth their emissaries of religion and letters, who stop, here and there, along the



coast of the vast continent of Africa, and with painful and tedious efforts, make some almost imperceptible progress in the communication of knowledge, and in the general improvement of the natives who are immediately about them. Not thus slow and imperceptible is the transmission of the vices and bad passions which the subjects of Christian states carry to the land. The Slave Trade having touched the coast, its influence and its evils spread, like a pestilence, over the whole continent, making savage wars more savage and more frequent, and adding new and fierce passions to the contests of barbarians.

"I pursue this topic no further; except again to say, that all Christendom being now blessed with peace, is bound by every thing which belongs to its character, and to the character of the present age, to put a stop to this inhuman and disgraceful traffic."—Pp. 91—95.

The peroration to this Discourse is in a high strain of patriotism, morality and piety:

"The hours of this day are rapidly flying, and this occasion will soon be passed. Neither we nor our children can expect to behold its return. They are in the distant regions of futurity, they exist only in the all-creating power of God, who shall stand here, a hundred years hence, to trace, through us, their descent from the Pilgrims, and to survey, as we have now surveyed, the progress of their country during the lapse of a century. We would anticipate their concurrence with us in our sentiments of deep regard for our common ancestors. We would anticipate and partake the pleasure with which they will then recount the steps of New England's advancement. On the morning of that day, although it will not disturb us in our repose, the voice of acclamation and gratitude, commencing on the Rock of Plymouth, shall be transmitted through millions of the sons of the Pilgrims, till it lose itself in the murmurs of the Pacific seas.

"We would leave for the consideration of those who shall then occupy our places, some proof that we hold the blessings transmitted from our fathers in just estimation; some proof of our attachment to the cause of good government, and of civil and religious liberty; some proof of a sincere and ardent desire to promote every thing which may enlarge the understandings and improve the hearts of men. And when, from the long distance of an hundred years, they shall look back upon us, they shall know,

at least, that we possessed affections, which, running backward, and warming with gratitude for what our ancestors have done for our happiness, run forward also to our posterity, and meet them with cordial salutation, ere yet they have arrived on the shore of being.

"Advance, then, ye future generations! We would hail you, as you rise in your long succession, to fill the places which we now fill, and to taste the blessings of existence, where we are passing, and soon shall have passed, our own human duration. We bid you welcome to this pleasant land of the fathers. We bid you welcome to the healthful skies and the verdant fields of New England. We greet your accession to the great inheritance which we have enjoyed. We welcome you to the blessings of good government and religious liberty. We welcome you to the treasures of science and the delights of learning. We welcome you to the transcendent sweets of domestic life, to the happiness of kindred and parents and children. We welcome you to the immeasurable blessings of rational existence, the immortal hope of Christianity, and the light of everlasting Truth!"—Pp. 99—102.

From this account of Mr. Webster's Discourse, and from the few extracts that our limits have allowed us to make, the reader will, we think, feel a strong desire to see the whole of it; and we cannot help suggesting that the English bookseller would probably benefit himself, and largely serve the public, who should regularly reprint such American publications as, like this, are valuable contributions to the history and the vindication of truth and liberty, although, perhaps, from their very excellence, they are not wont to fall into the channel of *trade* between the booksellers of the two countries. \*

Bristol,  
June 5, 1822.

SIR,  
THE decisive tone of *Chronos*, in your last Number, (pp. 257, &c.,) renders it desirable, perhaps, to shew that I am not mistaken in imagining, that, "independently of the Introduction to St. Matthew, there is no chro-

\* The regular supply of American periodical works (a desideratum) would be naturally united with the plan here recommended.

nological difficulty whatever in St. Luke's Introduction." \*

I am the more desirous to explain the grounds of my assertion, (which I made, and now repeat, with full conviction,) because in the two last editions of the Improved Version, after a reference made to my hypothesis respecting the passage in Luke which is usually considered as teaching the miraculous conception, I find it stated, that "at any rate the chronological difficulty remains the same."

The only points of *chronological* difficulty are the following :

I. That St. Luke's statement of the time when the Baptist began his ministry, compared with our Lord's age at his baptism, assigns a period for his birth which is inconsistent, it is supposed, with the Introductory Narrative.

II. That the Census spoken of in Luke ii. 1, did not take place till several years after the birth of Christ.

The latter I think quite clear ; and it is virtually declared by the historian, as I shall state afterwards.

I. The first difficulty solely arises from combining the chronology of the Introduction to St. Matthew's Gospel, with that of St. Luke's. In our present inquiry we have nothing to do with the former. The communication made to Zacharias in the temple, is fixed by the historian (ch. i. 5) to the *reign of Herod* ; but nothing that occurs afterwards requires us to place any other fact recorded in the Introduction before his death. *Chronos* asserts the contrary ; and I must notice his assertion ; but in the first instance I will pursue my own train of calculation.

The historian (ch. i. 26) places the Annunciation to the Virgin Mary, in the sixth month after the heavenly message to Zacharias. If the birth of Christ occurred nine months after that period, (on which supposition, to simplify the question, we may proceed,) still it might have been fourteen months after the death of Herod. Of course it might have been less.

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\* *Chronos* makes his quotation from an extract given by the Reviewer of my Reply to Bishop (now probably Archbishop) Magee. The reader may be referred to the whole Note in p. 299.

Herod died some time before a Passover either in A. U. 750, or in A. U. 751. In the statement to which *Chronos* refers, I assumed the former, which I now think (for a reason which I shall state hereafter) to be less probable than the latter ; but I will pursue the calculation on A. U. 750, as the less favourable to my argument. If we suppose the birth of Christ to have occurred about a year after the death of Herod, this brings us to the spring of A. U. 751. In that case he was thirty years old in the spring of A. U. 781.

The fifteenth year of Tiberius, reckoning from the death of Augustus, began Aug. 19, A. U. 781. The baptism of Christ may be placed in the latter part of January or in February, A. U. 782, when he would not have completed his 31st year.

St. Luke's words in iii. 23, are not at all inconsistent with this : they are, *Και αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριακοντα ἀρχομενός*. The literal rendering of the clause is, "And Jesus himself was about thirty years old when beginning :" and on considering the connexion, and observing the language of the Evangelist in ch. i. 2, and Acts i. 22, I have no difficulty in supplying the ellipsis. I would, therefore, translate the clause thus : "And Jesus himself was about thirty years old when he began *his ministry* ;" and so it is translated by Newcome, and by the Geneva Version of 1805, and probably by others also.

Hence it appears that even taking the more unfavourable supposition respecting the time of Herod's death, there is no discrepancy between the dates in the third chapter of Luke, and the Introduction.

What I have thought the decisive argument for the earlier date of Herod's death, viz., A. U. 750, is the remarkable eclipse of the moon which occurred not long before, on the night when the Jewish Rabbies were burnt at Jericho by Herod's order. This is assumed to have been on the 13th of March, A. U. 750. But it appears from Playfair's Tables, that there was a total eclipse of the moon at Jericho on the 11th of January, A. U. 751. This far better accords with the events narrated by Josephus, between the death of the Rabbies and the Pas-

sover, (for which the earlier date allows barely a month,) and it gives the other arguments for the later date a preponderating influence.

Taking the spring of A. U. 751 for the death of Herod, we need not place the birth of Christ before the spring of A. U. 752; and he would not then have completed his thirtieth year till after his baptism, supposing that to have occurred as above-stated.

Once more, I see nothing in the Introductory Narrative to fix the time of Christ's birth to nine months after the Annunciation. Upon the hypothesis which I have advanced in the Appendix to the 2d Edition of Unitarianism the Doctrine of the Gospel, respecting the interpretation of ch. i. 26—38, it is clear from ch. i. 39, 56, that the birth of Christ could not have taken place till at least twelve months after the Annunciation; and even on the common interpretation, it is in no way necessary to fix upon an earlier period. So that if Herod died so early as March, A. U. 750, we need not place the birth of Christ before August in A. U. 751, in which case he would be about thirty years and a half old at his baptism.

When I wrote the Appendix above-mentioned, and the article in the Monthly Repository (Jan. 1811) to which it refers, I adopted Lardner's opinion that St. Luke reckoned from the time when Tiberius assumed the proconsular government, in connexion with Augustus, A. U. 764 or 765. The supposition that such a mode of reckoning the commencement of his reign was at all in use, rests, however, on very uncertain data; that it was not prevalent is certain; and that Luke employed it, is therefore highly improbable.

If Luke's 15th year of Tiberius really began in A. U. 778 or 779, the baptism of Christ might be placed at the latest in February 780. In that case he might have been born in the summer or autumn of 749, eighteen or twenty months before the death of Herod, in the spring of 751; and this is the shortest period which the Introduction to Matthew will allow. But if the baptism of Christ be placed in February 782, (and reckoning the reign of Tiberius from the death of Augustus it cannot be earlier,) following the Introduction to Matthew, he must have been considerably above thirty-two years old at his baptism.

Following what I cannot but regard as the only legitimate reckoning of the reign of Tiberius, the ministry of the Baptist might have begun any time between August 19, A. U. 781 and August 19, 782. If it were in the spring or summer of 782, then we must refer the baptism of Christ to February 783. This would increase the discrepancy between the Introduction to Matthew, and the dates of Luke; but it would not invalidate the Introduction of his own Gospel. Taking the later date of Herod, we need not place the birth of Christ before the middle of 752; and still he would be less than thirty-one at his baptism. (See *Table*, col. 5.)

The following table exhibits the leading modifications of the principal dates, according as we fix upon 750 or 751 for the death of Herod; each of which is sufficiently accordant with the dates of Luke's Gospel, and vindicates the Introduction from this chronological difficulty:

	(1)	(2)	(3)	(4)	(5)
Herod's Death -	Mar. 750	<i>ibid.</i>	Mar. 1, 751	Feb. 751	Feb. 751
Birth of Christ -	Mar. 751	Aug. 751	Feb. 25, 751	April, 752	Aug. 752
Christ 30 years old	Mar. 781	Aug. 781	Feb. 25, 781	April, 782	Aug. 782
15th of Tiberius -	Aug. 781	<i>ibid.</i>	<i>ibid.</i>	<i>ibid.</i>	<i>ibid.</i>
Baptist's ministry	Sept. 781	<i>ibid.</i>	<i>ibid.</i>	<i>ibid.</i>	May, 782
Baptism of Christ	Feb. 782	<i>ibid.</i>	Jan. 25, 782	Feb. 782	Feb. 783
Christ's age - -	31	30½	31,	30	30½

Hence I think it clear, that the statements of Luke iii. 1, 23, present no chronological objection whatever to the authenticity of the introductory chapters of his Gospel.

II. The question of the Census is more simple, and alike satisfactory.

What the historian tells us in ch. ii. 1—3 is, that Augustus issued a decree for the enrolment of the whole land,

in consequence of which every one went to his own city to be enrolled; but in the second verse he expressly states, that the enrolment itself *was first carried into effect* when Cyrenius was governor of Syria. This we know was when Archelaus was banished and Judæa made a Roman province, viz. about A. D. 7.

The second verse may be rendered literally, "The enrolment itself (*or* this enrolment) was first made (*or* carried into effect) when Cyrenius was governor of Syria;" Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηναίου: and so far from presenting any chronological difficulty, I regard it as indicating that accuracy of detail which distinguishes the writings of St. Luke. He informs us that the decree of Augustus set all Palestine in motion; but he also gives us to understand, that the enrolment was not actually executed till a certain definite period which he specifies. In other words, that, from some cause or other, which it did not fall within his province to explain, the complete execution of the decree was suspended.

If the enrolment were merely *ordered*, and the *execution* of it afterwards *suspended*, it is less surprising that no notice of it should be found in Josephus. Still as it must, in ordinary circumstances, have been very obnoxious to the Jews,—as the decree must have been caused by some severe displeasure on the part of Augustus against the Jewish sovereign,—and as Josephus is very full in his account of events which took place *during* Herod's reign, yet gives no intimation that such a decree was issued by Augustus,—it is not probable that the events recorded at the beginning of Luke ii. should have taken place *before* the death of Herod.

The history of Josephus, for some time *after* the death of Herod, is obviously very defective; and till it is shewn that the facts he records are *inconsistent* with the statements of St. Luke's Introduction, as above explained, I cannot consider his *silence* as any objection to the authenticity of those statements. So far, however, from any such inconsistency existing, the circumstances which Josephus records as occurring shortly after the death of Herod, well accord with the facts stated in Luke's Introduction respecting

the decreeing of the Census, and the subsequent suspension of it. In the volume of the Mon. Repos. for 1811, p. 15, I have stated those circumstances; but as that may not be accessible to many of your present readers, I beg your permission, Mr. Editor, to state the substance of them in this place.

On the death of Herod, Archelaus went to Rome, to obtain the emperor's confirmation of his father's appointment of him to the sovereignty of Judæa and Samaria; but before he set out, a disturbance among the Jews led him to call out his soldiers, who killed 2000 of them. Some of his relations went at the same time to Rome, who were unfavourable to the division in Herod's will, and wished, if possible, to have Judæa made a Roman province. At the first hearing of the case, Augustus determined nothing; though he treated Archelaus with kindness, and appeared inclined to decide in his favour. While matters remained in this suspense, fifty ambassadors came from Judæa, by the consent of Varus, the Syrian president, to solicit that their country might be made a Roman province; and soon after, news came from Varus, of great disturbances in Judæa, and of a revolt so serious, that at the termination of it, he put 2000 to death by crucifixion. Another hearing took place before the emperor; and the ambassadors pleaded their cause against Archelaus: but Augustus dissolved the assembly without having decided the question. Not long after, however, he determined to give Archelaus the sovereignty of Judæa and Samaria, with the title of Ethnarch instead of King.

So far we have the clear testimony of Josephus; and at this period, (according perfectly with the date already assigned, from St. Luke's own data, for the birth of our Lord,) it appears highly probable that Augustus, influenced by the strong representations of the Jews, issued a decree that all the land should be enrolled, with a view to taxation, and as the first step towards making it a Roman province. From St. Luke we learn, that the Census was not actually made till Cyrenius was governor of Syria; and we may therefore conclude, that Archelaus made such promises as induced the emperor to *suspend* the execution



of his decree, almost as soon as it was begun. As the immediate effect of the decree was only temporary, and the Jews in general then wished for a change in their condition, there was neither time nor disposition for those commotions which took place when the Census was actually made, after the banishment of Archelaus; and the circumstances which really took place, might be lost sight of in subsequent occurrences.

In the two foregoing paragraphs I think I have given the real state of the case; but this is not necessary to the vindication of the authenticity of Luke's Introduction.

I have now only to offer some remarks on the assertions of *Chronos*, as far as they affect my statements.

Translating ch. iii. 23, as Wakefield and the Improved Version do, in conformity with the Public Version, he maintains, not only that Christ must have been somewhere between  $29\frac{1}{2}$  and  $30\frac{1}{2}$  at his baptism, but also, (p. 257,) that "he could not have passed through the first half of the limited year;" in other words, that "he must have been baptized before he had completed his 30th year." If, therefore, he concludes, "with Dr. Carpenter, his baptism be placed in 782, his birth must be placed in 752." Even allowing all this, it appears from col. 4 of the foregoing Table, that no chronological difficulty attends the Introduction.

Warped (it is reasonable to suppose) by his antipathy to the Introduction, *Chronos* has adopted a rendering of ch. iii. 23 which (in his own judgment) throws upon Luke an incongruity between *αρχομενος* (beginning) and *ωσει*, (about,) which, in the words of Campbell, "confounds the meaning, and leaves the reader entirely at a loss." *Chronos* knew of the rendering in Newcome's Translation, for he speaks of it; but he neither tells the reader what it is, nor attempts to shew that it is unfounded. And yet, if that rendering be the true one, Christ might have been nearly thirty-one at his baptism, without any impeachment of the minute accuracy of Luke. But then the chronological difficulty respecting the Introduction vanishes

at once; for if our Lord were more than thirty but less than thirty-one at his baptism in February 782, then he was born after that month in 751; and even if Herod died in March 750, there is nothing in the Introduction to prevent our placing the birth of Christ above a year after the death of Herod, say in April 751.

But *Chronos* says there is. Every supposition I have stated, places the annunciation of the birth of the Baptist in the reign of Herod: *Chronos* considers the Introduction as placing the birth of Christ also in the reign of Herod. Even if it did, allowing the later date of the death of Herod, (early in 751,) the 3d column of my Table shews that there is still no chronological difficulty. But I see nothing to require us to place the birth of Christ before the death of Herod. *Chronos* says, (p. 262,) "Elizabeth is stated to have conceived 'in the days' wherein the Lord looked on her, (i. 25,) that is, immediately after the appearance of the angel. 'After those days,' that is, those days of Herod which followed immediately after, she conceived, and hid herself five months (ver. 24)." *Chronos* only looks to find objections, and therefore does not discern truth. The historian says, ver. 23, that "as soon as the days of his (Zacharias's) ministration were accomplished, he departed to his own house;" and, in the next verse, that "after these days" (assuredly the days of Zacharias's ministration) "his wife Elizabeth conceived, and hid herself five months:" in which there is nothing whatever implying that this occurred "immediately" (as *Chronos* strangely says) "after the appearance of the angel;" nor any thing which refers to the reign of Herod.

If the expression "after those days," in ver. 24, have no reference to "the days of Herod," in ver. 3, those marks of time which occur in ver. 39, and in ch. ii. 1, can have no necessary reference to "the days of Herod;" and in my judgment they have none at all.

I am no advocate for shrinking from the closest examination of things held true and sacred; but let it be conducted in the spirit of truth and in the love of it; and if I understand the characteristics of that spirit, I am

obliged to deny it to *Chronos*. When he talks of the "son of a phantom," and of *casting out* "the phantom and its son," he ought to know that he is guilty of an unworthy misrepresentation of the doctrine of miraculous conception. Adam was not the "son of a phantom," because he was created by the immediate agency of divine power. It is by such arts as these that Christianity is assailed by some Unbelievers; and Unitarianism, by some who think themselves the only Christians. Let the Unitarian leave them to his opponents: they disgrace any cause; at least they disgrace those who use them.

Let the doctrine of miraculous conception, if false, be argued down; but it ought not to be attacked with all the associated imaginations derived from the ribaldry of the scorner, or the follies of its injudicious advocates.

As to the Introduction of Luke, I see no reason to deny its genuineness.

I cannot estimate its evidence as of equal weight with those parts of the Gospel which respect the ministry of Christ: St. Luke could scarcely have had such indubitable means of knowledge with respect to the events recorded in the Introduction, as he possessed for those which occurred thirty years after. But the diligent research, sound judgment, and faithful accuracy, which his invaluable writings shew to have been his constant characteristics, will not allow me to withhold my assent to facts which he has recorded, and which he obviously believed with undoubting credit, till better cause is assigned than the "fabulous appearance" of some parts of the things related. I am not without a perception of the difficulty attending some parts of the Introduction: but, taken generally, I think the history of great moment; and among the great objects which the events recorded would accomplish, were the strengthening the expectations which even then existed of the near approach of the Messiah; the preparing Mary to watch with peculiar assiduity over the spiritual growth of one who was to be holy from his birth; and the training of Jesus himself to that character of mind, and in that culture of holy faith and obedience, which made him eminently fitted for the great work before

him. The character of Jesus, as we know it must have been *before* his great work commenced from what we see of it afterwards, affords to my mind a powerful evidence to the general authenticity of the Introduction.

The most weighty difficulties which have operated against its credibility, are those of a chronological nature; and they vanish when the Introduction to St. Matthew's Gospel is relinquished. Both accounts, as far as I can judge, cannot be true; but Luke's Introduction ought not to be attacked through the most incredible parts of the Narrative prefixed to Matthew's Gospel. This *Chronos* has done (p. 258); and in a manner which has none of the characters of "truth and soberness" to recommend it.

Even if I could spare time, I should be indisposed to examine all the statements in the Letter and Postscript of *Chronos*, which I deem utterly unfounded; some of them appear to have been made to try the credulity of the reader; and the investigation of the rest is less necessary, because the randomness of the manner in which he argues and asserts is so striking, that few who are accustomed to think and reason on critical and theological subjects, can be so far misled as to take *Chronos* for authority.

LANT CARPENTER.

SIR,

I EXPECTED much pleasure from the reply of Dr. Smith, and I was not disappointed. [See Mon. Repos. XVI. 354, and present Vol. p. 152.] The candour, the truly Christian spirit, the ability and research which characterise that reply, render it a pleasing specimen of the manner in which theological controversies should be conducted. But my admirable opponent has left unnoticed the strong parts of my letter. I therefore purpose in this paper to concentrate my views of the disputed passage in the Philippians, noticing as I proceed some of the positions advanced by the Doctor.

Our blessed Lord, in his last journey to Jerusalem, laid before his disciples, in the clearest terms, the sufferings that awaited him: and farther to pre-

pare them for that event, he assumed, in the presence of three of them, a form splendid as the sun, and symbolical of the change which awaited him after his resurrection. Peter, who was much distressed at the thought that his Divine Master was to undergo a cruel death, greedily laid hold of the magnificent scene before him as a happy means of averting the terrible event. And he expressed himself to this effect: "Master, let us stay here and not go to Jerusalem; for the splendour of thy appearance, and the testimony of Moses and Elias, will bring all men to the spot, and even thy enemies will in consequence hail thee as the expected Messiah." Now I maintain that this is the very circumstance to which Paul alludes when he says of Christ, "Who being in the form of God, did not think this divine form a thing to be caught at as the means of avoiding death; but he divested himself of it, and became obedient unto death, even the death of the cross." Now Dr. Smith remarks, that this allusion to the transfiguration is *conjectural*; that, if true, it would be more definite; and that, on the same supposition, the original *ὑπαρχων* would be the past participle *ὑπαρξας*. To remove the first of these objections, it is only necessary to shew that the phrase "form of God" is an exact description of the transfiguration.

It is well known that the term god in the genitive is often used by Hebrew, and even Greek writers, to denote *pre-eminence*. Thus the words "power of God," denote "a mighty power;" a "trumpet of God," a loud or awful trumpet; a "wind of God," a violent tempest, or, as Homer writes, a "cloud of Jupiter," as a dark, tempestuous cloud. On the same principle, a "form of God" may mean a very splendid form. Dr. Smith knows that Greek writers sometimes use *θεος* exclusively to mean *Apollo*, or *the sun*. The reason of this is to be sought in the origin of the word. The Hebrew *צוה*, *zoe*, to command, exists in Arabic in the form of *ضئو*, to illumine or shine. The same word obtains in Persian, but is pronounced *zee* (which, through the medium of the Gothic, is the parent of our *see* and *shew*, the former of which means to perceive, the latter to exhibit, in the light). The Persian and Chaldean

sages considered light as the emblem of God, and called the Benevolent Principle by that name. Hence the origin of *θεος*: and this etymology is confirmed by a remark of Aristotle, namely, that the Spartans pronounced *θειος*, *σιος*: and thus the two different modes of pronouncing the term among the Greeks corresponded to the different pronunciations of it among the Arabic and Persians. Nor were the writers of the New Testament ignorant of the primary import and origin of the word, as they seem to allude to it when they say that "God is light," and call him "Father of lights."

The history of our Lord's transfiguration is connected with his crucifixion, and founded on it. Peter seized the former as a plea to avoid the latter. The drift of the disciple's meaning is omitted in the narrative, and it is remarkable that the apostle in copying the narrative has copied also the omission, and the ellipsis has rendered the passage forced and unnatural in the extreme. Let the ellipsis be supplied from the Gospel, and the words of our apostle become as clear and natural as the light. And here let me ask, what can more decisively prove the truth of an allusion, than that it gives ease, grace and perspicuity to a paragraph which has hitherto baffled all the efforts of criticism to render it intelligible? If one key can, and ninety-nine keys cannot, open a lock without violence, is it conjectural that this is the true key? If the apostle Paul uses terms which with the utmost propriety describe the transfiguration of our Saviour, and his conduct on that occasion, is it *conjectural* that he alludes to that scene? Indeed, my learned and excellent friend is not so happy here as he commonly is in the use of his terms.

The Doctor quotes the following assertion of Chrysostom as illustrative of his own notion: "As the form of a servant signifies no other than real and perfect man, so the form of God signifies no other than God." The form of any visible object may mean that object itself, for this very reason, that it has always been *associated* with it, has always appeared under it as an external mark peculiar to that object and that alone, precisely by the same association of ideas that the name of a thing stands for the thing itself. But



has God any external form? Does he appear unto men under any sensible figure, which induces them to associate that figure with him as an index of his nature and essence? If not, the maxim of Chrysostom is a piece of sophistry utterly unworthy of Dr. Smith. The form of a man may mean a real, perfect man, because that man and his form are in our minds the result of invariable associations: but the form of God cannot mean God, because no such associations could ever take place in the human mind. And there must be an end to all rational criticism, if a word that implies only a sensible appearance can be perverted to mean a Being who is infinitely remote from all perceptions of sense. And yet on this perversion, gross as it appears, is founded the interpretation of this passage given by the orthodox divines.

Dr. Smith supposes, that if the apostle alluded to the transfiguration, he would have used the past participle, *ὑπαρξας*, instead of *ὑπαρχων*, the present, as necessary to mark the previous change which Jesus underwent before his crucifixion. The remark is ingenious, and argues a critical skill in the language. I will illustrate its justness by an example:—In the beginning of the Iliad, it is said of Agamemnon and Achilles, that, *ερισαντε διαζητην*, having quarrelled, they separated. Here the past participle implies that they quarrelled before they separated, and was the cause of their separation: and the phrase might be rendered, they separated in consequence of having quarrelled; whereas, if the poet used *επιζοντε*, his meaning would have been that they separated while quarrelling. Let us apply this remark to the disputed verse. The Doctor maintains, that while Jesus suffered and died as a man, he was still alike incapable of suffering in his divine character. Now, if the apostle entertained this notion, it would have been indispensable in him to mark the difference of the two natures, and this would have been effectually done by the use of the past in the room of the present participle, as it would lead the reader to infer that Christ died on the cross in consequence of having previously disrobed himself of his divinity; whereas the use of the present participle unequivocally sanctions the

conclusion, that he expired in the very nature and character which he possessed when in the form of God. This leads me to observe, that an obvious and marked contrast is intended between *ὑπαρχων* and *μορφη*, as the former comprehends the latent principles essential to the being and character of our Lord, while the latter denotes only an external appearance. These latent principles which constituted his nature remained till death unchanged, but his splendid form vanished away previously to his dissolution.

The apostle opposes those men who taught the divinity of Christ. His reference to these impostors is certain, because he mentions them by name: “Many are now going about, whom I have often mentioned to you, and now mention with tears, as enemies of the cross of Christ, whose end is their own destruction, (*and not, as they pretend, the salvation of those whom they deceive,*) whose God is their belly, and who glory in their shame.” They were enemies to the cross of Christ because they maintained that he did not really suffer, he being a man only in appearance. But while they taught the divinity of our Saviour, they refused to acknowledge him *as Lord*; in other words, they denied any obligation on the part of the converts to obey his moral precepts and to imitate his virtuous example, the end of his appearance being not to preach repentance and reformation to the world, but to annul the righteous laws of the Creator, and to give full scope to the worst passions of the human heart. Their object, in short, was to neutralize the moral influence of the gospel, and this they sought to do by substituting in the room of its divine virtues the notions which the Pagan philosophers had of virtue, and to class the Founder with the Pagan gods. The high reputation of Aristotle, and the Ode which, though composed in praise of Virtue, breathes a spirit hostile to the peace and happiness of society, sanctions an abomination that cannot be named, fell in with the views of the deceivers. They therefore introduced it into the church at Philippi. Of this the apostle, though at a distance, could not be long ignorant, as he corresponded by every means with the several churches he had established. If the



apostle was not previously acquainted with this piece, a copy might have been sent by those in the church sincerely attached to him and his cause. In the Epistle which in consequence he addressed to the Philippians, he notices the Ode, and sets aside the infamous doctrine it contains. It was usual with the apostle to adopt any peculiar words which they might have used, and retort them in a new or modified sense. His object thus was to give a point to what he was saying, and to shew his readers that he was alluding to his opponents, who sought to deceive them. Thus the impostors said of Christ, that he was "in the resemblance of man," meaning that he was a mere phantom in a human form. Paul takes up the same phrase, and then sets it aside by adding that he was "found in frame a man," meaning, that he proved himself a real man by his trial and crucifixion. He deals in the same manner with the Ode of Aristotle; he copies the same words, or words, peculiar as they are, of the same import, and applies them to Christ in a new, beautiful, yet analogous sense, thus intending to contrast him with the personages which are mentioned in it. The poet calls Virtue *μορφη*, a form—an object the most splendid, and to be hunted or captured, *θηραμα καλλιστον*—as conferring the fruits of immortality, *καρπον αθανατον*. Hermias was endowed with this splendid form, but he divested himself of this radiant figure, this effulgence of the sun, *αελιου χηρωσεν αυγας*, he, it is probable, having honourably fallen in battle. But the Muses rescue him from death, and advance him to immortality in the temple of their father Jupiter. The apostle has copied this train of ideas; and, peculiar as this train is, he has preserved it unbroken, and expressed it in nearly the same language. Jesus was invested with a form splendid as the sun. This splendid form was naturally a thing to be caught at, especially as it was the emblem of his glory and immortality; yet he did not seize it as the means of avoiding death. On the contrary, he laid it aside, and voluntarily submitted to the ignominious death of a slave. He does not, however, remain the victim of his enemies; his Almighty Father, as the reward of his obedience, raises him

from the grave, and exalts him to immortal glory.

The impostors classed Jesus with the Heathen gods, and claimed for him the worship which was paid to Hercules and others. The heroes of Greece were eager for divine honours, and the most exalted philosophers of the Pagan world were not backward to gratify this pernicious vanity. Paul contrasts the conduct of Jesus of Nazareth with the objects of idolatrous superstition, and the direct scope of his words is to this effect: "Though endowed with power and wisdom from above, though once invested with a form surpassing the sun in brightness, and though announced by a voice from heaven as the beloved Son of God, he did not profess himself a God, he did not violently arrogate those attributes and worship which belong to Jehovah alone. On the contrary, he laid aside his supernatural endowments, and surrendered himself to be crucified." The Heathen divinities were worshiped, some in the heavens, some on the earth, some in hades. This is implied in the Ode of Aristotle; and the apostle proceeds to intimate that the gospel, so far from sanctioning the idolatrous practices of the Heathens, was intended to become the instrument of abolishing all idolatry; and that the name of Jesus, instead of himself becoming an object of worship, was to be the medium of worshiping the Father alone. "Therefore God has highly exalted him, and given him a name above every other name, that in the name of Jesus every knee, of those in the heavens, of those on the earth, and of those under the earth, shall bow—to the glory of God the Father."

The impostors were guilty of the foulest impurities. Paul (1 Tim. i. 9, 10) gives a catalogue of their enormities, and among these he expressly mentions some as being *αρσενοκοιται*. It is a fact which is not known, but which ought to be known, that the very same men who opposed the apostle make a figure in the second Satire of Juvenal; and it is remarkable that their pretended veneration for Aristotle, and the atrocities here alluded to, are associated together, as in this Epistle: "Perfectissimus horum est, si quis Aristotelem similem vel Pittacon emit. Frontis nulla fides; omnis

enim vicus abundat tristibus obscœnis. Castigas turpia, cum sis inter Socraticos notissima fossa cinædos." The false teachers were anxious to withdraw the attention of the converts from the perfect model of virtue exemplified in Jesus, and to recommend to them the notion of virtue as illustrated in the language and character of Aristotle. Their end, in this respect, the apostle earnestly strives to defeat, by again and again directing them to Christ as the sole model of their imitation, and giving a minute and eloquent description of that virtue which as Christians they were called upon to cultivate. "Be you, brethren, together with me, imitators of him, and mark those (as unworthy of your imitation) who thus behave themselves, as ye have us for your model—*us, and not them, as they would persuade you.*—Finally, brethren, whatever things are true, whatever dignified, whatever just, whatever pure, whatever friendly, whatever fair in name, if there be any virtue, if there be any praise, meditate on these things; and what you have learnt and received and heard of me, and have seen in me, these things practise." This description of virtue is beautiful and eloquent; but it derives its chief force and propriety from the contrast which every clause carries to the views of the impostors, and to the Ode of Aristotle. Thus: whatever things are true and dignified, and not such false and puerile things as are alluded to in the composition of the Stagirite—whatever things are agreeable to justice and moral purity, and not such impure, fraudulent arts as they are guilty of who would first deceive, then rob and betray you—whatever things are friendly and conducive to the peace and happiness of society, and not the warlike temper, not the fury, revenge and rapaciousness recommended to you in the conduct of Achilles—whatever things are fair in name, and not things too infamous to be named, yet practised by these impostors, and sanctioned even by Aristotle and his base favourite.

It is worthy of remark, that "the Praise of Virtue," the proper title of the Ode of Aristotle, existing in the mind of the apostle, seems by association to have given birth to the clause, "if there be any virtue, if there be any praise;" just as the phrases "the

man of sin, the son of destruction," (2 Thess. ii. 3,) resulted from the title "Son of Man," then present to his thoughts.

It is a fact, then, not to be disputed, that the apostle here alludes to Aristotle, and that he is a preacher of Unitarianism in opposition to those who taught the divinity of Christ. The votaries of the orthodox faith in general, and Dr. Smith in particular, are deeply interested in this conclusion. He will doubtless peruse my remarks with attention, and though, through the influence of early prejudice, he may remain insensible of their force, yet it gives me heart-felt pleasure to think that, however widely we may differ in opinion, I shall retain a share in the esteem and friendship of my amiable and enlightened opponent. But I must not conclude before I make an observation worthy of notice. We here have before us the great philosopher of the Heathen world, and the great apostle of the Gentiles, placed side by side. And we see in this comparison what unenlightened reason, in its most exalted state of cultivation and genius, could do to reform mankind without the aid of revelation. The enemies of the gospel shall themselves be judges whether the morality of Paul or the morality of Aristotle, if reduced to practice, would prove most beneficial to society. Let the appeal be made to those who are ever ready to vilify this apostle. Let our Hunts, our Godwins and our Bentham, undoubted friends of their species, be asked which of the two they would, in their efforts to promote knowledge, freedom and an enlightened spirit of legislation, themselves copy, or recommend to others as the safest model of their imitation? Ignorance of the writings of Paul is the only cause of the prejudices cherished against him by many well-disposed and otherwise enlightened men.

J. JONES.

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*The "Christian Remembrancer" on the Unitarian Marriage-Bill.*

THE question of the continued compulsory subjection of Unitarians to the Trinitarian Marriage Service, so interesting to themselves, has attracted much public attention. The Bill originally introduced into the

House of Commons by Mr. Smith is withdrawn, but another Bill will be brought forward in the next Session. If the objections of certain clergymen can be obviated by any alteration of the projected measure, it is just and reasonable that this should be done. To shew the disposition of Churchmen, we extract *verbatim et literatim* a paper on the subject from the "Christian Remembrancer" for May. This work is regarded as the organ of the ruling party in the Church, and if their views be here fully represented, they cannot be fairly accused by Unitarians of want of liberality.

ED.

### UNITARIAN MARRIAGES.

*A Speech that ought to be spoken upon the first reading of Mr. W. Smith's Marriage-Act Amendment Bill.*

WHEN it was proposed to enact that the Clergy of the Church of England shall solemnize marriage after a different form from that which is prescribed in the Prayer Book, I expected that so extraordinary a measure would be defended upon extraordinary grounds. But I was unable to anticipate any thing half so strange as the first argument upon which this Bill proceeds, namely, that our laws consider marriage as a mere civil contract, and that the statutes by which it is regulated have nothing to do with religion. I thought that our ancestors had observed a proper mean between the Papist who exalted marriage to the rank of a sacrament, and the Puritan who degraded it to the level of a bond and indenture. I thought that all direct interference, with regard to the validity of marriages, was reserved to the ecclesiastical judge, *because* they partook of a sacred character. But it seems that I have been under a mistake. The words *civil contract* are used by writers of good authority, in the course of their remarks upon marriage; and on this account we are to unlearn our old ignorance and prejudices, and believe that an engagement, which can only be contracted with the assistance of a priest, which can only be set aside by a spiritual court, and which, unless declared to have been void *ab initio*, cannot be set aside at all, is to be considered in the same light as a deed of bargain and sale!! Let the Unitarian produce an instance of any other contract, as solemn and as indissoluble as marriage, or which is looked upon as equally sacred, by those good judges of the tendency and spirit of our institu-

tions, the great body of the people; let him shew at what period matrimony could be celebrated by a layman, except during the grand rebellion, when the constitution was subverted,—and then perhaps it will be time to review the history of the marriage laws, and expose the weakness of the opinion which they have been now declared to favour. For the present it is sufficient to observe, that the sacred character of the marriage rite is just as much an admitted fact among us, as the value of a trial by jury. No parent of respectability would endure to see his daughter coupled to her husband by a parish constable, or a lord-mayor. No woman of feeling and decency would submit to such a degradation. And the fathers and friends of the present bill would solemnize their marriages to-morrow in their religious assemblies, if the law threw no obstacle in their way. All this results, not merely from the natural propriety of the thing, though that is sufficiently obvious, but from the actual provisions of the statute-book—the known, the acknowledged, the unvaried regulations which, from the earliest periods of our history, have connected matrimony with religion. So much for the first very ill-selected topic, which the advocates of the present measure have thought proper to introduce; but it is sufficiently in character with the measure itself, to the consideration of which I will now proceed.

I cannot be expected to know the complete history of this bill; but part of it, and a very material part, has been long before the public. The precise period at which the consciences of Unitarians took alarm at certain expressions in the Marriage Service, has not been communicated to the world; but the first symptom of that alarm was made sufficiently notorious, and the relief then sought was of a very objectionable nature. A person of the name of Fearon objected to being married according to the common form, and delivered a protest against the ceremony to the officiating clergyman. Another person, Mr. Dillon, an Unitarian Teacher, followed up the blow, and contrived to insult the Church, the Prayer-Book, and the Clergyman, and to get married, according to his own statement of the case, without going through the proper ceremony. Mr. Dillon published an account of his own misconduct in the Monthly Repository, and strongly recommended his own behaviour to general imitation. The first step, therefore, that was taken by the tender consciences for which we are called to legislate, was an attempt to break the law. They tried their own strength, and *protested*, before



they came to your bar with a petition ; and it is fair to infer, that they would never have petitioned at all, if they had succeeded in their attempt to set the legislature at defiance.

It should be observed, however, that the Unitarians are not responsible for the conduct of Fearon. I am not certain that he ever professed himself a member of their sect. He now calls himself a *Free-Thinking Christian*, which is a roundabout name for an unbeliever. The present outcry against the Marriage-Act originated with this man.

But it comes before the House of Commons in a less questionable shape, introduced to their notice by a respectable member, and preceded by petitions from every corner of the kingdom. To the former circumstance I am willing to attribute all the importance that it can claim. It is the only favourable feature which I can discover in the case, and any encouragement which the Bill may unhappily receive, will be owing to its author rather than to its merits. The latter, I certainly consider as of very little consequence ; for since the day on which the secret of simultaneous petitioning was first discovered by the Dissenters, there is no question, however trivial, on which parchment is not put into requisition, and Parliament duly acquainted with the grievances of his Majesty's subjects. A bustling London secretary sends a *circular* to his friends in the country, and back comes the humble petition and prayer by return of post. Whether the measure in contemplation be great or small, a tithe-bill or a turnpike-bill, a school-bill or a marriage-bill, the popular voice is invariably declared with the same sincerity and dispatch.

But to come a little closer to the grievance and the remedy. The first is, that the words "in the name of the Father, and of the Son, and of the Holy Ghost," occur twice in the course of the Marriage Service, and Unitarians, disbelieving the doctrine of the Trinity, scruple to hear or to repeat the sentence. Now the words, even by the confession of Unitarians, are the words of Scripture. Their *improved version* of the New Testament admits the authenticity of the passage, and contents itself with saying *Spirit* instead of *Ghost*, that is, with substituting a modern term in the place of an old one. And what is still more to the purpose, these words, which were spoken by our Saviour when he commissioned his Apostles to baptize, are retained as a part of the *Baptismal Service* in *Belsham's Unitarian Prayer Book*, and are used frequently, if not universally, by the members of his congregation. I must think, there-

fore, that the consciences for which we are now required to legislate, are not only tender but sore. Unitarians have their own method of explaining the words in question. They do not hesitate to use them in the solemn rite of Baptism ; and it is difficult to understand why so much stress should be laid upon their recurrence in the Marriage Service. If in the latter they teach, imply and assume the sublime and mysterious doctrine of a Trinity in Unity, as I conceive they certainly do, they must teach, imply and assume the same in the Baptismal Service and in the Scripture—in neither of which have your Petitioners ever been able to discover them. I know that Messrs. Fearon and Dillon, and others of a similar disposition, call our ceremony blasphemy, and our altars idolatrous. And I also know that such declarations are punishable, and should be punished. For though the Trinity Bill be repealed, yet are the Scriptures still protected ; and these scurrilities are directed against the Bible as pointedly as against the Church. Fearon's case may possibly be considered peculiar ; inasmuch as he calls himself a Free-thinker—and may say that he entertains no more respect for the Scripture than the *bonâ fide* Unitarian entertains for the Trinity. How then will you deal with petitioners of this description ? Will you abrogate that maxim of the Common Law, which declares Christianity to be part and parcel of the law of England ; and allow a man to plead infidelity as an exemption from your statutes ? If not, where will you draw the line ? The Unitarian rejects the express words of Revelation ; or rather he uses them at the font, and is shocked to hear them at the altar. Is this a religious or a reasonable scruple ? I submit very confidently that it is not. A Christian ought not to quarrel with the words of the Bible. They may be injudiciously selected or unnecessarily employed ; but blasphemous they cannot be ; and it is no grievance or hardship to be commanded to listen to them and repeat them, unless it be a grievance and a hardship to be considered and treated as a Christian.

Our Marriage Service is strictly a Scriptural service, and if, under such circumstances, the tenderness of the Unitarian conscience is to be received as a sufficient excuse for the rejection of the ceremony, it is evident that every other sect and subdivision of religionists has a right to avail itself of the same plea. Even Churchmen may be found, who object to parts of this and many other solemnities. And if they were to tell you that their consciences revolted at this or that parti-



cular prayer, that they could not sincerely pray for a family of children, or that they do not consider Rebecca as an unexceptionable pattern of conjugal fidelity, (seeing she deceived her husband upon a very important occasion,) if these or similar difficulties were made matters of conscience, what answer can you return, but that such consciences are erroneous, and that the legislature is not bound to consult them? To every other answer there would be a ready reply, and it would come at last to this:—that there should be no positive law upon this important subject, but that every couple should be linked together in matrimony, how, when, and where they pleased.

But it will be said that a much simpler remedy has been devised by this Bill; and having shewn the real nature of the grievance by which it has been produced, I will proceed to consider the mode of cure which it suggests.

In the first place, then, we should remark the great difference which exists between the arguments and the enactments of the gentleman who has introduced this Bill. He dates his troubles from the 26th of George II. contending that in the interval which elapsed between the passing of the Toleration-Act and the Marriage-Act, Unitarians might marry as seemed good in their own eyes. The obvious and very simple remedy to which such reasoning leads, would be to repeal so much of the Marriage-Act as relates to Dissenters from the Church, and to leave such persons as they were before their grievances commenced. If they are certain, as they pretend to be, that they could have solemnized lawful matrimony out of the Church before the Act of the 26th of George II., why do not they petition to be restored to that envied and advantageous situation? They admit that their forefathers did not remonstrate against the Marriage-Act; which is a pretty plain proof that their forefathers were married in the Church. For if they had been accustomed to solemnize marriage in their meeting-houses, the alteration would never have been submitted to in silence. But the present generation have discovered that their forefathers were in the wrong; that they ought to have been, and might have been coupled together in their conventicles—and that it is the Marriage-Act, and nothing but the Marriage-Act, which gives them so much trouble. If so, they should propose a general exemption from its enactments; and the present Bill is enough to satisfy us that they dare not trust their own arguments, or do not understand their own grievances.

In the second place, the proposal to omit certain passages in the Marriage

Ceremony, although it is smoothed over in rounded periods as a slight innovation, is sufficient not merely to degrade and disgrace, but to destroy the Church of England. Her Book of Common Prayer, her Rites and Ceremonies, and Articles, are *her own*, not *yours*. They were drawn up in her Convocations under the authority of her Bishops, and proceeded from spiritual, not from temporal authority. Parliament adopted them and gave them the support of the civil power; and of course the same Parliament might have rejected, or may now repeal them.\* But the object of the present Bill is to alter the rites of the Church, without giving her a voice on the occasion. There is no saying what Parliament, in its legislative omnipotence, may not do. But you will upset every precedent in existence, you will violate the spirit and principles of the constitution, if you pretend to turn this House into a synod or council, and waste your time in what you do not understand, the discussion and the formation of Creeds, and Rites, and Rubrics. The king, as head of the Church, may appoint commissioners to take the subject into consideration. The Convocation may re-assume its ancient functions. But, until the Convocation has agreed to the proposed amendments, Parliamentary interference is tyranny and usurpation. The Church of England has been reproached, by its various adversaries, with being an *Act-of-Parliament Church*. The Papist has done this in his zeal for the power of the Pope; and the Puritan, in his affected attachment to the privileges of the people, has imitated the example. But up to this hour the imputation is scandalous and false. I trust you will not entertain a Bill by which the opprobrious epithet would be justified and confirmed.

And if you do entertain it, consider the consequences of such a step. As I said before, with respect to the scruples of an ill-informed conscience, where will you stop? Have we not innumerable sub-divisions of fanaticism and folly, of vice and unbelief; and may we not be told by the advocates of each, that some little modification of a Rite, or a Ceremony, would remove their scruples and promote their welfare? Give a Clergyman your commands to omit all the Collects and all the Creeds, the Litanies and the Graces, the Prayers and the Praises of

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\* The repeal of the Act of Uniformity would not be so violent a measure as that which has been introduced by Mr. Smith: as Churchmen would then be left at liberty to use their own forms. Mr. Smith proposes to forbid them.

the Church, and our Socinians will be enabled to join regularly in the established worship, and be saved the expense of supporting teachers of their own. Let a Baptist have the privilege of walking into a Vestry, and saying, "Baptize my child, *passing over all the ceremony except the entry in your register,*" and he will obtain the benefit of a more secure and public record of the birth and legitimacy of his offspring. In the same spirit you may go through every page of the Ritual; and alter or add, omit or modify, according to the infinite caprices of mankind; till Jews, Turks, Heretics and Infidels, feel an equal delight in the dogmas, and take an equal share in the worship, of your truly Catholic communion. If Parliament consents to alter the Prayer Book for one scruple, it ought to alter it for every scruple;—and this Bill, which aspires to the character of a liberal measure, is an act of maimed and imperfect justice, unworthy of the support of its friends, unworthy of the equity and impartiality of the House of Commons, upsetting ancient landmarks, irritating ancient and holy feelings, mixing profane and sacred in one undistinguishable mass, all for the purpose of giving a very little relief to a very little scruple of a very little portion of his Majesty's subjects.

If the Unitarian Dissenters are desirous not of trampling upon the Church, but of marrying after their own fashion, and the House should be disposed to indulge them in this fancy, I have no objection to consider any plan which they may suggest. They have, I admit, one strong plea; viz. that similar indulgence has been already shewn to the Quaker and the Jew. Parliament was satisfied when it passed the Marriage-Act, that clandestine marriages would not be encouraged by excepting these small and very peculiar bodies of people from the general operation of the law; and the boon which they earnestly sought was granted. Let the Dissenters come forward *en masse*, and petition for a similar exemption; and if they can shew that such a measure will not lead to the very inconvenience which the Marriage-Act was designed to remove, they will have a fair claim to our attention. Do not deal with the question, as if it were to be determined by the pertinacity of its advocates; do not shew the greatest favour to those who evidently deserve the least; do not pretend to interfere with the Rites and Ceremonies of the Church. But call upon the Dissenters to accommodate their wishes to the spirit of your marriage laws; and then inquire whether those wishes are reasonable and can be complied with.

That I may not be accused of recommending impossibilities, I will shew how

the important objects just alluded to may be reconciled. Let *the Banns* of marriage between Dissenters be published in their parish-church, let a certificate of such publication be given by the minister, let the parties be married, on the strength of such certificate, by their own teacher, and let them bring a certificate of their marriage to the parish-register. This would provide against clandestine marriages, and would give sufficient facility of recording and proving them. Dissenters would not complain of being deprived of the privilege of marrying by licence; since licences proceed from Episcopal authority, which they do not admit or respect. I am not aware of any material objection to this plan: of its infinite superiority to that which is now before the House, I cannot think that one individual will doubt. I throw it out for the consideration of those whom it more particularly concerns; confident that we should not be justified in granting more, and that the petitioners themselves cannot expect us to require less.

But at the same time, it is better that things should remain as they are. I need not recapitulate my arguments in order to shew the merits of this opinion; but the principle upon which it rests is incontrovertible. The present outcry against the Marriage-Act arises from a groundless scruple. If that scruple is not attended to, it will gradually be forgotten, and the voice that issues from it will be heard no more. Experience is in favour of this view of the question. The very Rite now complained of by Unitarians, was once the bitter grievance of Presbyterian and Puritan. While some persons were intent upon beheading the king, and establishing the covenant, and some dealt in a smaller way—revolted against the *surplice*, protested against black puddings, and rejected the Sign of the Cross, and clothes made of linsey-wolsey—

"Others were for abolishing  
That tool of matrimony, a ring,  
With which the unsanctified bridegroom  
Is marry'd only to a thumb."

These follies have had their day; the legislature stood firm; common sense came to its assistance; and the descendants of those very men who are described by our great satirist, retain their peculiar views of the Christian dispensation, while their consciences are too seared to flinch at "Cross or king, or wedding ring." The substantial and important differences between Churchman and Dissenter, remain. But there was nothing on which the latter was once so scrupulous as *forms*; and he has

now adopted, of his own accord, the very identical usages which he forsook the Church for imposing. It will be the same with a newer and not less dangerous sect. The next generation will perceive that conscience cannot call upon them to quarrel with the words of the Bible—and when they hear from those who are learned in the Journals of Parliament, that a Bill was introduced into the House of Commons, in 1822, for the purpose of compelling a Clergyman to curtail the rites of his Church, they will say that the Unitarians of such early times had more zeal than discretion, and strained at a gnat while they swallowed a camel.

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

No. CCCLXXXVII.

*Progressive Improvement of Mankind.*

To such of my readers (says *Condorcet*) as may be slow in admitting the possibility of this progressive improvement in the human race, allow me to state, as an example, the history of that science in which the advances of discovery are the most certain, and in which they may be measured with the greatest precision. Those elementary truths of geometry and of astronomy, which in India and Egypt formed an occult science, upon which an ambitious priesthood founded its influence, were become, in the times of Archimedes and Hipparchus, the subjects of common education in the public schools of Greece. In the last century, a few years of study were sufficient for comprehending all that Archimedes and Hipparchus knew; and, at present, two years employed under an able teacher, carry the student beyond those conclusions which limited the inquiries of Leibnitz and of Newton. Let any person reflect on these facts: let him follow the immense chain which connects the inquiries of Euler with those of a priest of Memphis; let him observe at each epoch how genius outstrips the present age, and how it is overtaken by mediocrity in the next; he will perceive that nature has furnished us with the means of abridging and facilitating our intellectual labour, and that there is no reason for apprehending that such simplifications can ever have an end.

He will perceive that at the moment when a multitude of particular solutions, and of insulated facts, begin to distract the attention and to overcharge the memory, the former gradually lose themselves in one general method, and the latter unite in one general law; and that these generalizations, continually succeeding one to another, like the successive multiplications of a number by itself, have no other limit than that infinity which the human faculties are unable to comprehend.

No. CCCLXXXVIII.

*Osorius on the Persecution of the Jews in Portugal.*

Jerome Osorius, Bishop of Sylves, in his History of Emanuel, King of Portugal, speaks of that King's cruel persecution of the Jews in the following generous and exalted language, particularly remarkable from a Portuguese Bishop: "Fuit quidem hoc nec ex lege nec ex religione factum. Quid enim? Tu rebelles animos nulla que ad id suscepta religione constrictos, adigas ad credendum ea, quæ summa contentione aspernantur et respuunt? Idque tibi assumas, ut libertatem voluntatis impediās, et vincula mentibus effrænatis injicias? At id neque fieri potest, neque Christi sanctissimum numen approbat. Voluntarium enim sacrificium, non vi et malo coactum ab hominibus expetit, neque vim mentibus inferri sed voluntates ad studium veræ religionis allici et invitari jubet. Postremo quis non videt ita religionem per religionis simulationem indignissime violari?"—"This was neither lawful nor religious. Dost thou compel men hostile to Christianity to believe those things which they most vehemently reject? Do you assume to yourself the right of hindering the freedom of the will, and casting chains upon minds which are free from bonds? But that is not possible, nor does the most holy divinity of Christ approve it. He seeks a voluntary sacrifice, not one forced from men by violence, nor does he command us to do violence to the minds of others, but to attract and invite their will to the study and love of true religion. Who does not see that by persecution, religion, through the pretence of religion, suffers the most unworthy violence?"



## REVIEW.

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

ART. I.—*Ecclesiastical Sketches*. By William Wordsworth. Longman. pp. 123. 1822.

ART. II.—*Memorials of a Tour on the Continent*, 1820. By William Wordsworth. Longman. pp. 103. 1822.

OF all the poets of the present day Wordsworth is most attached to the composition of *Sonnets*, and though our admiration of his writings is of the warmest and most enthusiastic character, we think he has had little success in that particular form of poetry which he has so frequently chosen. The Sonnet should be the development of a single thought—it may be adorned with other associations, but they should all bear upon the one emotion which it is designed to convey or to illustrate. *That* thought should be conducted onwards gently and eloquently, till it bursts in all its splendour at the close. “The Sonnet,” says the Spanish proverb, “should be opened with a key of silver and be shut with a key of gold.” Wordsworth—who, touched by an habitual sense of beauty and melody, seldom fails to communicate their influence to the expression of his thoughts and feelings—too eager and enthusiastic to follow the gradual workings of the mind, usually breaks forth in the strength and impetuosity of his genius, and becomes exhausted in the first fervour of his song.

The character of Wordsworth’s genius is such as to give a charm to whatever he touches; to “the vast and the minute”—“the meanest flower that lives,” as well as the mightiest orb that rolls. He is the true alchemist, the discoverer of that genuine stone of philosophy which turns all things into gold—extracts good out of evil—wisdom out of ignorance—strength out of weakness. Every soil becomes fertile under his husbandry. His spirit can wake the rose in the wilderness, and call forth the fresh waters from the barren rock.

To a mind less poetic than Wordsworth’s, the contemplation of the

course of the mighty current of human improvement might suggest a mass of delightful imagery, in which to clad the great events whose too imperfect records have been left by time and memory—too imperfect, we say, for time and memory, which have consecrated all the crimes and the follies of the great, have had no thoughts to spare and no words to spend upon the interests of the lowly. History, prostituted to the service of those alone who could purchase its servility, has been but too often the blazoner and the burnisher of triumphant atrocity; her pages have been lent to kings and courtiers, to conquerors and tyrants, while she has generally crushed with her anathema the uprising of heroic poverty against oppression, or passed over with silent scorn the great mass of suffering man. Not in what she has recorded, but in what she has neglected to record, must we look for virtue. She is not to be trusted when she praises, and still less when she condemns. The people—the *many*—have as yet found no advocate in the chronicles of departed days. When shall some virtuous, some generous philosopher arise, strong in eloquence and bold in patriotism, to rescue from the ruins of servile and despotic ages, the heroes and the martyrs of truth and freedom, buried till now amidst the darkness and the desolation of tyranny? O yes! the friends of liberty have an ancestry of which *they* too may be proud—in every struggle, though unsuccessful—in every resistance, though untriumphing—in every word and deed of self-sacrifice is the spirit of *their* forefathers.

But whither are we tending? We meant only to say, that the events connected with religious changes are amongst the most interesting monuments of other times. The wild, awful, but all-poetic associations connected with Druidical rites; the splendour of the Pantheon of Roman conquerors; the Teutonic mythology; the strange introduction of his Christianity, and its tortuous march, as if

leagued itself with corruption and tyranny; the fall of the Papal power; the uprooting of monastic superstitions; the regular, yet obvious development of the spirit of reform;—what a variety of thoughts to dwell upon! What virtues, whether gentle or heroic; what vices, whether timid or daring, are not to be found among the actors in the great moral combat spread over so many generations—a combat between the usurping strength of the few, and the suffering patience, or the indignant restlessness, of the many—between improvement and the sinister interests which are opposed to all improvement? That combat still rages; and we may say, in perfect security, that Wordsworth's sympathies are not *now* where they would have been, had the events passing around us at this moment been the events of centuries gone by.

In truth, since Wordsworth changed his politics, his writings have lost much of their charm. When he goes far back into other days, and moves out of the influence of present prejudices, he can be led by all the glowing inspiration of his genius; but when he approaches modern times, he dares not—he dares not give vent to the thoughts that must intrude on him. He would hurl no denunciations like *these* at the clergy of his day, however richly deserved, or obviously invited:

“Woe to you, Prelates! rioting in ease  
And cumbrous wealth—the shame of  
your estate;  
You on whose progress dazzling trains  
await  
Of pompous horses; whom vain titles  
please,  
Who will be served by others on their  
knees,  
Yet will yourselves to God no service  
pay;  
Pastors who neither take nor point the  
way  
To heaven; for either lost in vanities  
Ye have no skill to teach, or if ye know  
And speak the word—.”

P. 53.

Now, however, every thing is as it should be—just as it should be. Bishops are neither too wealthy nor too proud, nor too worldly: they have learned to despise “all the vanities of this sinful world;” they ask for no “prostration of the understanding

and the will.” In justice we must notice here, that the Bishops of the Catholic Church (especially in the Peninsula) form a singular contrast to the Episcopal bench at home; they are unaffected, enlightened, accessible; they leave no vast wealth accumulated “in the church’s service” to their heirs; and be it remembered, their authority is of a much higher character than any that is claimed by the mitred prelates of the Anglican Church.

We stumble at the very threshold. Here is a poet that tells us, in these our “evil days,” that “Liberty has found its natural resting-place in victory” (p. 3). What! when Europe is filled with one indignant cry,—though smothered, not less indignant—that a horde of despots have dared, and, alas, too successfully dared, to stem the progress of “the noble stream” of freedom; when hundreds of thousands of hired and brutal soldiery are leagued against the progress of human right and human happiness; when Finland and Poland and Italy and Holland and Greece—not to speak of France and Germany—are writhing under an accursed yoke; and every colour of the map marks some region enslaved or enslaving;—in such a moment are we taunted with the *triumphs* of liberty? But what cares Wordsworth for liberty? Yes! while its influence was employed against that *illegitimate* robber who betrayed again and again the cause of which he ought to have been the foremost champion, Wordsworth had sympathy and poetry with which to hallow it; but where is his anger, where are his execrations now, when tyranny is no longer grounded on the tangible principle of force, but on the horrible and execrable plea of divine and legitimate right? He visits Holland—her glories are in the dust, her people are in sackcloth and ashes,—has he breathed a thought of indignation? He crosses Germany—her citizens have been cozened and betrayed by their tyrants,—has he one anathema in store? He passes the Alps and sings the Jung-frau. He sees Switzerland crowded with the persecuted heroes of freedom,—has he one tone of pity? He treads the land of Alfieri and Fillacaja,—he knows it is crushed and trampled on by the savages of Hungary, by Croates and the barbarians of the Danube,—

hears he either of "the two voices"?  
Not he!

But we have no commissionerships  
of stamps and taxes to give.

Have we aught to console us? Yes!  
even of those who have deserted us  
we have had the best services. The  
harps of recreants are "vain and  
voiceless" when they touch the wont-  
ed chords. The young enthusiasm of  
early and hallowed devotion is passed  
away. They sell their laurels, but  
they have been plucked from the tree  
on which they grew—they have lost  
their brightness and their beauty; the  
stem of the flower is broken: it may  
be held up once, but it fades swiftly,  
and for ever.

We will not dwell on thoughts like  
these. In speaking of Wordsworth  
we wish they could be exiled, we  
almost wish he could exile them—we  
would fain meet him in a sphere where  
they need not intrude. We will for-  
get them. The storm of our indigna-  
tion hath ceased:

"— The storm hath ceased, the birds  
regain  
Their cheerfulness, and busily retrim  
Their nests, or chaunt a gratulating  
hymn  
To the blue ether and bespangled plain."  
P. 9.

Many of the events of the early  
Church history are wrought up with  
touching beauty. We cannot do jus-  
tice to the whole by any series of quo-  
tations. The sympathies of the poet,  
always eloquent, are not, however,  
dependent on facts or on convictions,  
but on prejudices and passions.

Wordsworth's "Apology" may be  
quoted, for the Sonnet is an admirable  
one:

"Nor scorn the aid which Fancy oft doth  
lend  
The soul's eternal interests to promote:  
Death, darkness, danger, are our natural  
lot;  
And evil spirits may our walk attend  
For aught the wisest know or compre-  
hend;  
Then let the good be free to breathe a  
note  
Of elevation—let their odours float  
Around these converts, and their glories  
blend,  
Outshining nightly tapers, or the blaze  
Of the noon-day. Nor doubt that golden  
eards  
Of good works, mingling with the visions,  
raise

The soul to purer worlds: and who the  
line  
Shall draw, the limits of the power de-  
fine,  
That even imperfect faith to man af-  
fords?"  
P. 26.

His eulogium on Alfred is just and  
energetic:

"King to Justice dear;  
Lord of the harp and liberating spear;  
Mirror of Princes! Indigent Renown  
Might range the starry ether for a crown  
Equal to his deserts, who, like the year,  
Pours forth his bounty, like the day doth  
cheer,  
And awes like night with mercy-tempered  
frown.  
Ease from this noble Miser of his time  
No moment steals; pain narrows not  
his cares."  
P. 28.

There is little indignation expressed  
on the arrival of the Normans: though  
they broke up all popular institutions,  
and destroyed every vestige of liberty,  
though they introduced an hereditary  
aristocracy, founded on force and  
fraud, which sacrificed every thing to  
its unrestrained usurpations, we have  
the tame assurance that this thral-  
drom "brings to Religion no inju-  
rious change."—P. 33.

The Sonnet to Wicliffe is rich  
in poetry and beauty:

"Once more the Church is seized with  
sudden fear,  
And at her call is Wicliffe disinhumed:  
Yea, his dry bones to ashes are con-  
sumed,  
And flung into the brook that travels  
near;  
Forthwith, that ancient Voice which  
streams can hear  
Thus speaks, (that voice which walks  
upon the wind,  
Though seldom heard by busy human  
kind,) 'As thou these ashes, little brook! wilt  
bear  
Into the Avon, Avon to the tide  
Of Severn, Severn to the narrow seas,  
Into main Ocean they, this Deed accurst  
An emblem yields to friends and enemies  
How the bold Teacher's Doctrine, sanc-  
tified  
By Truth, shall spread throughout the  
world dispersed.'"  
P. 52.

So again, that on the Dissolution  
of the Monasteries:

"Amidst their choirs unroofed by selfish  
rage,  
The warbling wren shall find a leafy  
cage;



The gadding bramble hang her purple fruit ;  
And the green lizard and the gilded newt  
Lead unmolested lives, and die of age."  
P. 56.

And with what a striking association of imagery is the Virgin depicted!  
"Purer than foam on central Ocean  
tost ;  
Brighter than eastern skies at day-break  
strewn  
With fancied roses, than the unblemished  
noon  
Before her wain begins on heaven's blue  
coast."  
P. 60.

There are two Sonnets in laud of Edward the Sixth. We know nothing in that youth's conduct or character which could lead to the reasonable expectation that he would have been better than those who went before or those who followed him. If his intentions were good, his deeds were execrable. If his early tears can wash away the stains of his *after* errors, they have more virtue than the tears of meaner men. If Edward was not a cruel and a wicked young man, he was a miserably weak and silly one ; but he was a monarch, and must have his portion of praise.

A noble Sonnet, (p. 75,) and repeated in the volume of Memorials, p. 14, meant to illustrate the "Gunpowder Plot," might with much more correctness be applied to the magnificent array of despotic power, which so often blinds and deludes the gazer and conceals the terrors which are linked to it :

"The Virgin Mountain, wearing like a Queen  
A brilliant crown of everlasting Snow,  
Sheds ruin from her sides ; and men  
below  
Wonder that aught of aspect so serene  
Can link with desolation. Smooth and  
green,  
And seeming, at a little distance, slow,  
The waters of the Rhine ; but on they  
go  
Fretting and whitening, keener and more  
keen,  
Till madness seizes on the whole wide  
Flood,  
Turned to a fearful Thing whose nostrils  
breathe  
Blasts of tempestuous smoke—wherewith  
he tries  
To hide himself but only magnifies ;

And doth in more conspicuous torment  
writhe,  
Deafening the region in his ireful mood."  
P. 75.

Laud is one of our poet's heroes—"a saint and patriot." His death was, however, so fine and noble, that we would fain forget it was the last scene of such a life.

To Charles the Second, Wordsworth has done justice, (p. 83,) and to the Nonconformists too, if they can be discovered in the crowd under their new name.

"Nor shall the eternal roll of praise  
reject  
Those Unconforming ; whom one rigorous day  
Drives from their Cures, a voluntary prey  
To poverty and grief, and disrespect,  
And some to want—as if by tempest  
wreck'd  
On a wild coast ; how destitute ! did  
They  
Feel not that Conscience never can betray,  
That peace of mind is Virtue's sure effect.  
Their Altars they forego, their homes  
they quit,  
Fields which they love, and paths they  
daily trod,  
And cast the future upon Providence ;  
As men the dictate of whose inward  
sense  
Outweighs the world ; whom self-deceiving wit  
Lures not from what they deem the cause  
of God."  
P. 86.

There is no truth in the notion that the Revolution in 1688 was a popular one. Wordsworth calls William the Third

"Conqueror beloved ! expected anxiously !"  
P. 83.

Did he ever read the history of his early reception in the West of England ? He was "anxiously expected," no doubt, by those placemen who had been dismissed by James, and who, for their selfish interests, plotted the overthrow of the Stuarts ; but no revolution was ever so worthless in its results as that which brought in the House of Orange.

Several of the Sonnets are dedicated to "New Churches," Cathedrals," "College Chapels," &c.

"Bright ladders to the world above ;"  
and the poet seems to consider their architectural beauties worthy of Him

to whom they are dedicated. But in any abode where a just sense of the Deity fills the soul,

“ *Such bubbles burst, and folly's dancing foam  
Melts, if it cross the threshold ; where the wreath  
Of awe-struck wisdom droops.*” P. 106.

We meant to say not one word more on the subject of Wordsworth's politics, but the Sonnet of “ *Congratulation*,” p. 98, has flashed upon our eye, and we cannot refrain. Mr. W. has lately travelled through the South of Europe. He can hardly have journeyed a league without hearing indignation in every form against his country's perfidy. He has probably been at Genoa. He knows that England is every where accused of having consented to every scheme of spoliation and tyranny. He knows that every country which has lost its liberty looks upon England (or the English government) as having rivetted its chains. He knows that England has lost her reputation for hospitality and generosity, ever since she denied (no ! *England* has not denied !) the protection of her laws to the exiles who might seek her shores. The cruel and Anti-english Alien Bill exists—and Wordsworth writes :

“ We have felt,  
As a loved substance, their futurity ;  
Good, which they dared hope for, we have seen ;  
A State, whose generous will thro' earth is dealt :  
A State, which balancing herself between  
Licence and slavish order, dares be free.”  
P. 98.

We remember the time when the name of Englishman was, over the whole continent, a passport to urbanity and courtesy ; and we say, without fear of contradiction, that from Torneo to the Pillars of Hercules, from Athens to the Tagus, that name is become a sound of reproach,—of indignation—and of hatred.

“ *So has her generous will thro' earth been dealt.*”

The “ *Memorials*” have many pages of exquisite pathos, of strong and glorious poetry. There are descriptions in the very highest style of vigour and beauty ; and some of the Hymns and Devotional Memorials

which are inter-blended, touch our very deepest soul. The Sonnet to Waterloo is fine :

“ A winged Goddess, clothed in vesture wrought  
Of rainbow colours ; One whose port was bold,  
Whose overburthened hand could scarcely hold  
The glittering crowns and garlands which it brought,  
Hover'd in air above the far-famed spot.  
She vanished—All was joyless, blank, and cold ;  
But if from wind-swept fields of corn that roll'd  
In dreary billows, from the meagre cot,  
And monuments that soon may disappear,  
Meanings we craved which could not there be found ;  
If the wide prospect seemed an envious seal  
Of great exploits ; we felt as men *should* feel,  
With such vast hoards of hidden carnage near,  
And horror breathing from the silent ground !”  
P. 4.

If, indeed, they “ *felt as men should feel*,”

“ Amidst that dance of objects sadness came  
O'er the defrauded heart—.” P. 9.

What sense so dull as not to be touched by such a passage as this—  
“ *On the Fall of the Aar*” ?

“ From the fierce aspect of this river throwing  
His giant body o'er the steep rock's brink,  
Back in astonishment and fear we shrink :  
But, gradually a calmer look bestowing,  
Flowers we espy beside the torrent growing ;  
Flowers that peep forth from many a cleft and chink,  
And, from the whirlwind of his anger, drink  
Hues ever fresh, in rocky fortress blowing :  
They suck, from breath that threatening to destroy  
Is more benignant than the dewy eve,  
Beauty, and life, and motions as of joy :  
Nor doubt but HE to whom yon pine-trees nod  
Their heads in sign of worship, Nature's God,  
These humbler adorations will receive.”  
P. 18.

The Elegiac stanzas (pp. 60—64) are most pathetic. It were worth dy-

ing to be thus sung—worth suffering to be thus consoled.

The Ode to Enterprize is, perhaps, the master-piece of the volume. The sublime aspirations are clothed in the richest imagery, and a variety of objects admirably grouped and powerfully described.

“—And thou

Didst oft the flame-eyed eagle scare  
With infant shout,—as often sweep,  
Paired with the Ostrich, o'er the plain;  
And, tired with sport, wouldst sink asleep  
Upon the couchant Lion's mane!”

P. 73.

“Inflamed by thee, the blooming Boy  
Makes of the whistling shrouds a toy,  
And of the Ocean's dismal breast  
A play-ground and a couch of rest.”

P. 74.

All the charm and beauty of that poetical creed of which Wordsworth is the high-priest, is contained in the following powerful lines:

“—But oh! what transports, what sublime reward,  
Won from the world of mind, dost thou prepare  
For Philosophic Sage—or high-souled Bard  
Who, for thy service trained in lonely woods,  
Hath fed on pageants floating thro' the air,  
Or calentured in depth of limpid floods;  
Nor grieves—tho' doomed, thro' silent night, to bear  
The domination of his glorious themes,  
Or struggle in the net-work of thy dreams!”

P. 76.

Several of the “Desultory Stanzas,” on sending his “little book” into the world, are magnificent—a concentration of sublime thoughts and feelings crowded by busy memory into a moment of inspiration.

“Is not the Chamois suited to his place?  
The Eagle worthy of her ancestry?  
—Let empires fall; but ne'er shall Ye disgrace

Your noble birthright, Ye that occupy  
Your council-seats beneath the open sky,  
On Sarnen's Mount, there judge of fit and right,

In simple democratic majesty;  
Soft breezes fanning your rough brows.”

P. 98.

Wordsworth is indeed a great poet. If his admirers be few, they are chosen from among the best of our species. At *his* shrine the young, the in-

genuous, the susceptible and the strong-minded have laid down their grateful offerings. Though noiseless as the voice of time, he has produced a deeper and a more lasting influence on modern English poetry than any writer of his epoch. His spirit may be traced in almost every thing that has obtained the chance of enduring fame. His poetry has made its way—an unobtrusive, gentle proselytizer—like the great stream of knowledge and improvement. He has not gathered the harvest of general applause: it will be for his memory and not for his earthly triumph. Of the living names which will be immortal, two at least will be said to have been little honoured in their day and generation.

B.

ART. III.—*A Letter to the Ven. and Rev. Francis Wrangham, M. A., F. R. S., Archdeacon of Cleveland, on the Subject of his Charge, delivered to the Clergy at Thirsk, on the 18th of July, 1821.* By Captain Thomas Thrush, R. N. With an Appendix, &c. 8vo. pp. 144. York, printed by Wilson and Sons; sold by Hunter, London. 1822.

CAPT. THRUSH's excellent Letter\* to his Fellow-parishioners has excited, it seems, no little attention in his immediate neighbourhood. Several clergymen of the vicinity have thought it their duty to warn their respective flocks against his errors, and Mr. Wrangham, the archdeacon of Cleveland, delivered and has since published a Visitation Charge to excite the Clergy to watch and counteract the heretical efforts of the Naval Officer. Undaunted by this polemic array, and unwearied in the cause of truth, Capt. Thrush has addressed this Letter to the Archdeacon, containing much sober argument and Christian remonstrance. In the Appendix, he has re-published the “Letter to the Inhabitants of the Parish of Filiskirk,” and on this subject he says,

“That those who have heard or read your Charge, and who may likewise condescend to read these pages, may form a correct judgment concerning my delin-

\* This “Letter” was reprinted in the *Christian Reformer*, Vol. VII. pp. 169—178, 194—202, 238—246.



quency, I think it necessary, in my own justification, to reprint the offensive letter or tract, under your cover, that the public may be enabled to decide between us. If to advise my poor neighbours, who have every variety of doctrine preached to them, to stick to their Bibles, to read them with diligence and attention, and to judge for themselves in the important concern of religion, be to lead them to Deism, then am I culpable; for this advice have I given them. In doing this, I have been guided by a wish to protect them at the same time from Infidelity and the fashionable errors in religion. I hope and trust that I am as far removed from the former as you are, or can be; and had I, with my opinions, and the high value I entertain for the Christian religion, written any thing that had a tendency to impede its progress, it would be to me a cause of the most sincere and lasting regret; and I should justly deserve your censure and execration, and that of every good and virtuous man. I assure you I place a high value upon the good opinion of such, though I should be sorry to obtain it by means rendering me, in my own estimation, unworthy of it.

“The good character I have maintained in the world, (for I will not be guilty of the affectation of professing that I have no such character,) has, I believe, been awarded me by some, in a great measure, in consequence of my regular attendance upon the ordinances of the Established Church. The small still voice of conscience has at all times whispered to me, that, instead of deserving the praise of others for this, I have merited their censure. Could they have read my heart, they would have discovered that, instead of discharging my duty with Christian candour and sincerity, I was (in part at least) acting with disingenuousness, not to say duplicity and deceit; and this not only towards man, but towards God; instead of serving him in spirit and in truth—instead of endeavouring, by honesty and plain dealing, to obtain his favour, my conscience has told me that, by attending a worship of which I disapproved, under the plausible excuse of setting a good example, and keeping up a decent appearance, I was courting the unsatisfying approbation and countenance of the world, and rendering myself unworthy of these, which I felt I enjoyed, in some measure, in consequence of a false estimation of my character.”—Pp. 9—11.

Having treated the supposition of himself having taken the advice of the Archdeacon in his theological dif-

ficulties, and having come to the conclusion that no honest Christian minister could have advised religious duplicity, he puts, in a note, the following case:

“Instead of a layman coming to you, as Ordinary, for spiritual advice, suppose a minister under your pastoral care should have applied to you, and stated that, as he could find no such God as *God the Holy Ghost* mentioned in the Bible, he could not conscientiously continue his ministration in the Church—would you have advised him to consult the Articles, the Creeds, or the Homilies, or to stick to the Bible and follow the dictates of his conscience?

“This is not altogether an imaginary statement. The Rev. Mr. Baring, a member of one of the most wealthy private families in the kingdom, has lately resigned his living in the Church on this very account. He has made many converts to his opinions, who, except rejecting the divinity and personality of the Holy Ghost, retain, I believe, the other doctrines of the Established Church. The same spirit of free inquiry may perhaps lead him and others to the conclusion, that God the Father is alone God; and that the Mediator between God and man cannot in any sense be God himself; or that the God and Father of Jesus Christ cannot be Jesus Christ himself. If we are to dispense with the plain rules of grammar, of arithmetic, and of common sense, in explaining the Holy Scriptures, they will become a mere dead letter.”—Pp. 15, 16.

This well-instructed layman asserts the supremacy of the Scriptures. He says (p. 69) that Jesus Christ is by his doctrine “the same yesterday, to-day and for ever,” but that “among men, Jesus Christ is continually changing.” For proof of this, he refers to the Peterborough Questions, which, he adds, have been called “cobwebs for catching Calvinists,” but which might, he thinks, be more properly denominated “patent machines for the manufacture of hypocrites, by wholesale, upon a new and improved principle.”

The Appendix contains, besides Capt. Thrush's Letter before-mentioned, a reprint of the following pamphlet: “Remarks on the Athanasian Creed; on a Sermon preached at the Parish Church of Deal, Oct. 15, 1752; and on a Pamphlet, lately published, with the title, ‘Some Short

and Plain Arguments from Scripture, evidently proving the Divinity of our Saviour.' In a Letter addressed to the Rev. Mr. Randolph, Rector of Deal. By a Lady." This female production was occasioned by the suspension of the Curate of St. George's Chapel, Deal, Dr. Nicholas Carter, by his rector, Mr. Randolph, for omitting to read the Athanasian Creed in his chapel. The Sermon alluded to in the Lady's title-page, was published by Dr. Carter, from Matthew xxiii. 8—10, *Against the Athanasian Creed*.\* Of this conscientious divine, Dr. Herring, the Archbishop of Canterbury, says in a letter to William Duncombe, Esq., dated Nov. 5, 1755,—"Your friend Dr. Carter is grievously teased by folks who call themselves orthodox. I abhor every tendency to the Trinity controversy; the manner in which it is always managed is the disgrace and ruin of Christianity." Dr. Carter's name appears very suitably in our list of the Petitioning Clergy, in 1772. (Mon. Repos. XVII. 16, col. 1.) He is celebrated in our biographical histories as the father of the learned Mrs. Elizabeth Carter, and to this lady the Letter here republished has been commonly attributed. Her biographer and relation, Mr. Montague Pennington, denies that she was the author, but admits that he knows not who was: his theological bias may have disinclined him to give its full weight to the evidence of its having proceeded from her pen. On this disputed point, which some of our correspondents may enable us to clear up, Capt. Thrush says,

"The copy from which I reprint this letter was in the possession of the late Duke of Grafton at the time of his death, and was marked in (I believe) the handwriting of that nobleman as the production of Mrs. Carter. Her memoir, so far from throwing any light on the subject, does not in any way allude to this letter. Of her ability to write such a letter no one can doubt; and that her religious opinions were not orthodox is to be inferred from her never once, in her Notes on the New Testament, offering the slightest remarks on those texts which are generally brought forward as decisive proofs of the doctrine of the Trinity: all

these texts are passed over in perfect silence, as much so as if they had no place in the sacred volume.

"As the learned historian of Mrs. Carter, who has mentioned many things of trivial moment, has taken no notice of this letter, certainly no inconsequential one to the subject of the memoir, and merely alluded to the circumstance of Dr. Carter's suspension, it affords some ground to suppose that either Mrs. Carter or her sister, afterwards Mrs. Pennington, the mother of the reverend biographer, had written this letter; the lady last mentioned, it is to be remarked, had written on controversial subjects (see p. 6 of Mrs. Carter's Memoir). Either of these ladies, no doubt, was qualified to write this letter, which is the case with few women; and it is very natural to suppose that they would both feel a wish to humble Mr. Randolph, the ungenerous enemy of their beloved father. That the family regarded Mr. Randolph in that light is evident from Dr. Carter's Letter to that gentleman, prefixed to a Sermon which he preached at St. George's Chapel, in Deal, August 9th, 1752. The probability that one of these ladies wrote this letter is strengthened by the perusal of Mrs. Carter's Memoir, where, among that lady's correspondents and friends at that period, we find no one mentioned at all likely to write such a letter. As Mrs. Carter (it is to be presumed) had left no letters or documents concerning this letter, of so much consequence to her and her family, her silence conveys a suspicion that, if not the writer of it, she was not in ignorance on the subject. This supposition receives strength from the consideration that soon after this period Mrs. Carter was living upon terms of friendship and intimacy with the highest dignitaries of the Church. The air of episcopal palaces has a wonderful effect in suppressing inquiries after religious truth. I by no means say this to cast any imputation upon Mrs. Carter, whom I consider as a kind of superior being, whose character cannot be affected either by praise or censure from my pen. But I think myself justified in making the remark, as it applies to characters in whose society the relations of Mrs. Carter would not be sorry to see her placed. Dr. Porteus, afterwards Bishop of London, Dr. Yorke, afterwards Bishop of Ely, and Dr. Percy, subsequently (I believe) elevated to the prelacy, were among the clergy petitioning Parliament for relief in the article of subscription; but, after breathing the air of episcopal palaces, they deserted the cause in which they had before embarked."—Note, pp. 5—7.

\* So entitled in Letsome's Preacher's Assistant, 8vo. 1753. Appendix, p. 283.

Whoever was the author of this

pamphlet, it was well worth reprinting, and its being subjoined to Capt. Thrush's Letter increases the value of his seasonable, temperate and interesting publication, which we dismiss with a cordial recommendation of it to our readers.

ART. IV.—*The Wisdom and Goodness of God in the Appointment of Death. An Essay on the Moral Benefits of Death to Mankind.* By David Eaton. 12mo. pp. 48. Sold by the Author, 187, High-Holborn. 1822.

THE sensible author of this Essay expresses his surprise that while so many volumes have been written on death, its "moral benefits" have been so much overlooked. These he accordingly states and reasons upon in this little publication. Some of his observations have been anticipated in Mr. Watson's "Various Views of Death," (Mon. Repos. XVI. 305,) but we know of no short treatise, drawn up in a popular form, which contains so much sound argument, enforcing a rational preparation for death, or administering consolation under its be-reavements.

In the following passage, the author appears to us to take a just view both of human nature and the Divine dispensations:

"Men, as frail beings, naturally contract in their journey through this world, certain habits and opinions which, though not always absolutely wicked, are neither wise, nor pure, nor liberal, nor just. And, at a certain period of life, the mind becomes so stationary and contracted, as almost to preclude the possibility of enlargement; and the habits are so fixed, that scarcely any means are sufficient to rectify or remove them. The whole history of man is decisive evidence of this truth. It is quite proverbial to say, that *use is second nature*, that *custom is a tyrant*; we need only reflection and observation to perceive that habit is indeed invincible. But death, by withdrawing the aged, not only removes their infirmities, but also their prejudices, their ignorance and their faults; and younger minds, more pure, docile and ardent, profit by their errors and discoveries, and make those moral and intellectual attainments and improvements of which their

fathers formed no conception. Death not only removes prejudiced individuals from the world, but, by its apprehended approach, frequently removes an individual's prejudices from himself. And, a man awaking from the sleep of death, in new circumstances, may have new feelings and see things in a very different light, as, in the morning, the intemperate look back with regret on the last night's excess. This reasoning supports the pleasing idea, that the world is, and will continue to be, improving: a fact as grateful to man as it is honourable to the moral government of God."—Pp. 20, 21.

The following reflection, which approves itself equally to reason and piety, is happily expressed:

"All things are so fitly adjusted, so nicely balanced in due weight and measure, by the Divine Architect, that, were the fear of death stronger than it is, it would produce settled gloom and melancholy, and destroy cheerfulness and all the innocent pleasures of life. If it were less awful and impressive, it would cease to produce that attention and those moral effects which now conduce so much to knowledge, virtue and happiness. Or, if we had no doubts and fears, if our faith were stronger and our hopes brighter, if we had clearer views of the glory and felicity of heaven—our minds would be so fixed and absorbed by the blissful scene, that we should undervalue our present existence; this world and its affairs would cease to influence us, and its most important duties and labours would be neglected; the moral economy of life would be at an end, and all those active energies which now so much conduce to the well-being of society, could not exist. How great is the wisdom and goodness of God! What a provision for happiness, by which the good man can enjoy both this world and the next!—'The light shineth,' but not so brightly as to oppress our vision, or to prevent, in many instances, both doubts and fears, which serve to increase our vigilance and inquiry; yet the light of life is sufficiently strong to 'excite ardent hope and strong desire, and to bear every wish above.'"  
—Pp. 31, 32.

Upon the whole, we think that Mr. Eaton's Essay is entitled to a place amongst those publications on practical religion which the Unitarian Associations are accustomed to intermix, in their lists of works for distribution, with doctrinal and controversial pieces.



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1.

Ancient of Ages! humbly bent before Thee  
Songs of glad homage, Lord! to Thee we bring:  
Touched by thy spirit, Oh! teach us to adore Thee,  
Sole God and Father! Everlasting King!  
Let Thy light attend us!  
Let Thy grace befriend us,  
Eternal—Unrivalled—All-directing King!

2.

Send forth thy mandate! gather in the nations,  
Through the wide universe Thy name be known:  
Millions of voices shall join in adorations,  
Join to adore Thee, Undivided God!  
Every soul invited,  
Every voice united,  
United to praise Thee! Undivided One!

*Fugaces—  
Labuntur anni.*

To Him whose wisdom guides us,  
Whose providence provides us  
With all we want below:  
We bring our hymns united,  
And pour our praise delighted,  
A grateful spirit's overflow.

Years follow years:—and ages  
In history's mournful pages,  
Seem less than passing days.  
What do they leave behind them?  
A ruined pile we find them,  
That lifts its proud head and decays.

Short is the date of glory;  
But man's delusive story  
Lasts longer far than he:  
And when his praise is spoken—  
He lies—a pillar broken—  
In deserts of obscurity.

The stars that sparkled o'er him,  
The streams that flowed before him,  
Move on—tho' he is fled.  
The flowers he watch'd are blowing,  
The trees he planted, growing;  
But he, their 'soveran Lord,' is dead.

What! is the lily stronger?  
And can the rose last longer  
Than this proud frame of ours?  
Man's breath the north-wind freezes,  
And even the Zephyr's breezes  
Can chill his heart and crush his  
pow'rs.

Dew of the morning sprinkled,  
Leaf of the noon-tide wrinkled,  
And sinking into clay:  
Though scatter'd—gracious Father!  
Thy mortal children gather  
Into Thy fold of endless day.

A.

## OBITUARY.

---

1822, March 4, at *Montgomery Square, Pennsylvania, America*, ANN, the wife of John MORTIMER, late of Wareham, in Dorsetshire.

She was cut off in the prime of her days, being only 29 years of age. She had been married not quite seven years; in which period she had borne four children, all of whom survive her; the youngest only fourteen days old. On the 18th February she gave birth to this child, under circumstances highly encouraging; and until Thursday the 28th, appearances were so flattering and, alas! so deceitful, that a day did not pass without calling forth the thankfulness and gratitude of her heart. Towards the close of the last-mentioned day, whilst indulging in these feelings to her husband, she observed that she had never found herself so well before at the end of a month after child-birth, as she did then. Early the following morning she complained of a pain in the head, which increased in a few hours to a delirium, in which state she continued until a few hours before her death, when she became composed, expressed her hope and confidence in the mercy and love of God, bade an affectionate farewell to her husband and a kind English friend who had some time sojourned with them, and breathed her last without the appearance of a single symptom of pain either of body or mind!

In a life devoted to the habitual and exemplary discharge of the conjugal, maternal and domestic duties, but few incidents occur which can interest the public; and, perhaps, in the present case, an apology is necessary for passing the bounds of a mere formal notice of her death. Yet, the writer of this trusts he may be borne with, while dwelling for a moment on her many virtues, and lamenting his irreparable loss.

From early associations she had imbibed those religious notions usually deemed Calvinistic. Of late years, however, she had formed more liberal and consoling views of the Divine Person and Government, and had most cordially, and from conviction, adopted the sentiments of Unitarianism. But her religion was of a more substantial nature, than an ostentatious profession of it. Her judgment was solid and discriminating, her perceptions quick, her temper placid, but at the same time, lively and cheerful. During the perils of a long voyage, and

the subsequent troubles, difficulties and disappointments incident to a settlement in a foreign land, amidst new scenes and new associations, her presence of mind, her prudence, her fortitude, her cheerfulness, never forsook her: difficulties, under which many would have sunk, seemed only to stimulate her to fresh exertions, and to rouse energies that had never before been called into action.

Not a month previous to her decease, her husband, at the request of some friends at Montgomery Square, delivered a public Lecture "on the origin, nature and design of Sacred Music, with hints on the manner in which it should be performed." The deceased collected and furnished many subjects for this Lecture, in one of which she dwelt particularly on the beautifully poetic idea of departed spirits in heaven, listening with delight to the devotional praises of their friends on earth! Little indeed was it then apprehended, that a bereaved husband was so soon to be called by Providence to derive a melancholy consolation from this doctrine.

Beloved Spirit! "Thou hast first  
Begun the travel of Eternity!  
I gaze amid the stars,  
And think that thou art there,  
Unfetter'd as the thought that follows  
thee."

*Montgomery Square,  
near Philadelphia,  
April 27, 1822.*

---

J. M.

April 20th, at *Newbury*, in the 85th year of his age, and in the full possession of all his faculties, the Rev. DAVID JAMES. He arose as usual between seven and eight o'clock in apparent good health, engaged in prayer with his family, and made a hearty breakfast. Soon after he sat down to write a letter to a friend at a distance, and while he was thus employed, he expired in an instant without a single groan. It seems most probable his dismissal was so sudden and easy, that he was exempted even from the passing idea of its near approach.

He was Pastor of the Old Presbyterian Congregation in Newbury, for the long period of 44 years, during which he was held in the highest esteem, and his ministerial labours were most deservedly valued by the united, respectable and affectionate people of his charge. He re-

signed the pastoral office in the year 1805, when he was succeeded by the Rev. J. Kitcat, who afterwards married his only surviving daughter, and who still continues pastor of the same church.

Endued with an excellent understanding, which had been cultivated with studious care, and possessing an inquisitive turn of mind, which sought and found ample gratification in the extraordinary age of discovery in which he lived,—his mind was stored with a general knowledge of almost every subject that comes within the range of human inquiry.

A lively sense of the vital importance of the Christian religion urged him, in unison with the sacred duties of his profession, to a careful examination of the various doctrines of Christianity; and the particular theological sentiments which he was led to adopt, from the deliberate convictions of his own mind, have long been before the public, in the several Sermons and Tracts which he has published. All his works possess intrinsic merit, but his "*Short View of the Tenets*" contains the most concise, perspicuous and satisfactory statement of the views entertained by the different denominations of Christians on the doctrine of the Trinity, that is to be found in the English language.

While he maintained a steady adherence to those Christian principles which he deemed of sacred importance, he cherished and manifested that enlightened spirit of Christian candour, which allows to every man the unrestricted exercise of private judgment in all religious concerns. It has, therefore, been his happiness through life, to enjoy the esteem and friendship of many, both Churchmen and Dissenters, whose speculative views of Christianity were widely different from his own.

The more prominent and distinguishing traits in his character were soundness of judgment, which had been matured by habitual reflection,—exemplary prudence, which sprang from an exquisite delicacy of perception and feeling,—a quick insight into character, which arose from his intimate acquaintance with human nature,—great self-diffidence, which proceeded from the knowledge of himself,—and marked decision of character, which was the result of an inflexible adherence to principle.

His manners were so simple and unaffected; his conversation, ever replete with good sense, and often enlivened by appropriate anecdote, was at once so entertaining and instructive; and his whole life so uniform an expression of piety towards God, and integrity towards man, that he was esteemed and beloved by

all who knew him. Inspired with the hope of a happy immortality, and a glorious resurrection, by the grace of God in Christ Jesus, he contemplated death with calm serenity, and waited in pious resignation and humble confidence, the will of his heavenly Father, for his final transition to a better world.

May 1, at *Lewes, in Sussex*, Mr. HENRY BROWNE, merchant, in the 57th year of his age. Though he had been occasionally indisposed, yet no apprehension was entertained of his speedy dissolution. But his removal was awfully sudden, expiring instantaneously in his bed-chamber whilst undressing to go to rest! Having been a resident in the town for thirty years, he was well-known and highly respected. Few were more beloved as a husband, father and brother, whilst he approved himself an exemplary member of the community. As a Christian he advocated the right of private judgment, and promoted the interest of scriptural Christianity. As a patriot he protested against every species of tyranny, exulting in the accelerated diffusion of civil and religious liberty. He, in all respects, wished well to the great family of mankind! His interment took place the Sabbath after his decease at Ditchling, when the Rev. James Taplin delivered an appropriate address from the Revelations: *Blessed are the dead who die in the Lord, &c.* And the Sunday after, at Lewes, both the Rev. Mr. Taplin and the Rev. Mr. Horsfield paid a suitable tribute of respect to the virtues of the deceased. To the General Baptists in that town and its vicinity his loss is irreparable, for he supported their cause with zeal and liberality. It need scarcely be added, that his afflicted widow and only son embalm his memory.

*Islington.*

J. E.

— 18, at *Burton Hall, Yorkshire*, in the 25th year of her age, HENRIETTA, youngest daughter of the late Rev. C. WYVILL.

May 19, at *Walsall, in Staffordshire*, the Rev. ABRAHAM MANLEY. The following Lord's-day, the Rev. James Yates, of Birmingham, preached on the occasion from Numb. xxiii. 10: "Let me die the death of the righteous, and let my last end be like his." The preacher concluded his discourse with the following remarks:

"I have thought *the happiness of the dying Christian* an appropriate subject on which to address you on this occasion, because Providence seems to have sent



your late respected pastor rather to teach you by his example how to die, than how to live—during so short a time has it pleased Divine Wisdom to prolong his abode among you. The kind, soothing, and respectful attentions which you have continued to bestow with such unremitting assiduity, are a sufficient proof how much of your esteem he conciliated by his mild, pious and amiable demeanour, during the brief term of his residence among you; and the patience and resignation, the humble, yet joyful confidence, the calm submission to the all-wise decrees of Providence, and the hope full of immortality, which you witnessed in him, as you watched beside the bed of languishing, have, I am persuaded, made an impression on your minds deep and salutary.

“Of the habits of Mr. Manley’s life during a much longer period, I can speak from my personal knowledge. It is about fifteen years since I first knew him. He was then commencing his studies at the University of Glasgow.\* He was always distinguished by application to his proper business as a student, by deep, humble and serious piety, and by the mild, gentle and unassuming demeanour of a genuine Christian.

“To you, my kind and good friends, let me suggest as a ground of joyful hope and consolation, that, while the ministers of the gospel die and return to dust, the gospel itself for ever lives. The Church of Christ is built upon a rock, and the gates of death shall not prevail against it. Continue then the steadfast friends of religious liberty, the promoters of free, candid, and unbiassed inquiry after Christian truth, and the zealous and consistent advocates of peace, virtue and humanity. Remember that the sacred and immortal cause of truth, virtue and genuine piety, depends not on the labours of Christian ministers alone, but is promoted by the examples and efforts of all who are sincerely and ardently attached to it; and bear in your memories the gracious and splendid promise, that ‘they who turn many to righteousness shall shine as the sun and as the stars, for ever and ever.’”

May 20, at his house, *Kingsbridge Cottage*, near *Reading*, in his 88th year, SAMUEL ATHAWES, Esq., formerly a Virginia merchant of London.

\* Mr. Manley afterwards studied theology as a student of Manchester College, at York. He then settled at Hindley, in Lancashire, as successor to his friend and tutor, Mr. Hodgkinson.

May 20, at *Bourdeaux*, Miss HAWES, daughter of the late Dr. Hawes, of Spital Square.

— 26, at her house in *Hertford Street*, *May Fair*, after a long illness, the Dowager Countess GREY, in her 78th year.

June 2, at *Hackney*, Mr. JOSEPH SPURRELL, aged 79. He was born at Plymouth, in Devonshire, 15th November, 1742, and having lost his father in his infancy, was educated at the Grammar School in Plymouth, under Mr. Bidlake. When his education was finished, he served his apprenticeship in the same town, and afterwards commenced business on his own account, but not finding sufficient scope for exertion, he removed to London about the year 1767, and soon formed a connexion in a silk manufacture, which connexion lasted above 20 years. And from the termination of that connexion, until the last two years of his life, he was actively engaged in the pursuits of business. In 1770 he married a daughter of the Rev. Samuel Merefield, of South Poole, Devon, who was a respectable and officiating minister of the Church of England nearly 55 years. In this connexion he lived happily until her decease in April, 1794. He had several children, four of whom lived to maturity, two sons and two daughters. Susan, his eldest daughter, died in March, 1815. The rest survive.

Mr. Spurrell possessed from nature a vigorous understanding, a mind of great activity, and a certain ardour of feeling which went with him into every thing that he did, but which, being under the full controul of moral and religious principle, never led him astray from the line of virtuous conduct. His natural cheerfulness of temper and his love of conversation formed him for society; and wherever he was, he contributed to the pleasures of social intercourse. He was fond of an argument, and as he never argued except in behalf of that which he believed, he appeared somewhat tenacious of the propositions which he advanced, but in perfect good humour with those who disputed them. Nor did any warmth of opposition seem to excite in him any thing like an acrimonious feeling towards an opponent. Of the vigour of his understanding it may pass at least for a presumption, that after having been for about 40 years a member of the Church of England, and a conscientious attendant on her worship, he began to doubt the truth of her doctrines, and, in con-

sequence of serious examination, at length became a steady and consistent Dissenter. And, to the praise of his good sense and moderation, it ought to be mentioned, that after becoming a Dissenter he continued to cherish the same good-will towards the worthy members of the Establishment which he entertained towards them while he remained in their communion. When he first began to suspect the truth of the notions which he had imbibed from education, he occasionally attended the religious services of that excellent man the late Dr. Price, and perhaps his just veneration of this eminent Christian contributed to fix him for a time in the belief of the Arian hypothesis which he embraced upon giving up the opinions of his youth. But the same inquisitive spirit which caused him to think for himself on the subject of religion, and led him to discard the prejudices of his early years, prompted him to inquire still farther, and shortly conducted him to what has of late years been generally called proper Unitarianism, of the truth of which, from the time when he first felt the force of its evidence, he does not appear ever to have entertained even a momentary doubt. Nor amidst the revolution which took place in his religious opinions was the steadiness of his faith in revelation ever shaken, a faith which he prized as of the highest value, and which he experienced to be the source of rich consolation under the trials and vicissitudes of life. In his belief of Christianity he was strongly confirmed by the argument from prophecy as treated by Mr. Evanson, in which argument, indeed, he placed such confidence as to prefer it to the direct proof of historical testimony. It will be readily supposed that he who was a Dissenter upon deliberate conviction was also a firm friend to civil and religious liberty. But it was liberty that he loved, not licentiousness. He wished to see all men enjoying all the freedom which is consistent with good order and the best interests of society; but he did not wish to see old institutions rudely overthrown because they were confessedly imperfect, nor to behold untried theories rashly carried into effect, to the demolition of ancient usages and customs, while it remained problematical what good would result from the change. Though, as was remarked above, he spent all the years of his life in the occupations of commerce, he found leisure for mental cultivation, and so improved his understanding by habits of reading and reflection, as to have rendered himself no uninteresting companion to men of great talents and attainments, some of whom

he had the satisfaction to rank among his personal and particular friends. He was a frequent contributor to the *Monthly Repository*, under various signatures, and the Memoir of his respected friend Mr. Evanson, inserted in the two first numbers of that work, proceeded from his pen. He was a truly amiable and upright man, and was held in great esteem by all those who were acquainted with his worth. How he sustained the relation of a parent, the respect in which his memory is held by his surviving family, and the sorrow which is felt by them upon the loss of his society, sufficiently declare. Amidst their regret, however, they have the satisfaction to reflect that their father, after having lived as long as life is usually desirable, departed without exhibiting any appearance either of bodily or mental pain. They moreover cannot fail to derive consolation from the assurance, "that light is sown for the righteous, and gladness for the upright in heart."

E. C.

[Mr. Spurrell was buried, on the 8th inst., in his family-grave in the burial-ground of the Unitarian Church, Hackney, of which he was the oldest member; his friend Mr. Belsham officiating, in the absence of the minister of the place through indisposition, on the occasion. In his connexion with the Gravel-Pit congregation, Mr. Spurrell studied invariably to render himself useful. No one ever took a livelier interest in the concerns of a religious society, or manifested a more conciliatory and Christian spirit. By the whole of this congregation he was highly esteemed and respected, and his loss will be long lamented by all the members of it, as it is particularly by the individual who adds these few sentences to Mr. Cogau's just and interesting obituary tribute.]

June 12, at *Sibton*, in *Suffolk*, deeply lamented, THOMAS, youngest son of Mr. THOMAS GILES, of Woodbridge, after a long-protracted illness, borne with exemplary patience and cheerful resignation.

Lately, at *Coston*, near *Buckminster*, in the 73d year of his age, the Rev. WILLIAM HERVEY, rector of that place, and nephew to Hervey, the author of the "Meditations."

Lately, in *Newman Street*, aged 78, Mr. S. VARLEY. Born in humble life, and brought up at a village in Yorkshire,

he there distinguished himself by his scientific pursuits, and was actually driven thence by the vulgar, under the character of a conjuror. In London he became a public lecturer on natural and experimental philosophy, in which capacity the clearness and simplicity of his demonstrations gained him the attention of many who have since moved in the higher walks of science. For many years, he was the scientific associate of the late Earl Stanhope, and through life maintained the deserved character of a philosopher and a Christian.—*Month. Mag.*

Lately, in *Westminster*, aged 56, Mr. PETER FINNERTY, a writer and reporter in the *Morning Chronicle*, well known to the political world. He was of Irish parentage, the son of a tradesman of Loughrea, in Galway. At an early age, he was cast upon his fortunes in Dublin; and having been brought up as a printer, in 1798, he succeeded Mr. Arthur O'Connor, as the conductor of the celebrated paper "*The Press*." After a series of persecutions, he removed to London, and entered into engagements as a Parliamentary reporter. Having become acquainted with Sir Home Popham, when the expedition to Walcheren took place, he sailed with Captain Bartholomew from Woolwich, for the purpose of writing the history of that expedition. A strange exercise of power, however, prevented his carrying that object into effect, and after a delay of some weeks he returned to England. He now attacked Lord Castlereagh, (the present Marquis of Londonderry,) whom he regarded as the author of his disappointment, and freely exposed the supposed enormities of the administration of which his Lordship had made part in Ireland. He was immediately prosecuted for this as a libel, and, being convicted, was sentenced to a long imprisonment in Lincoln gaol, where he is said to have experienced harsh treatment by order of the magistrates. He was a man of more feeling than discretion. It is not discreditable to him, that he was pursued by the malice of the conductors of a periodical publication, called *The Satirist*, which, like *The John Bull* of the present times, was set on foot by the hungry underlings in office, for the sake of running down every man deemed to be an object of dislike with their patrons.

Lately, at sea, on his passage to New South Wales, whither he was proceeding

for the benefit of his health, and the acquirement of information relative to the British settlements there, Mr. EVAN REES, late of London, and eldest son of the late Mr. Evan Rees, of Neath. He was a much-esteemed and useful member of the Society of Friends, and proved himself "the friend of human kind," by his exertions to promote various plans of philanthropy and beneficence.

Lately, at *Baltimore*, the Hon. WM. PINCKNEY, senator in the American Congress, from the State of Maryland. In the decease of this eminent jurist, eloquent advocate and enlightened statesman, America has sustained a loss which will be universally felt and deeply deplored. He was buried in the capitol, at Washington, and both Houses of Congress attended his funeral.

Lately, RICHARD BEADON, D.D., Bp. of Bath and Wells. He was educated at Jesus College, Cambridge, of which college he became a Fellow and rose to be Master. The present Duke of Gloucester being sent to study at that college, was placed under the care of Dr. Beadon, who attended so closely to his pupil, that his conduct procured him the favour of the late King. His first preferment of any importance was the archdeaconry of London. In 1789, he was nominated to the See of Gloucester, and in 1802 translated to that of Bath and Wells. His only publication is a Fast-Day Sermon preached before the House of Lords, in Westminster Abbey, April 19, 1792.

Lately, in *Russell Square*, aged 64, S. Y. BENYON, Esq., Vice-Chancellor of the Duchy of Lancaster, Recorder of Chester, and his Majesty's Attorney-General for the Chester circuit. Mr. Benyon was born at Ashe, in Shropshire, and bred a Dissenter. In politics he was attached to the Whigs, and he was always a steady friend to the civil and religious rights of his countrymen. He was a warm admirer of the late Sir Samuel Romilly, and zealously advocated his plans for the reformation of the criminal code, and the amelioration of prison discipline; and as a judge, in his office of Recorder of Chester, he always evinced his anxiety to apportion punishment according to the degree of *actual* rather than *technical* criminality. Of a man of such principles and practices, it is difficult to speak in adequate terms of praise.—*New Month. Mag.*



## INTELLIGENCE.

### *General Baptist Assembly.*

ON Whit-Tuesday, May 28th, this Annual Meeting was held at Worship Street, London. Mr. *Chapman*, of Billingshurst, offered up prayer, and the remainder of the service was conducted by Doctor *Evans*, of Islington. The preacher chose his text from Matt. xxv. 21 : "Well done thou good and faithful servant," &c., and, in illustrating the passage, paid a well-deserved tribute of respect to the memory of two very old members of the Assembly, the Rev. *Stephen Philpot*, of Saffron Walden, and the Rev. *Sampson Kingsford*, of Canterbury. These gentlemen died within the same month, each in the 70th year of his age, after having endeared themselves to their congregations, the former by *thirty*, and the latter by *fifty* years' faithful services. Dr. Evans alluded to the loss of his son, the Rev. *Caleb Evans*, whose ministerial course had been terminated by death, in the short space of one year. On this affecting event, the bereaved parent touched briefly and delicately, but with a fortitude and resignation which sensibly affected his hearers.

The Report of the Committee contained some pleasing intelligence of the success of Mr. Harding's Missionary labours in Kent and the Eastern part of Sussex; and the letters from the churches at York and Selby, spoke of a considerable accession of new members. This increase had taken place chiefly at Selby and in the neighbouring villages. Two of the churches reported to the Assembly that they admitted *Open Communion*, and that in one instance, some who had previously been communicants had submitted to the rite of immersion; and in another, that they had baptized more since than before they allowed the communion to be free. Thus the church at *Dover*, last year, and those of *Godalming* and *Selby* this year, have reported that, though they regard *adult Baptism* as an ordinance of divine appointment and still binding on believers, they do not consider themselves at liberty to exclude from the Lord's Table those who cannot view the subject of Baptism in the same light with themselves.

Two churches in Kent—those of *Chatham* and *Bessels Green*, were reported to be in want of ministers. The former had hoped to obtain the services of Mr. *Squier*, from the Unitarian Baptist Academy, under the superintendence of the

Rev. *James Gilchrist*, at Newington Green; but Mr. *Squier* has accepted an invitation from the Unitarian congregation at Edinburgh, in the hope of being able to prosecute his studies there advantageously, in addition to the discharge of his ministerial duties. The funds of the Academy were again stated to be low—and the fact that the three Students who have recently quitted it to settle with congregations were found to be acceptable occasional supplies in and about the Metropolis, and the consideration of one of them being about to occupy for some time a station of considerable importance to the Unitarian cause, may, perhaps, be thought sufficient to justify an earnest appeal to the friends of that cause, on behalf of the Institution at Newington Green.\*

The ministers and their friends afterwards dined together at the White Hart Tavern, Bishopsgate Street, Mr. *Gilchrist* in the chair. In the course of the evening several gentlemen delivered addresses to the meeting on subjects connected with the peculiar objects of the Baptist cause, and on the great and interesting topics of *civil* and *religious* liberty.

### *Unitarian Fund Anniversary.*

THE Sixteenth Anniversary of the Unitarian Fund was held on Wednesday, May 29, at Parliament-Court Chapel. The Rev. *George Kenrick*, of Clifton, and the Rev. *Russell Scott*, of Portsmouth, conducted the religious services previous to the Sermon, which was preached according to appointment at the former Anniversary, by the Rev. Dr. *Morell*, of Brighton. This Sermon, as might have been expected from the preacher, contained many valuable remarks. We especially notice, and our limits will allow us no more, a very luminous representation of the distinct properties of zeal and intolerance. We trust that the unanimous wish for the publication of this truly appropriate discourse, will be speedily gratified.

\* Contributions or Subscriptions might be transmitted to the Treasurer, *John Treacher*, Esq., Paternoster Row, London; or to the Secretary, Mr. *George Smallfield*, Homerton, by either of whom they would be thankfully received.

The Rev. J. Gilchrist, of Newington Green, is invited to be the preacher on the occasion of the next Anniversary.

At the close of Divine Service, Edward Taylor, Esq., of Norwich, was called to the Chair. After the customary confirmation of last year's minutes, and the Report by the Treasurer, the Committee's Report was read by the Rev. Dr. T. Rees, in the justly-lamented absence, from severe indisposition, of the Rev. W. J. Fox, the Secretary.

The Committee, in their Report, congratulate, rather than condole with, the Society on the "considerable expenditure" of "the past year," as it has also been a year "of unusual exertion;" the Fund's Missionary labours having "never been extended over a wider field," nor, in the Committee's opinion, "ever been more successful." Relying on a prompt and adequate pecuniary assistance from the friends to their great and holy cause, the Committee justly remark, that "the design of the Unitarian Fund is not to accumulate money, but to diffuse knowledge; not to realize an increasing balance in the hands of a treasurer, but to advance the best interests of society, by disseminating that truth which is the bread of life.

The first article of information communicated in this Report, is the Fund's principal Missionary "Mr. Wright's Summary View of a very laborious and important journey in Lancashire, and the adjoining counties." Mr. Wright also during the past year, "visited Sheerness, spent some time at Colchester," preached "at Wisbeach," &c., and "in the intervals of these excursions, at the different chapels and rooms for Unitarian worship in and about London."

The next subject of the Report is "Mr. Cooper's settlement at Newcastle, in Staffordshire, with a view to his acting as a Missionary in its thickly peopled neighbourhood." Mr. Cooper has been lately introduced to our readers, as the zealous, kind and judicious, but, thanks to the demoralizing influence of commercial avarice, the disappointed instructor of Negro Slaves in Jamaica. We rejoice in his present fairer prospects, and that "so far as this experiment has yet been tried, the result is eminently satisfactory." Next follows a gratifying relation of Mr. F. Horsfield's preaching "at Battle and its vicinity," and of the zealous co-operation of the Unitarians "in this district."

The accession of "Mr. Harding, late of Bessels Green," to the Unitarian Mission, in consequence of an appointment by "the Kent and Sussex Unitarian Association," appears from his journal,

largely quoted in the Report, to have already greatly promoted, and to promise still further to subserve the objects of the Fund. "In about five months Mr. Harding travelled between 700 and 800 miles, and preached 74 times." Among his stations, Sheerness appears prominent. There he has eminently succeeded in reviving that spirit of religious inquiry, first excited by the Fund's early, judicious, and exemplary Missionary, Mr. Vidler.

The journal of "Mr. Smethurst, of Moreton Hampstead," engaged by the Fund on "a Missionary Tour in the North of Ireland," opens agreeable prospects in a new direction. We are gratified to learn from "subsequent communications" made from Ireland, of "the interest excited by Mr. Smethurst's preaching and conversation," and earnest wishes for the Fund's continued "attention to that country."

"In Scotland, a short Missionary Tour" has been volunteered "by Mr. Holland, of Edinburgh." From his subsequent report to the Fund, "it appears very desirable that an active minister should be settled at Dundee," from whence he might occasionally itinerate. This object to which the Fund are most willing to contribute, appears to be in a way of accomplishment, through the attentions of that veteran of the Unitarian cause, "Mr. Millar, of Dundee."

The pious and interesting "William Roberts, and the Native Unitarian Christians of Pursewaukum," have not been forgotten. A sum has been remitted to Madras for "the support of the schools and public worship," and hopes are entertained of directing towards these Unitarians "the friendly attention of persons of influence, and of liberal opinions, resident in that part of India."

"The *Expositio Brevis* on the History and Opinions of the Unitarians of this Country," mentioned Vol. XVI. p. 374, has been sent not only into Europe generally, but also to the East Indies and America. A highly interesting result of this attempt to make British Unitarians known to foreigners, has been "a letter from Clausenburg," or *Colosvar*, in Transylvania. This letter, signed by "Lazarus Nagy, member of the Unitarian Consistory," was read to the meeting, and we trust its valuable and satisfactory information will soon be more widely published. Our readers, in the mean time, will be gratified by the information, that in Transylvania, Unitarianism "continues to flourish in 120 churches, comprehending 40,000 souls," and that there "the Unitarian religion enjoys equal rights and privileges with the three other

religions, (the Roman Catholic, the Reformed Calvinistic, and the Augsburg Lutheran,) in admissibility to all the state offices of emolument, even the highest, and of what nature soever."

Such is the brief, but, we trust, not uninteresting sketch which our present limits and leisure have allowed us to offer of this Report, hoping, hereafter, to offer a fuller account. For the method and arrangement of the Report, the Committee, at the conclusion, acknowledge themselves almost entirely indebted to the Secretary's "co-operation, rendered from the chamber of sickness." They conclude by a wish for the Fund's justly-valued officer, in the spirit which dictated one of the subsequent resolutions of the General Meeting—"that the Supreme Disposer of events may restore to him the blessing of health, —that he may long be preserved to dispense *the glorious gospel of the grace of God*, in its native simplicity and its saving power, to multitudes, in his own day, and to generations yet unborn."

The Committee for the ensuing year consists of the following gentlemen :

JOHN CHRISTIE, Esq., *Treasurer*,  
52, Mark Lane.

THOS. HORNBY, Esq., *Deputy Treasurer*,  
31, Swithin's Lane, Lombard Street.

Rev. W. J. FOX, *Secretary*, Dalston.

*Committee :*

Mr. JOHN BOWRING,  
Mr. J. CORDELL,  
Mr. DAVID EATON,  
Mr. JOSEPH FERNIE,  
Rev. J. GILCHRIST,  
Mr. SAMUEL HART,  
Dr. THOS. REES,  
Mr. J. T. RUTT,  
Mr. RICHARD TAYLOR.

*Auditors :*

JAMES ESDAILE, Esq.,  
CHRIST. RICHMOND, Esq.

The subscribers and friends to the Unitarian Fund dined together, at the London Tavern, the same day, Wm. Hammond, Esq., M. A., formerly Fellow of Queen's College, Cambridge, in the Chair. The interest of the Meeting was chiefly kept up by speeches from the preacher, Dr. Morell, the Treasurer, J. Christie, Esq., Mr. Frend, Mr. R. Taylor, Dr. T. Rees and Mr. Wright, who, in an animated address, congratulated the company on the promotion of intellectual improvement by all sects and parties, justly auguring the increasing influence of scriptural Christianity from the daily accelerated progress of that irresistible power, Universal Education.

Mr. Rutt who spoke immediately after "the better health of the Secretary" had been received with every mark of friendship and affection, referred to the very fair appeal from the congregation of Parliament-Court Chapel. He recommended to the attention of the Meeting the design of that congregation, should their own efforts be kindly assisted, to erect in a very public and peculiarly accessible situation a commodious chapel, which, as that they now occupy has ever been, would be freely offered for all the purposes of the Unitarians at large. Mr. R. remarked, as a striking coincidence, that just by the spot where, 160 years ago, Biddle found a grave, his only refuge from persecution for the Unitarian doctrine, there would thus arise, as his proudest monument, a chapel, in which the doctrine for which he suffered would be taught with an impressive eloquence which probably that learned and pious confessor never possessed.

Mr. Cordell, Treasurer of the Parliament-Court congregation, was afterwards called up to address the Meeting on the subject of their project, in which we venture to promise ourselves, that the Unitarian body will soon practically discover a generous interest.

The gratification of this Anniversary was lessened by the absence, under the pressure of severe illness, not only of the Secretary, but of the Rev. R. Aspland, a valuable member of the Committee, the wish for whose complete recovery, proposed by the Treasurer, was most affectionately received. Dr. Thomas Rees justly described how deeply the members of the Unitarian Fund had been indebted to his friend, who had been their Secretary while his engagements would allow him to hold that office.

At the close of the Meeting, there was an amicable discussion between Mr. R. Taylor, Mr. Hill and Mr. Rutt. The latter, contrasting his friend Mr. Fox with modern *Christian* persecutors, had, in the opinion of the former gentlemen, too severely censured the present Common Sergeant. Mr. R., indeed, had not scrupled even to class that criminal judge with his predecessor, for his very recent conduct on the trial and condemnation of an Unbeliever, as that trial was reported in the public prints.

N. L. T.

*Unitarian Association.*

THE General Meeting of this Association was held on Thursday, the 30th day of May, at the London Tavern : Mr. Rutt in the Chair.

Owing to the Treasurer's absence, his



account could not be finally made, but the balance in hand appeared to be about £250.

The Report was received, and ordered to be printed and circulated in the usual manner, with the exception of such portions as relate to the interests of individuals and societies: in this department the Committee had been able to afford considerable assistance in several important instances.

Mr. Bowring, in a very interesting speech, detailed the result of his observations in a long tour over Europe, and dwelt forcibly on the duty of Christians of every denomination coming forward to protest against a secular and persecuting spirit. He described Infidelity as every where making the most rapid progress, which was in all places to be ascribed to the alliance of Christianity with persecution and civil despotism. He recommended the eager adoption of every means of rescuing the faith which Christians revered from the reproaches to which its unholy alliances subjected it, and hailed the rising spirit of freedom and independence as opening the most valuable opportunities for disseminating concurrent feelings of truth and justice in religious matters. One interesting fact he had that morning learnt by perusing the constitution of the Republic of Columbia. Almost every treaty or code published in Europe, certainly in Catholic countries, was entitled "In the name of the holy and undivided Trinity:" this constitution was entitled, "In the name of God, the Creator and Legislator of the universe." This code, moreover, contained no single infringement on the fullest liberty of the Press, or the free enjoyment and expression of opinion by all sects.

Some discussion then took place as to the propriety of taking measures for procuring a strong Christian protest against any prosecution for the expression of opinion on religious matters, and several late judicial proceedings were reflected upon in the warmest terms of reprehension, as discreditable to our Christian faith, and prejudicial to its best interests. In the end it was understood that the Committee would, as individuals, take the subject into their earliest consideration.

It was resolved,

That this Meeting has learned with great satisfaction the progress made in obtaining relief on the subject of the Marriage-Act, and that the Committee be requested to continue their exertions towards final success.

And, after considerable discussion, it was farther resolved,

That the Committee be instructed to

convey to the Committee of the Deputies and the Committee of the Protestant Society, the strong and decided feeling of this Association, that the present period imperiously calls upon Dissenters of all denominations to concur and persevere in applications to Parliament for a Repeal of the Corporation and Test Acts, and every other restriction upon the civil rights of Nonconformists. That this expression of opinion be accompanied by an earnest request to those bodies to co-operate in agitating the question in Parliament during the ensuing session; and that, if necessary, the Committee call another General Meeting of the Association previous to the session, to report progress in pursuance of this resolution, and adopt such measures as circumstances may then require.

Mr. Young was, in his absence abroad, re-appointed Treasurer, and Mr. Richmond was requested to discharge the duties of the office till it should be understood whether it was agreeable to Mr. Young, or consistent with his engagements, to re-assume the office.

Mr. Taylor was re-appointed Secretary; and Dr. T. Rees and Messrs. Fox, R. Taylor, M. D. Hill, Rotherham, Richmond, Hart, John Watson and Fernie, were appointed the Committee of the ensuing year.

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### *Opening of the Unitarian Meeting-House, Bolton.*

ON Easter Sunday, April, 7th, 1822, the Unitarian Meeting-House, Moor Lane, Bolton, was opened for the worship of the One true God the Father. Friends to the cause were present from Audenshaw, Ashton-under-Line, Bury, Blackburn, Birmingham, Cockey Moor, Chowbent, Chorley, Duckinfield, Eccles, Failsworth, Holcome, Houghton Tower, Haslingden, Hindley, Ince, Leicester, Liverpool, Macclesfield, Mellor, Middleton, Monton, Manchester, Maidstone, Newchurch, Preston, Park Lane, Padiham, Rivington, Ratcliffe, Rochdale, St. Helens, Stand, Swinton, Southport, Upholland, Warwick, Wigan, Walmesley and West Houghton. In consequence of the lamented illness of the Rev. W. J. Fox, the three services were conducted by the Rev. George Harris, the pastor of the congregation.

On Monday, the congregation and friends, to the number of 240, (increased after dinner by the admission of 150 others,) sat down to a plain and economical repast in the Cloth Hall, the Rev. George Harris in the Chair. The interest of the Meeting was excited and kept alive by several addresses from various individuals. And in the evening there was

religious worship at the Meeting-house, when the Rev. Robert Cree, of Preston, introduced the service, and the Rev. George Harris preached. The whole of the services were very fully attended, and the collection at the doors towards the liquidation of the debt amounted to £101. 7s. 10½d.

H.

THE Annual Meeting of the *Western Unitarian Society* will be held at Crediton, on Wednesday, July the 10th, when the Rev. Dr. Carpenter, of Bristol, is expected to preach.

THE Annual Association of *Scottish Unitarians* will be held in Glasgow, on the 28th of July, when the Rev. James Yates has agreed to preach.

B. M., Secretary.

THE Annual Meeting of the *Sussex Unitarian Society* will be holden at Lewes, on Wednesday, July 31, when the Rev. J. Fullagar, of Chichester, is expected to preach.

## Distress in Ireland.

[THE Committee on "Irish Distress" have addressed the following communication to us, and we cannot refuse their request, however inconvenient and perplexing, to give it insertion in the present Number. To what reflections does it give rise on the Government of Ireland, the Established Church of Ireland, and similar topics! But we forbear, at present, convinced that now "all mankind's concern is charity." Ed.]

*City of London Tavern,*  
June 20, 1822.

The Committee appointed by the Public Meeting suddenly assembled on the first intimation of the great and accumulating distress of the Peasantry of Ireland, have now been in activity about six weeks. Not a day has passed but something has been done toward fulfilling the duties which the Committee has undertaken.

The distress which induced the convening of the first General Meeting was such as to convince it, that the most prompt and decisive measures were imperiously required; and the accounts then made known of the distress prevailing amongst the Peasantry of Ireland, have been more than amply confirmed, by immediate correspondence with gentlemen resident in places surrounded by the most fearful poverty and privation.

The benevolence of all classes in the United Kingdom has placed a considera-

ble sum at the disposal of the Committee, and the greatest diligence and attention have been used to distribute with the utmost advantage the means with which the Committee has been intrusted; and with thankfulness they acknowledge the liberality of the public in pouring in the funds which have been received. These they regard as a sacred trust—one of such importance that their anxiety has become increasingly painful, so high does the excitement rise correctly to acquit themselves of the task they have undertaken.

It is well known that potatoes constitute the chief support of the peasantry of Ireland. The Committee, therefore, have promptly despatched potatoes in large quantities, for seed, for the next year's food. The sum of £61,300, being about two-thirds of £92,363. 18s. 1d. the whole amount of contributions received, has been sent in upwards of 330 remittances, to different districts of Ireland, in which distress is most prevalent. To enable the ministers of religion to exercise that beneficence which so becomes the religion they profess, the further sum of £3400 has been placed at the disposal of the Bishops, both Protestant and Catholic—and in all places to which assistance has been sent to prevent absolute starvation, the Protestant Clergy and the Catholic Priest have united with the resident gentlemen to form local committees. But the months of July and August will, they doubt not, present accumulated horrors, and call for very large additional supplies.

The months of July and August may be said to assail the Committee with fearful apprehension;—willingly would they make reserve for these months, which will, it is expected, resound with appalling cries from the dying Peasantry of Ireland. This, however, in the present state of the funds, is impossible, for the pressing solicitations still received by every post claim instant attention and daily remittances.

On the other hand, the Committee feels that it may confidently rely on the results which will inevitably be produced by the "King's Letter," graciously issued to the Clergy of Great Britain, to urge them to plead with, and to collect from, their respective congregations, donations to their fellow-subjects in the most abject state of poverty and distress. The Committee look up to Him, in whose hands are the hearts of all men, that he will be pleased to incline them to assist the needy in their extremity. They cannot doubt the exertions which will be made when the sufferings of Ireland shall be more known—fully known they can

scarcely be. The Committee have equal confidence in the success of this plea, when urged by the ministers of religion of whatever denomination; and they rely, with confidence, on the repetition of that generosity which heretofore rescued a considerable part of the German population from the ruinous effects of desolating war.

In this view they present to the public some extracts of letters, addressed to the Committee from persons of respectability, and which are but specimens of a multitude which the Committee are daily receiving.

*From Bantry.*

There are by the last returns over seven thousand persons totally dependant on a fund of 553*l.* including the 300*l.* we have received from your benevolent society; and three months must elapse before any of these will be enabled effectually to provide for themselves. In a population of 16,250, (comprehending the town and barony,) this is a fearful number of famishing paupers.

It being totally impossible to minister to the wants of all, scenes of the most agonizing distress are every day taking place, which we have not the means to remedy.

The unfortunate pride of the people, too, adds not a little to the calamity: one woman, with three children, died of actual starvation; they were nearly a week without sustenance, and the woman ashamed to make her case known before assistance could be administered—they were all found lifeless together.

Many are seen to faint through mere exhaustion during the necessary delay that occurs in administering food, and it is the opinion of many of the Committee, that were it not for the benevolent aid of the British public, the local subscriptions would be hardly sufficient to purchase coffins for those who would die of mere want.

The Typhus fever and Dysentery are also prevailing rapidly, and, as far as this world is concerned, the victims of either must be pronounced comparatively happy.

*From his Grace the Archbishop of Tuam.*

Every article of provisions is very generally greatly rising; but there is a very considerable part of our population that have no interest in their rise or fall, because in either case, having no employment, they have no means to purchase at any rate subsistence for their families; and I much fear that even in our best times many of our poor perish (if not by direct starvation) by the effects of scan-

ty, unwholesome and unnutritious diet. Moreover, in these times of great depression, the gentry of the country who reside upon their estates, and are the natural guardians and supporters of their people, not duly receiving their rents, many with the best disposition have it not in their power to afford the relief which their duty and their feelings would dictate;—in short, if the government could prove that provisions of all kinds were in plenty, and at very reduced prices (neither of which is now the case,) still we should be in want.

*From Rathkedde.*

I went yesterday to Limerick with Mr. Harding, to lay before the Committee the result of our visitation through the town lands of our parish. On our commencing our task, Mr. H. took a book in his pocket to enforce a faithful return; but indeed we but too soon found the melancholy truth in each countenance; many for a long time had but one meal for their families, and some had been eating some little remnants of seed left in their quarter ground since last year, and many had not in any way a single morsel to eat. Just at the foot of Knocknaboula, a bog, five in family had for some time been living on the oatmeal, brought by a boy of eight years of age in return for two cleaves of turf, which he daily carried to Loughill, and sold for three halfpence; the quantity of oatmeal at five pence the pottle you know must be very small, and for that daily to go a distance of six miles the two trips. The result of our visit was 1382 persons, 1883 of whom were totally destitute of any means of obtaining food. There were 234 men able and willing in any way to work and provide for themselves. One hundred and thirteen acres and a quarter remained untilled short of their usual quantity. Want of food has brought the fever among us; fifteen houses had its symptoms, and twelve had sickness.

*From Listowel.*

I hope you will allow an humble individual to take this opportunity on behalf of his unfortunate poor countrymen, to return most heartfelt thanks to you, Sir, and the other gentlemen in London, who have thus so humanely averted the impending and otherwise inevitable calamity of a famine, which threatened our poor and distracted country with all its appalling consequences. It would be in vain to attempt any expression of our feelings on the occasion. Such disinterested and noble generosity in those who are strangers to us, and at such a moment!—It must be grateful to the feelings of such



men to be assured that those humane efforts, as well as those making by our government, will save thousands of famishing creatures from the death which otherwise awaited them. Hitherto they have been supported by the exertions of a nearly exhausted country—exertions stretched far beyond the means of those making them, but no longer able to carry them on. We have hitherto heard of but few deaths arising from *actual starvation*, but a short time more would make it tremendous, had it not been for this timely assistance. The pale and emaciated faces met with in the streets and on the roads, proved the rapid approach of this last stage. I have known an instance of a man who for three days had not a morsel to eat, and then *stretched exhausted* on his bed to die—a *trifle* saved him, but his recovery was slow. It would be *painful to dwell* on those instances of misery, and I only mention them to shew how timely the relief has been.

*From Roscommon.*

I am induced to address you in consequence of finding your liberality extended to several parishes in the neighbourhood of the one I reside in, the poor of which have already received £50 remitted me by the Commissioners appointed by the Lord Lieutenant of Ireland; which sum, along with private contributions, was applied to the relief of the two parishes of *Donamon* and *Kilbegnet*, and is now very nearly expended; and those two very populous parishes will then be in the utmost possible distress, having no resident gentleman in either of them (except myself), which at this moment is not a very enviable situation, as there are *nearly three thousand inhabitants who in a few days will again be reduced to a state of starvation*.

*From Killarney.*

I will venture to say that no case, however melancholy, that has come to the knowledge of the London Committee, can in any particular surpass the actual misery and wretchedness of the residents of *Ibrickkane* and the adjoining Barony. Even in the best of times the appearance and condition of the poor creatures is sufficient to excite compassion. The soil, the most barren that can be conceived, yields but a scanty supply of potatoes, the only article of food. Happy are they, if they possess a sufficiency of this vegetable, and can add to their humble fare the luxury of a little milk. A total failure of the last year's crop deprived them of the sole means of subsistence. To prolong a miserable existence, they have been compelled for some *months past* to

*support themselves on rock weed, limpets, and the tops of nettles.* Hundreds I have daily witnessed flocking to the sea-side to collect a scanty meal. It is scarcely possible to convey to you an idea of their actual sufferings and privations: humanity shudders on viewing their pale and sickly forms, worn away by disease and famine. In some of the wretched hovels may be seen the father and mother of a family lying down in the last stage of a fever, surrounded by their starved and half-naked children, with no support, beyond the casual pittance bestowed by the charity of an unfortunate neighbour, whose condition, with the exception of sickness, is no way superior.

With feelings of joy and gratitude they hail the exertions made by a generous public to alleviate their misfortunes; but without the influence of some kind friend is exercised, to have their situation immediately attended to, relief will come when it can no longer be considered a blessing.

*From Tarbut.*

When we reflect on this glorious instance of lively feeling and generosity on the part of the English nation, any language of ours would fail in giving adequate expression to our most heartfelt sentiments of gratitude on the occasion. We shall, therefore, not attempt the fruitless task, impressed as we are, that to great and generous minds such deeds of humanity and generosity are their own truest rewards.

But we beg further to state, that notwithstanding the degree of relief we have already received, the distress of our pining population is weekly and daily increasing in consequence of the running out of the last remnant of provisions, and the season getting almost hopelessly late for sowing potatoes.

*We therefore beg to add, that unless further and immediate relief be afforded,* the distress from actual want of food for 2197 individuals, with a prospect of a daily increase to that number, will be calamitous in the extreme, as the funds on hand are only equal to a scanty supply for six or seven days more.

*From Mayo.*

That the population of the parish of *Kilmina* exceeds *eight thousand souls*; that, from the unprecedented calamity of the last season, and almost total failure of both the potatoe and flax crops, the one half of those unfortunate beings are now literally in a state of starvation. And what renders it more melancholy, that the numbers crying out for relief are increasing daily.



We beg to state that the parish is unfortunately circumstanced in *neither having a resident rector, curate or gentleman of property*. We therefore hope that our application will be humanely attended to.

*From Galway.*

I am not able—I have not language to describe the deplorable state to which this wretched people are reduced, many of them subsisting solely on a weed gathered on the sea-shore, and carried many miles on their backs; perhaps so far as 20 or 25 miles: this but barely supports existence; but for that what will not man do? What labour will not a parent undergo to still the piercing cries of his famishing children, looking to him and calling on him to preserve that existence he was the cause of giving?

There are no resident gentry in the parish. I am the only landed proprietor who ever at all visits it; and being attached to the country, I sometimes spend a few days, occasionally, at a lodge I have in the mountains; it has no Protestant clergyman resident, nor a resident Protestant except myself; but the parish priest is a worthy, respectable gentleman. He and I have called a meeting of the most respectable of the inhabitants, but such is the want of money, that we could not get ten pounds: to this I shall add fifty pounds, but what is that to support above 4000 distressed beings, until the harvest? I have been requested by the meeting to act as Secretary, and to make this appeal to your benevolent Committee, which I sincerely hope may not be without effect.

*From Cork.*

Our means are so limited, and our claims so extensive, that the most calamitous consequences may be apprehended, if the immediate attention of the benevolent is not directed to this quarter. It is no uncommon occurrence to see the unfortunate individuals faint with hunger while waiting to obtain tickets, and many devour their small pittance before they reach their homes. To extend relief effectually to this barony, we require at least ten to twelve tons of meal per week. Much to the credit of the people of this county, they have betrayed no symptom of disturbance, and have hitherto borne their privations with patience and submission.

No one could suppose that human nature was capable of bearing such an accumulation of misery and wretchedness. Sickness and famine are daily making such rapid strides, that, I think, nothing less than Divine interposition can prevent half of my unfortunate parishioners from perishing with hunger. If you could pro-

vide any portion of the funds to be remitted to them direct, it would avert this dreadful calamity, and save the lives of many. Your exertions in the cause of humanity and charity are never wanting, and I feel convinced that a knowledge of the distress and misery of these two unfortunate baronies, will be a sufficient inducement to exercise any influence you may have with the London Committee, to direct their immediate and particular attention to that quarter. Any sum sent to the Secretary, Mr. E. Morony, with instructions how it is to be applied, will be most faithfully attended to. The Committee are persons of the first respectability.

*From Kilmactronny, Sligo.*

From every intelligence I can collect, as well as from my own knowledge, I do believe the population are in as deep distress, as they are in any part of the county of Roscommon; and I also believe that they are destitute of every means of procuring assistance within themselves, the income of the wealthiest individual resident in the parish, not exceeding 150*l.* per annum. The vicar is an active, zealous, conscientious clergyman, and any aid which your Committee may think it advisable to afford him, will, I am sure, be expended in the most beneficial manner possible, for the relief of the people.

*From his Grace the Archbishop of Tuam.*

You kindly ask but for *one line*, and it is a charity, for in truth my time is so occupied that I cannot afford myself six hours in bed. I have been in Westport, Castlebar and Newport; I attended each of their Committees; I had intended to have visited Kilmactye and Crossmolina, but on my way to Castlebar, I passed a multitude of half-starved men, women and children, at Ballyglass and Balcara, seeking a share of a *handful* of meal, which could *only keep them alive*, and *no more*. This seemed to me urgent, and I appointed the gentlemen of the country to meet me at each of those places on Friday.

I made myself *well* acquainted with the state of those parts of Mayo which I could not visit. I have sent to the Committee a full statement of the *hideous* scenes I have witnessed. *In short, if thousands are not sent to Mayo and Galway*, (but the former,—except as to the West of Galway, than which nothing can be more deplorable,—is many shades worse than the latter,) whole populations must die.

*From Clifden.*

*To His Grace the Archbishop of Tuam.*

My Lord, I had the honour and plea-

sure of receiving your Grace's letter inclosing a letter from the Liverpool Committee with a donation of 50*l.* for the relief of our starving neighbours. It was very kind and good, but *it will* not do; effectual relief has not been in time; public works and universal employment have been too long delayed: one poor creature who was employed by me last week to amuse, but not to fatigue himself, at the repairing of roads, was at work on Saturday evening; fasted, I am afraid, yesterday (Sunday); got up this morning (Monday) to work, not from bed, (for bed he had none,) but from the ground, on which he slept without bed-clothes in his daily rags: he said he felt languid and sleepy, he was in fact getting worse: he lay down again on the ground and died!!! Four died in Boffin, and, if swelled limbs, pale looks, sunken cheeks and hollow eyes, are the harbingers of death, the work of death will be soon very rapid in this country. I often saw scarcity and dearness of provisions, but I never had an idea of *famine until now*. Next year will be in all probability as bad as this; the poor people of this barony at least will find it so; they are so weak that they cannot work for themselves, because they have no food; they are not able to re-cover or re-mould their potatoes, and they do not think of cutting turf. As to the public works and general employment of the poor of this country, I fear it is almost too late; a few days more will incapacitate them from any thing of the kind. I dismissed this evening 300 men whom I had employed in the repairs of roads; I never witnessed such distress as my communication of not being able to give them another day's work occasioned; they said, that a day or two more without employment, *that is, without food*, would put an end to all their labours.

Having thus extracted from the correspondence specimens of the relations with which the Committee are daily oppressed, and which they have to compare, and between which they have also to decide for the equitable distribution of the relief which they have (they wish they could say the unmixed gratification) to divide among the miserable, they are compelled strenuously to urge upon the ministers of religion—upon all congregations assembled for the worship of the Most High God—upon those whom he has blessed with the means—that they be liberal, prompt, solicitous with others, *now, while life yet exists*, to bestow *that* which in a short time it will be too late to give for the rescue of the unhappy sufferers from death!

Some benevolent Ladies of distinction have formed a plan for supplying the Peasantry of Ireland with articles of clothing, and for co-operating with and exciting similar benevolent exertions in that country. Such is their deplorable condition that the Committee have reason to believe numbers of those unfortunate creatures have been obliged to sell their clothing to provide food, and that they will be destitute of necessary clothing in the ensuing winter. This mode of relief has been suggested to the Committee, and they very earnestly recommend it to the consideration and good feelings of the Ladies of the United Kingdom.

Other Ladies have become the receivers of the small donations of the circle in which they reside, and by attention to encourage the humble yet warm benevolence of the more favoured though still humble classes of society—always forward to do good according to their ability—have been the means of collecting sums which in the aggregate have aided the funds of the Committee, and gratified it with the means of rendering more decisive benefit to the sadly suffering Peasantry of the Sister Kingdom.

MICHAEL WILLIAM TROY.

Honorary Secretary.

Be pleased to direct to this Committee as under.

*On the Business of the Committee for the Relief of the Distressed Irish.*

To FRANCIS FREELING, Esq.  
General Post Office,  
London.

#### LAW REPORT.

*Court of Chancery, Lincoln's Inn,  
March 26.*

*Lawrence's Lectures on Physiology,  
Zoology, and the Natural History  
of Man.*

LAWRENCE *v.* SMITH.

(Concluded from p. 318.)

Mr. Wetherell to-day replied to the arguments of the plaintiff's counsel. He had little more to say in addition to what he had already urged to the Court. Mr. Lawrence had asserted the materiality of the soul for the purpose of denying its immortality. He did not content himself with stating certain premises, and leaving it to his readers to draw their inference from them; he had deduced his own conclusion with mathematical precision, and asserted it as a matter beyond all conjecture. He had said that the mind kept equal progress with the body; like it, it was feeble in childhood, gained

strength with puberty, declined in old age, and was annihilated in death. This was not a work containing the doubts of a sceptic, but asserting that of which it said there was no doubt. It stated, that unless you were prepared to admit that an immaterial principle existed in the whole class of animals, down to the animalcule, you could not ascribe it to man. He did not go on to inform his pupils, that although zoological reasoning did not enable them to ascertain this principle, yet they might learn from revelation what it was impossible for the imperfection of human science to discover. Had the book made such a reservation in favour of the doctrines disclosed in Scripture, then, indeed, it might be said to contain what had been called by his learned friend Mr. Shadwell, the antidote to the poison. But that was not the case. He denied the authenticity of Scripture, and scoffed at religion, rather than made a reservation in its favour; abstaining from any where stating that that which was inconsistent with zoological reasoning, existed, nevertheless, theologically. Mr. Shadwell had quoted a passage from p. 7, which he (Mr. Wetherell) had abstained from reading in his opening of the case out of delicacy to Mr. Lawrence; as he thought it was sufficient to charge him with what he had directly asserted, without alluding to that which bore a doubtful construction. But since Mr. Shadwell had used the passage for the purpose of shewing that it contained a corrective to the offensive passages, he (Mr. Wetherell) should be allowed to use it also. [The learned counsel then read the passage alluded to, which spoke of the theological doctrine of the immortality of the soul as depending upon a different authority from that of natural reason, and calling it a sublime doctrine; and one, the introduction of which, as it had existed in all ages, and amongst all nations, &c., was not suited to that place.] He contended that this passage was not meant to create respect towards the authority of revelation. The word "sublime" seemed rather to be used in a sense of ridicule than otherwise, for it was put in antithesis with the powers of the anatomist and the physiologist, by which the immaterial being could not be discovered, and that therefore the doctrine was too sublime to be true. Its introduction not being "suited to that place," namely, the theatre of the College of Surgeons, seemed also to be meant as a sneer. He should have gone on to state, that "what we cannot demonstrate is made clear by divine revelation." He did not do so; but rather put the Bible on the shelf altogether; and therefore the passage contained none

of the antidote ascribed to it by Mr. Shadwell. And then as to the passage in which he denied the truth of the deluge, and the peopling of the earth by the descendants of Adam and Eve as being zoologically impossible; there, also, he refrained from stating that it might have taken place by miraculous interposition of the Deity. There was also another passage in the work which he (Mr. Wetherell) was compelled to say, so far from its reserving a saving to revelation, was intended to revile religion. It spoke of the peculiar virulence of religious controversy as being proverbial, and said the *odium theologicum* was a fiend that should not be suffered to intrude into the fair garden of science. Now, although the words *odium theologicum* might, taken abstractedly, be said to apply to the controversy, yet, when coupled with what went before and what followed, it was pretty evident that they were intended to apply to the dogmas themselves, as constituting the ugly fiend whose admission would deface the beautiful parterres of the modern garden of science. The passage that followed, also, in which Churchmen were railed at for the abusive epithets they were in the habit of pouring forth upon their controversial antagonists, when placed in contact with what went before and came after it, particularly when contrasted with the term "sublime," shewed what sort of corrective was intended for those parts of the work which impugned the doctrines contained in revelation. Mr. Shadwell had quoted passages from the works of a long list of eminent divines. He (Mr. Wetherell) was not a little astonished to hear the names of Butler, Locke, Paley, Warburton and others, cited in support of the doctrines contained in this work. There certainly might be some terms in the holy writings which had engaged the attention of great and learned men, as throwing some doubt upon the state of existence in the intervening period between the death of a body and its resurrection; but they had never said that it was therefore to be inferred that the annihilation of the soul took place with that of the body. The term *ekoinethesan*, as used by St. Paul, Mr. Wetherell contended, had not the meaning imputed to it by Mr. Shadwell. It was used in a neuter, not a positive sense, and did not imply the extinction of the soul, but was meant to express the intermediate state, whatever that state might be. So the word *psyche*, which was used in the Septuagint, as occurring in the book of Genesis, did not, merely because it had a comprehensive sense, therefore imply an immaterial principle in the brutes and fishes, as well as in man. An allusion had been made



to Mr. Locke. He had amused himself with giving a definition of human ideas, and his work contained a passage in which it was said not be impossible for the Deity to have imparted to matter the property of thinking. But he had not asserted that doctrine in the sense in which it was used by the scoffers at religion; for he contended that the soul was immortal, and that we should be accountable hereafter for our actions in this life. It therefore did not signify whether the soul was combined with matter or was an abstract essence of immateriality, since its future responsibility was admitted. But that was very different from the doctrine held forth in the school of Lincoln's-inn Fields. Mr. Locke not only allowed that the soul was immortal, but it was the object of every part of his book to establish its immortality. Mr. Wetherell then referred to Dr. Butler's analogy, which Mr. Shadwell had quoted; and said, that, so far from supporting his argument, he had contended that, putting religion out of the question, the strong preponderance of human reasoning was in favour of the soul's immortality; and that neither from the reason of the thing, nor the analogy of nature, could a conclusion be drawn that the soul was annihilated by death. He belonged to a class of writers who far excelled those of our modern school, and drew very different inferences from them: for this eminent writer says, that it is not even clear that immateriality does not exist in all animals. Dr. Paley's name had also been dragged in, in support of this doctrine, which gave him (Mr. Wetherell) considerable surprise; for, in his concluding chapter, he tells us not to bind ourselves by the analogy of nature; for in every object of nature there seems to be something *ultra* the ordinary powers and functions of nature itself, as it appears to us. But, taking the hypothesis one way or the other, all those great writers reserve the doctrine of revelation, except our modern sciolists, who would engross the garden of science, with all its flowers and walks and parterres, to themselves. He (Mr. Wetherell) expressed his regret at being obliged to make these observations; but unless this school of Infidelity was put down, the effect upon society would be most injurious.

The *Lord Chancellor* said that this case had been argued at the bar with great learning and with great ability. He would explain in a few words the principles on which his decision should be founded. On the observations which had been made upon the College of Surgeons, as the place in which these Lectures had been read, he would not touch; he would only treat the plaintiff as the

author of the work. This case had been introduced by a bill filed by Mr. Lawrence, in which he stated that he was the author of this book, which the defendant had also published; and that he was entitled to the protection of this Court, in the preservation of the profits resulting from its publication. Undoubtedly the jurisdiction of this Court was founded on this principle, that where the law will not afford a complete remedy to literary property when invaded, this Court will lend its assistance; because, where every publication is a distinct cause of action, and when several parties might publish the book, if a man were obliged to bring an action on each occasion, the remedy would be worse than the disease. But then this Court will only interfere where he can by law sustain an action for damages equal to the injury he has sustained. He might then come here to make his legal remedy more effectual. But if the case be one which it is not clear will sustain an action at law, then this Court will not give him the relief he seeks. The present case had been opened as an ordinary case of piracy, and he took it that nothing was then said by Mr. Wilbraham as to the general tenour of the work, or of particular passages in it. He (the Lord Chancellor) was bound to look, not only at its general tenour, but also at particular passages unconnected with its general tenour; for if there were any parts of it which denied the truth of Scripture, or which furnished a doubt as to whether a court of law would not decide that they had denied the truth of Scripture, he was bound to look at them, and decide accordingly. There was a peculiar circumstance attending this case, which was, that the defendant possessed no right to the work, but said to the plaintiff—"This book is so criminal in its nature as to deprive you of all protection at law against others and myself, and I will therefore publish it." Now he (the Lord Chancellor) knew it to be said, that in cases where the work contained criminal matter, by refusing the injunction, allowed the greater latitude for its dissemination. But his answer to that was, that this Court possessed no criminal jurisdiction. It could only look at the civil rights of the parties; and therefore, whether a different proceeding were hereafter instituted against the defendant, or the plaintiff, or both, was a circumstance with which he had nothing to do. The only question for him to determine was, whether it was so clear that the plaintiff possessed a civil right in this publication, as to leave no doubt upon his (the Lord Chancellor's) mind that it would support an action in a court of law. Now his Lordship had read the whole of this book

with attention, and it certainly did raise such a doubt in his mind. It might probably be expected, that after the able and learned argument which had gone forth to the world upon a subject so materially affecting the happiness of mankind, he should state his answer to that argument; but if he left these parties to a court of law—and he should leave them to a court of law—his opinion might have the effect of prejudicing the question to be there determined. All he would say, therefore, was, that, entertaining a rational doubt upon some parts of the work, as to their being directed against the truth of Scripture, he would not continue this injunction; but the plaintiff might apply for another after he had cleared away that doubt in a court of law. Further than this, his Lordship would not interfere.—*Injunction dissolved.*

OUR readers will sincerely participate with us in the victory of liberal feelings over a vulgar spirit of bigotry, in the question about the continuance of Mr. LAWRENCE in his honorary appointment of Surgeon to Bridewell and Bethlem Hospitals. In the Annual election of the present year a most extraordinary attempt was made to declare Mr. Lawrence ineligible; but Mr. Alderman WAITHMAN, in a most able speech, referred to the histories of philosophy and of religious intolerance, and demonstrated the disgrace that would attach to the body of Governors, if so narrow a spirit triumphed. On a division there were fifty-two against the motion, and only twenty-six in its favour, among whom we are deeply concerned at having to name the Duke of Sussex. To the honour of the profession no man of character could be prevailed on to place himself in the ignominious situation of being a candidate in opposition to Mr. Lawrence. At the election, on the following day, he was returned by a majority of seven to one, over two obscure persons who permitted their names to stand as candidates.—*Monthly Mag.*

Preparing for publication, *Bibliotheca Biblica*,—A Select, Descriptive Catalogue of the most important British and Foreign Works in the Department of Biblical Criticism and Interpretation; with brief Notices of their Authors, and Remarks on their Theological and Critical Merits. By William Orme, Author of *Memoirs of the Life, Writings, &c. of John Owen, D. D.*

*Ecclesiastical Preferments.*  
THE most Rev. Lord JOHN GEORGE

BERESFORD, Archbishop of Dublin, advanced to the *Primacy (Armagh)*.

The Right Rev. WILLIAM MAGEE, Bishop of *Raphoe*, to the Archbishopric of *Dublin*.

The Right Rev. NATHANIEL ALEXANDER, Bishop of *Down and Connor*, Archbishop of *Cashel*.

The Rev. WM. BISSETT, Archdeacon of *Ross*, to be Bishop of *Down and Connor*.

Hon. and Rev. HUGH PERCY (one of the Prebendaries of *Canterbury*) to be Archdeacon of that Diocese.

The Rev. ASHHURST TURNER GILBERT, B. D., Vice-Principal of *Brazennose College*, has been elected Principal of that Society, vice Rev. Dr. *Hodson*, deceased.

Rev. ALEXANDER WEBSTER, to be second minister of the Scottish Church at *Madras*.

Dr. WILLIAM MUIR, of *St. George's Church, Glasgow*, appointed minister of the *New Gray-Friars Church in Edinburgh*.

### *Milbank Penitentiary,*

From the Report of the Committee of the General Penitentiary at *Milbank*, just printed, it appears that "the number of prisoners for whom provision has been made in the Penitentiary, rather exceeds the intended number of 1000 (600 males and 400 females) than falls short of it. There were, within its walls, on the 31st of December last, 708 convicts. The present number is 723: viz. 399 males, and 324 females." It appears further, that the total earnings for the year ending the 31st of December, amounted to £6031. 8s. 6d., of which three-fourths, or £4538. 11s. 4d. remained to the establishment; that the expense amounted to £27,279. 12s. 2d., and, after deducting stores on hand, to £20,679. 3s. 1d., and the net expense, after deducting the prisoners' earnings, to £16,140. 18s. 9d.

### PARLIAMENTARY.

HOUSE OF LORDS, MAY 30.

#### *Catholic Peers Bill.*

THE Duke of PORTLAND wished to postpone the order for the second reading of this Bill, alleging the absence from indisposition and from a domestic calamity of the noble Earl (GREY) who was to have moved it; and *other circumstances*. As the postponement was indefinite, it is supposed that this was a virtual abandonment of the measure. The enemies of the measure (Lord ROLLE, the Duke of ATHOL and the Lord CHANCELLOR) insisted upon a day being fixed for the 2nd reading, and threatened that if the Bill

were not brought forward by its friends, they themselves would take the sense of the Lords upon it. In the end, the 21st inst. was appointed for the second reading.

June 21st, the Bill was lost (on the motion for second reading) by a majority of 42. (Particulars hereafter.)

#### *Peterborough Questions.*

THESE new tests of Church-of-England orthodoxy were again brought before the House of Lords, by petition, on June 7, when Lord DACRE and Lord HOLLAND made each an admirable speech in favour of liberty of conscience. (This matter is not likely to rest, and therefore we hope to be able hereafter to register the entire debate.)

HOUSE OF COMMONS, MAY 31.

#### *Poor-Laws.*

NUMEROUS petitions were on this and preceding days presented against Mr. SCARLETT'S projected measure. That gentleman now moved the 2nd reading of his Bill. His measure embraced three great principles (see Mon. Repos. XVI. 319, 499—501) referring to the three great causes to which the evil of the Poor Laws might be traced, viz., 1st, the restraint on the circulation of labour; 2nd, the unlimited provision for the poor; and 3rd, the indiscriminate application of that provision, which led to profligacy, idleness and vice. The present Bill was designed to remove the first of these, and to prevent the removal of the poor from parish to parish. The poor man's labour was his property, and he ought to have the free use of it, and security from restraint and encroachment. After some debate, the House divided and the numbers were, for the second reading 66, against it 82; consequently the Bill is lost. Some of the members that voted against the Bill seemed to admit the principle of it, and to object only to the details. The proposer, who laid great stress upon the rendering of his measure to put down litigation, intimated that the petitions against it were promoted by legal practitioners. It was urged on the other side that litigation would be much increased if the proposed Bill were to pass into a law. For this Session, nothing further will evidently be attempted in this momentous concern; but it is scarcely possible that the public interest can long allow the matter to rest, with all its weight of evil upon it.

JUNE 4.

#### *Criminal Code.*

Sir JAMES MACKINTOSH brought forward his promised motion, pledging the House "to take into its serious consideration, at an early period of the next Session, the means of increasing the efficacy of the Criminal Law, by abating its undue rigour in certain cases." Numberless petitions had been presented to this effect from all parts of the country. The learned gentleman urged the motion with a great weight of argument and with his usual force of eloquence. Hereafter, we hope to be able to record his speech on our pages. The ATTORNEY-GENERAL opposed the motion in a feeble speech, and concluded with moving the Previous Question. The motion was vigorously supported by Mr. FOWELL BUXTON. Mr. PEEL argued for leaving the subject in the hands of the government. The impatience of the House prevented other gentlemen from being heard, and a division took place, the result of which (announced with great cheering) was, that there was a majority of 16 for the motion, there being for it, 117—against it, 101.

JUNE 10.

#### *Unitarian Marriage-Bill.*

MR. W. SMITH moved that the second reading of the Marriage-Service Bill be postponed to that day six months. When he had before brought this subject forward, he thought that the principle of the measure he proposed was as fair and free from objection as any that could be devised. Since that period, however, the new lights which he had received on this subject, and the conscientious objection of several clergymen of the Church of England, had induced him to think differently; and at present he should move the second reading this day six months, rather than press the House to a division.

The Marquis of LONDONDERRY thought nothing could be more honourable or handsome than the way in which the hon. gent. declined to press a Bill with which he was not altogether satisfied.

After a few words from Dr. PHILLIMORE, Dr. LUSHINGTON, Dr. DODSON and Mr. HUDSON GURNEY, the motion was carried; and the Bill consequently in its present shape was lost. After which, Mr. W. SMITH obtained leave to bring in a Bill to alter and amend the said service.



JUNE 13.

*Irish Tithes.*

MR. GOULBURN, the Irish Secretary, obtained leave to bring in a Bill "to enable ecclesiastical and other persons in Ireland to grant leases of Tithes binding on their successors." This Bill is to empower incumbents to lease Tithes for 21 years certain to the proprietor (not the occupier) of the soil. To prevent abuses, the Tithe is to be given at a fair valuation, and subject to the inspection and approbation of the ordinary. The mover and other ministerial speakers were anxious to support the right of Tithes as *private property*, better defined and guarded than any other species of property, and to guard against the supposition of the intention or the power of government to interfere with this ecclesiastical property, as if it were in any sense national. The measure was opposed by several Irish members as wholly ineffectual: they declared their perfect conviction that nothing would give relief to Ireland but the removal of the Tithe system altogether by a commutation. It was urged by the members of administration, that the proposed Bill would not stand in the way of a plan of commutation, but would facilitate such a step, if it should seem fit to be taken; and that the expediency of a commutation was now under the consideration of government. On the other side, it was objected that the present Bill manifested an intention to abandon every larger and more effectual measure of relief. The Opposition no less than the Ministry maintained in their fullest extent the rights of the clergy.

JUNE 20, Mr. DALY, a respectable Irish member, was about to bring forward a motion of which he had given notice, on the subject of Irish Tithes, when, at the request of ministers, he withdrew it, to the evident disappointment of the Irish members. Hereupon Mr HUME moved a resolution pledging the House, early in the next Session, to take into consideration not only the Tithe system, but also *the state of the Established Church in Ireland*. The motion was seconded by Mr. ELLICE, the Member for Coventry. Fearing that the wide scope of the motion would occasion its loss, Sir JOHN NEWPORT moved an amendment, restricting the pledge to the subject of Tithes. Several speakers expressed alarm and abhorrence at the revolutionary aspect of the original motion.

This was negatived without a division, but the House divided upon the amend-

ment, which was lost by only the small majority of 72 to 65. (We shall probably hereafter return to this interesting debate.)

FOREIGN.

FRANCE.

A VERY curious document has been just addressed to the Courts of France, by Bellart, the King's Attorney-General. It is a profession of the faith of the Ultra Royalists, and it would be hard to say, whether it breathes most of folly or of ferocity.

He accuses the Liberals of *revolutionary* projects. If he mean the projects of 1789, he is right. France is in the situation it was then, and must be saved by a re-creation or a re-exertion of the spirit that then saved her. If he mean that the Liberals would bring about the events of 1793, he is a calumniator, and he knows it. Danton, Marat and Robespierre are the very anti-types of the spirit that is now unfortunately dominant in France—a victorious minority too mad to use victory with moderation. There are not so many scaffolds raised, but there are as many victims marked out for destruction.

This state of things cannot last. We may take M. Bellart's assurance. He has been well called the Jefferies of France,—1793 may yet be repeated in 1822.

The folly of the French Attorney-General's address is so great, we should not have noticed it but for its atrocity. It is intended to bring to the scaffold a number of noble spirits who have struggled for liberty—and failed—

"Spirits born to bless,  
Now crush'd beneath a withering name,  
Whom but a day's—an hour's success  
Had wafted to eternal fame!"

It is intended to bring them to the scaffold by poisoning the public mind before their trial, by attacking them when they can find no defenders, and that in a series of most slanderously mendacious accusations. It is a document surpassed by nothing issued during the Reign of Terror. Its hypocrisy is as hateful as its malignity is unveiled. It confesses, however, that a *permanent conspiracy* exists against the Bourbon government: an important confession—and he might have added, against that mass of aristocratical oppression and of ecclesiastical bigotry which forms a part of it. He goes farther—he says this conspiracy is *universal*.

An *universal* conspiracy—a conspiracy of the many against the few—what an

avowal! Have words any meaning? If so, this Attorney-General and the faction to which he belongs, are the true conspirators. That is conspiracy, when a minority oppress and dethrone the majority; and not the less a conspiracy because it is successful. It was a conspiracy which would re-establish the Tarquins in Rome—it was a conspiracy which re-introduced the Bourbons into France;—and the conspiracy is permanent which opposes by force and fraud the declaration of the national will.

This M. Bellart talks of the French Carbonari. He says their law is assassination. What is *his* law? Let the memory of Ney, and the other victims of his horrible ministry, answer! Assassination! What assassination is so dreadful as that which is committed in the name of justice, when folly and fury direct the administration of cruel laws?

In France, with the age of civil persecution that of religious superstition is returning. The Jesuits are spread over the country—the convents are being rebuilt—one foolery of the worst period of Popery is added to another. Spain and Italy will soon cease to be words of mockery in this respect. France has put in her claim to the inheritance of persecution, which we trusted might have been permitted to die away.

A new society of men of letters, under the title of the *Asiatic Society*, held its first meeting at *Paris* on the 1st of April, under the presidency of M. Le Baron *Sylvester de Sacy*, well known for his extensive and profound acquaintance with the languages of the East. The object of this society, which counts among its members some of the most illustrious names in French literature and in the state, is the propagation of the study of the languages of Asia. They began on this occasion, by adopting the rules and regulations which are to conduct them in their future labours, and by the preliminary operations indispensable for the constitution of the society. M. de Sacy pronounced a discourse, distinguished by the most profound views and most ingenious observations, on Oriental studies, and on the advantages which must result from their progress to religion, history, the useful arts and diplomacy. M. Remusat after-

wards read the first chapter of his translation of a Chinese novel, entitled *The Two Cousins*. This novel, which appears to give a faithful picture of Chinese manners, will probably be admired by those who seek in works of this kind for something else than incredible adventures, extravagant sentiments, and other abuses of the imagination, too prevalent in the romantic productions of these times. The Duke of Orleans has declared himself the protector of this society.

#### INDIA.

A College has been instituted at Poonah, under the sanction of Government, for the preservation and advancement of Hindoo literature, and the education of young men of the caste of Brahmans, in the several branches of science and knowledge which usually constitute the objects of study of the learned of India. Temporary professors have been appointed. All young men of respectability are admitted to attend the College gratis; but with the view of encouraging useful learning, Government has allowed five rupees each per month, for the maintenance of one hundred scholars, ten in each branch of study. The books at present in the possession of Government are appropriated to the use of the College, and others are to be procured from Calcutta. The Visram palace is devoted to the institution.

Amongst various points of miscellaneous information contained in the Fourth Report of the Calcutta School-Book Society, the recent establishment of a similar society at Penang is mentioned, and also the successful progress of the institutions at Madras and Bombay; and the endowment by Government of the Hindoo College at Calcutta, for the encouragement of the study of Shanskreet, and through the medium of that language of general literature. Mr. H. Wilson has consented to superintend the publication of the first six books of Euclid in the Shanskreet language. The re-publication of extensive editions of many of the Society's most useful elementary works has been determined on. Government has presented the sum of 7000 rupees to the Society, and ordered a monthly contribution of 5000 more.

#### ERRATUM.

P. 372, verse 2, line 4 of the Hymn, for *God* read “One.”