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*Select Memoirs of Italian Protestant Confessors.*

No. II.

*Bernard Ochinus.\**

“THE whole life of Ochin was a paradox.” Such is the statement with which a Catholic writer commences his memoir of this celebrated person; † and certainly, if we are to receive as credible all that has been related of him by friends and enemies, among Catholics and Protestants, his character will appear to be made up of the most discordant qualities that ever were found united in the same individual; for he is alternately represented as the greatest and the weakest of men, the most exemplary saint, and the most profligate sinner, a zealous and devoted confessor in the cause of truth, and the most shuffling prevaricator and hypocrite; an angel of light and a fiend of darkness; *novus Satan et filius tenebrarum.*

Bernard Ochin was a native of Siena, in Tuscany, where he was born about the year 1487. Of his parents nothing certain is known: it is probable that they were of a humble condition in life, as the son appears to have enjoyed few advantages of early education, and evidently owed his advancement and celebrity to his personal conduct, and the native force of his extraordinary genius. He seems to have known but little of Latin. Of his native tongue he was an accomplished master, wrote it with great

purity, and spoke it, in his public discourses, with a fluency and a force of eloquence which charmed and captivated his hearers. Early in life he became a monk of the order of St. Francis, and took the habit of the Cordeliers. In 1534 he exchanged his habit for that of the Capuchins. This was a reformed branch of the same order, who pretended to observe the rule of St. Francis with greater strictness, and derived their name from the long and pointed form of their hoods, which, they maintained, bore the nearest resemblance to that which had been worn by St. Francis himself. Beza and others, with unaccountable inaccuracy, have represented Ochin as the founder of the Capuchins; but this honour, whatever it may be, belongs to a fanatical monk of the name of Matthew de Bassi, who was shortly joined by a man of greater talent, Louis de Fossombrone, who chiefly contributed to the final establishment of the order. The Capuchins made their first appearance in 1525; the order was confirmed by a Bull of Clement the Seventh in 1528; and they are reckoned to have been three hundred in number by the year 1534, when Ochin took their habit.\*

Ochin observed the rules of his order with exemplary strictness, and by the austerity of his manners, and the sanctity of his life, secured universal

\* This name is variously spelt. In Latin writers it is commonly written *Ochinus*, sometimes *Occhinus*, and occasionally *Ocellum*. In the title-pages of his Italian works it is printed uniformly *Ochino*. The name is abbreviated from *Occhiolino*, which is a diminutive of *Occhio*, an eye, and has the same meaning as the Latin *Ocellum*, “a little eye.” By French writers it is written *Okin*.

† Lamy, *Histoire du Socinianisme*, p. 229.

\* See a curious little work intitled, “*La Guerre Séraphique, ou Histoire des Perils qu’a courus La Barbe des Capuchins par les violentes Attaques des Cordeliers. La Haye, 1740.*” Under this quaint title the author has published an account of the rise and establishment of the Capuchins, with the view of correcting the mistakes and exposing the extravagances of Boverius, the professed annalist of the order.

esteem and veneration. As a preacher his fame spread throughout all Italy, and his popularity was unbounded. "He was held in such high estimation," says a Catholic writer, "that he was considered the best preacher in all Italy, who, by a wonderful delivery and fluency of speech, turned the minds of his hearers as he pleased, and this the more particularly because his life harmonized with his doctrine." \* Some have affirmed that he was preacher and father confessor to the Pope, but the assertion seems to rest on insufficient evidence.

In 1538, at a chapter held at Florence, he was chosen, by an unanimous vote, the general of his order, which he ruled with so much ability

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\* Boverius, as quoted by Bayle, Art. Ochinus. Bayle gives the following account of Ochin from the Bishop of Amelia's *Life of Cardinal Commendon*:—"His old age, his austere way of living, the rough garment of a Capuchin, his long beard, which reached below his breast, his grey hairs, his pale and lean face, a certain appearance of a weak constitution very artfully affected, the opinion of his holiness, which was spread all around, made him be looked upon as a very extraordinary man. Not the common people only, but even the greatest lords and sovereign princes revered him for a saint. When he visited them, they used to go and meet him with the greatest demonstrations of love and esteem imaginable; and waited upon him after the same manner, when he went away. For his part, he made use of all the artifices that could support the good opinion men had of him. He always walked on foot in his journeys, and though he was old, and of a weak constitution, he was never seen on horseback. When princes obliged him to lodge at their palaces, neither the stateliness of the buildings, nor the magnificent dresses, nor all the pomp of this world, could make him abate any thing of his usual poverty, nor omit the least mortification required by the statutes of his order. At entertainments he would never eat but of one sort of meat, and even of the coarsest and most common, and he drank hardly any wine. He was desired to lie on very good beds, richly adorned, to refresh himself a little of the fatigues of his journeys; but he would only spread his cloak upon the ground and lie on it. The reputation he gained and the honours he received throughout all Italy are incredible."

and discretion as to raise it very considerably in the public estimation, and to obtain for himself the title of its second founder. After having held the office with distinguished reputation for three years, he was again, in 1541, at a chapter held at Naples, elected to the generalship. On this occasion he evinced great reluctance to re-accept the honour. His reasons for wishing to decline it have been variously represented. Some have thought that his reluctance was merely assumed; but others have conjectured, that it was occasioned by conscientious scruples respecting the faith of the Roman Church, which he would be thus pledging himself to defend. It is certain that during his residence at Naples at this period he formed an intimacy with Valdesso and Peter Martyr, who had embraced some of the leading tenets of the Reformers, and were actively engaged in making proselytes. That from his conversations with them, or by the perusal of the writings of the Reformers which they put into his hands, his confidence in the truth of his own system was shaken, is highly probable. He did not then, however, give any public evidence of a change in his opinions, but after some hesitation and resistance, suffered himself to be reinstated in his office as general of the Capuchins.

In the year following (1542) he was, at the earnest solicitation of the inhabitants, appointed to preach at Venice, during the season of Lent. In the sermons which, on this occasion, he delivered to crowded auditories, composed not merely of the common people, but including many of the nobility; it is stated that he introduced many things which appeared to some of his hearers to be at variance with the doctrine of the Roman Church. Fortunately for the preacher, the Inquisition was not yet established at Venice, where it was not admitted till after the Council of Trent. But the Pope's Nuncio having received intimation of the obnoxious words, summoned him to appear to render an explanation of his conduct. As Ochin had spoken in vague and general terms, no specific accusation could be proved against him, and he easily succeeded in making his peace. A few days subsequently to this inter-

view, the Nuncio committed to prison a professor of theology of the name of Julius, called, from the place of his nativity, Julius of Milan, who had declared in favour of the Reformation. Ochin was highly incensed at this treatment of his friend, and expressed his indignation in strong terms in his public discourse. "What course," he exclaimed, "is left to us, Sirs? To what purpose, oh most excellent of cities, queen of the Adriatic! do we undergo so many labours and afflictions, if they who preach the truth to thee are placed under restraint, immured in prisons, and confined in chains and fetters? What other place, what freer field remains for truth? Would that the truth could be openly and freely proclaimed! How many blind, now excluded from the light, and trembling in darkness, would then be illuminated!" These offensive words were soon reported to the Nuncio, who immediately suspended Ochin from his office. The Senate, however, with whom Ochin was a great favourite, interposed their powerful mediation, and prevailed upon the Nuncio to withdraw his interdict, which remained in force only three days. During the remainder of his term, Ochin, who was aware that the Nuncio kept a strict watch over his conduct, spoke with more caution, and escaped further animadversion.

As soon as Lent was concluded he went to Verona, where, as the head of the order, he assembled some young men who were destined for the office of preachers among the Capuchins, for the purpose of giving them some instructions to qualify them for their charge. With this view he delivered to them a course of Lectures on the Epistles of Paul, in which he took occasion to inculcate many things that were adverse to the doctrines of the Church. The Pope being apprised of this circumstance, and also of his proceedings at Venice, became highly exasperated against him, and ordered him to appear forthwith at Rome. His displeasure, however, was disguised, that Ochin might not be alarmed, and think it necessary to take precautionary measures to secure his safety. He immediately obeyed the summons, and proceeded as far as Bologna on his way to Rome. At Bologna he changed the direction of his route and

went to Florence. Here he found Peter Martyr, whom he immediately consulted on the state of his affairs. Their deliberations terminated in a resolution that they should both, with as little delay as possible, quit Italy for some Protestant state. Ochin accordingly took his departure instantly for Geneva, and in a few days afterwards Martyr went to Zurich. Ochin's sudden resolution not to proceed to Rome appears to have been occasioned by a report which reached him on the road, that his death had been determined upon, and that the management of his case had been entrusted to six Cardinals, who had instructions to proceed against him to the last extremity. This rumour derived great probability from a fact which he afterwards ascertained, that an armed force had been sent to Sienna and Florence to apprehend him, but that he had providentially escaped it by his sudden departure.\*

The circumstances attending Ochin's flight from Italy have been somewhat differently related. It has been stated that while preaching before the Pope he openly accused him of pride, contrasting his pomp and state with the humble condition of Jesus when he entered Jerusalem; that after the termination of his discourse the Pope's high displeasure was intimated to him by a cardinal, who persuaded him instantly to depart. But this account is extremely improbable, and is supported by no good evidence. It has also been asserted, that in preaching on the subject of the Trinity, he stated at length the arguments against the doctrine, and then, under pretence that the time was elapsed, postponed the arguments on the other side to a future opportunity; but that immediately after quitting the church he left Italy, and escaped the Inquisition. But this account seems equally unfounded with the preceding, for there is not the slightest proof that Ochin entertained any scruples on the doctrine of the Trinity till long after he

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\* Ochin quitted Italy in the autumn of the year 1542. Whence it appears that he could not have been a member of the College of Vincenza at the time of its dispersion in 1546, as stated by Lubienecius and others. The probability is, that he never belonged to it.



had quitted Italy. A Catholic historian ascribes Ochin's desertion of the Church of Rome to disappointed ambition. He affirms, that on the elevation of Paul the Third to the pontifical chair, when hats, mitres and crosses were distributed in great profusion, Ochin expected to have been made a Cardinal, or at least a Bishop; but that failing in this object, he turned against his Church and joined her enemies.\* There is, however, nothing but the assertion of the writer to support this statement, and it is satisfactorily confuted by what is known of Ochin's habits and character.

Ochin, in quitting Italy, seems to have been determined in his choice of Geneva for the place of his retreat, by its already containing many Italian exiles, who had formed themselves into a separate church, but were as yet destitute of a minister. He thought he might be able to officiate to them in this capacity; for at this time he observes that he had no objection to the discipline and laws of that state. Among the many gross calumnies by which it has been attempted to blacken the character of Ochin, it has been confidently asserted, that when he left Italy he took with him a young female whom for some time he kept as his concubine, and then married. The fact upon which this story is grounded is simply this, that he was accompanied into Switzerland by a male relation and his sister, who had relinquished Popery, and who afterwards attended him to Augsburg. †

The desertion of Ochin to the Reformers excited very general astonishment among the Catholics. Some of his former companions addressed to him letters of expostulation, warning him of his danger and entreating him to return. But of all his ancient friends, the Capuchins seem to have most deeply felt the stroke, and to have had most occasion to bewail his secession. The apostacy of the general drew upon the whole fraternity a suspicion of heresy, and caused a most rigid scrutiny to be instituted into their religious opinions. The Pope was in the highest degree incensed, and in the first ebullition of

his anger resolved upon the suppression of the order; from which purpose he is said to have been diverted by the representation of Cardinal Severinus, that such a step would be doing too much honour to Ochin, and would only serve to raise him in the estimation of his new friends.\*

Soon after his settlement at Geneva, Ochin published three small pieces, containing his reasons, and pleading his justification, for quitting the Church of Rome. These were in the form of Letters,—the first addressed to the magistrates of his native city, Sienna; † the second to his friend Claudio Tolomeo; and the third to Hieron. Mutio of Capo d'Istria.—About the same time he printed some sermons in the Italian language, for the use of his exiled countrymen. They made their appearance in five portions, which were published at several periods in the years 1543 and 1544. During his residence at Geneva he secured the friendship of Calvin, who on more than one occasion speaks of him in terms of high commendation and eulogy.

In 1545 Ochin went to Basle, where Castalio then resided, and after a short stay proceeded to Augsburg. Here he remained two years, preaching in Italian, with his accustomed popularity. His discourses were chiefly directed to the explication of Paul's Epistles, and formed the ground-work of two of his publications, which were printed in this city. The first was his Exposition of the Epistle to the Romans, which he drew up in Italian, and was afterwards translated into Latin for publication: the other was his Commentary on the Epistle to the Galatians, which was printed in German.

In 1547, the approach of the Emperor and his army obliged him to quit Augsburg, where he had been very hospitably entertained. He was apprehensive that the Emperor would use his authority to obtain possession of his person, and place him under

\* Lamy, ut supra, p. 232.

† Bock, Hist. Antitrin. II. 497.

\* La Guerre Séraphique, p. 204.

† The first edition of this little piece, which is extremely scarce, is now before me. It is intituled, Epistola di Bernardino Ochino, alli molto Magnifici Signori, li Signori di Balìa della Città di Siena. Geneva, 1543.



restraint, or deliver him over to his enemies; and his fears seem not to have been wholly groundless, for Charles, on his arrival, commanded the city to give him up. Ochin had, however, anticipated the order, and made good his retreat to Basle. From Basle he removed to Strasburg, to Peter Martyr, with whom he shortly after went to England at the invitation of Cranmer, who wished to engage their services to aid the Reformation, under Edward VI. Martyr was appointed Public Professor of Divinity at Oxford, whilst Ochin remained in London, and preached to the Italian Protestants who had there obtained an asylum. In England he wrote a work against the Pope's supremacy, which was translated into English by Dr. John Ponet, and published under the following title—"A Tragedy, or Dialogue of the unjust usurped Primacy of the Bishop of Rome, and of all the just abolishing of the same." It was printed in quarto, and dedicated to the King: it was reprinted in octavo in 1724.

The stop put to the Reformation by the premature death of Edward and the accession of Mary, rendered it unsafe for Ochin to remain longer in England, where he had purposed to terminate his days. The Queen, who considered him as the inveterate enemy of the Papists, threatened him with the severest penalties, and compelled him, for security, to quit the kingdom in 1553. He first went to Strasburg, from whence, after a short stay, he proceeded to Geneva, where he arrived on the 28th of October, the day after the inhuman murder of Servetus. Here, whilst flying from the fires of Catholic persecution, he learnt that Protestants had not discarded the spirit of Popery, and could, when it suited their purpose to silence those whom they failed to convince, enforce their arguments by the faggot and the torch. It is to Ochin's credit, that when, on his arrival at Geneva, he was informed of the fate of Servetus, he openly expressed his disapprobation of the proceeding, and thus exposed himself to the displeasure of the actors. This circumstance hastened his departure for Basle. During his stay at Geneva at this time, he married. The only accounts we have of his wife are those of his enemies and slanderers, and are

therefore to be received with caution. She is stated to have been of a very humble or mean condition of life, and without property. Some represent her as having gained her livelihood by washing, and as having, on this account, been designated *Madame d'Ochino la lingière*, "Madame Ochin the laundress."\* The date of Ochin's marriage is a circumstance of some consequence, as furnishing a sufficient refutation of the calumnious charge already noticed, of his having on his first arrival at Geneva married a concubine whom he had brought from Italy.

After a residence of two years at Basle, he removed to Zurich, upon an invitation to take the charge of a Church of Italian Protestants who had retired to that city. They consisted of some of the inhabitants of Locarno, one of the cantons possessed by the Swiss in Italy, who being prevented the public exercise of their religion, by the Catholic cantons, had obtained leave to settle at Zurich. They adopted the articles of faith and the discipline of the Church of Zurich, to which Ochin at this time did not scruple to conform. He discharged the duties of his office here with great acceptance till the year 1563, when the publication of his celebrated Dialogues raised against him a host of enemies, and at length caused his expulsion from Switzerland. The Dialogues were originally written in Italian, and afterwards translated, from the manuscript, into Latin, by Castalio, and printed at Basle in 1563. The first offence charged upon Ochin was the printing of these Dialogues without the approbation and consent of the magistrates of Zurich; and the second, that they contained tenets, especially on the subjects of Polygamy and the Trinity, which were at variance with the orthodox faith. After the work had been examined by Bullinger and others, by order of the Senate, the

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\* According to the writer who favours us with this among other ridiculous fables, Raemundus, Ochin was himself so great a lover of poverty, that he pronounced riches to be a part of the Devil, and maintained that a Christian should have no other property besides his wife. Bock, ut supra, II. 500.

author was sentenced to be expelled from the State of Zurich.

Being thus driven from Zurich, he went to Basle, and applied to the ministers and professors to intercede for him with the magistrates to allow him to remain in that city. But no intreaties could prevail, not even to obtain for himself and his children an asylum through the winter. The magistrates having taken the opinion of the doctors respecting his work, ordered him instantly to quit their territory. He yielded to the mandate, and went with his children to Mulhausen, though he was then seventy-six years of age, and the roads were every where covered with snow and ice. The celebrated Dudithius, in a letter to Beza, animadverts with just severity upon this transaction, as highly disgraceful to the Protestants. To this letter Beza replied, but with a levity and a forced attempt at wit, which reflected no credit upon himself, and were little likely to satisfy his amiable correspondent. \* Beza relates in the same

letter, not as a report merely, but as matter of authentic history, that when Ochin was at Schaffhausen, on his way from Basle into Germany, he met Cardinal Lotharingus, and proposed to him to leave the Reformers and return to the Church of Rome, but that the Cardinal treated the offer with contempt. But notwithstanding Beza's attestation of the truth of this account, the internal evidence against it will, with every reasonable mind, outweigh all his protestations. Ochin was a man whose great talents and celebrity rendered it little likely that the Church of Rome, in the existing state of her contest with the Reformers, would spurn him from her threshold when he applied to be received back into her communion. It cannot be doubted that such a proposal would instantly and gladly have been acceded to, and the return of such a penitent held out with great ostentation as an example for others of her apostate children to follow. But it is idle to

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\* Beza thus writes to Dudithius: "Ochinum preterea narras indicta causa, hyeme acri, decursa jam ætate, senem cum uxore et liberis, Tiguro ejectum. Deus bone! quæ est ejusmodi calumniatorum audacia, qui hæc tibi insusurrarunt? Sceleratus hypocrita, Arianorum clandestinus fautor, Polygamiae defensor, omnium Christianæ religionis dogmatum irrisor, quum eo tandem audaciæ erupisset, ut sua portenta in publicum ederet (justo sanè Dei judicio ne latere diutius tantum malum posset) delatus ad magistratum, pro eo quod severam pœnam pro tantis sceleribus merebatur, non sanè indicta causa (quod qui dicunt, magnam justo et pio magistratui injuriam faciunt) sed non ad vivum resectis omnibus, ut cum illo quàm clementissime ageretur, jussus est à Tigurinorum agro facessere. Magnam certè crudelitatem! At senex erat: tanto nocentior veterator. At hyems erat: nempe longa fuit non unius integri diei via. At uxorem et liberos habebat: de uxore falsum est, quod ex bono Alciato, sive quovis alio cognovisti. Fregerat enim collum horrendo Dei judicio domi impium senem persequente, priusquam foras productum esset ipsius scelus. Basileam igitur venit, ubi quum itidem suos errores damnatos videret, tandem ad suos sive Tritheitas, sive Arianos, sive Samosatianos contulit."

Dudithius's reply to this unfeeling ascription of the accidental death of

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Ochin's wife to the judgments of God upon her husband's house is admirable, and may be recommended to the perusal of some priestly divines of our age, who deem themselves authorized to direct the avenging thunderbolts of Heaven. "Cum Ochini larva luctaris," he writes, "pœnas etiam ab uxore sumtas divinitus affirmas, quasi ex Cœlo, atque ex Dei senatu delapsus hunc nobis nuntium adfers. Vobis hoc in more positum est video, ut simulac aliquis paulò miserabiliore morte obeat, statim hoc justo Dei judicio factum esse clametis. Non est humanum mortuis insultare, neque à mortis genere de pietate judicium ferri debet: alioqui quid Josiam et alios fuisse dicetis? Quid de Christo et Apostolis, atque infinitis Martyribus, qui omnes ignominiosa et horrenda morte extincti sunt, sentietis? Quid denique de vestro Zuinglio respondetis? Præclarus ille verbi Dei præco, Christi scilicet discipulus, magistri nimirum et Apostolorum exemplo, in prima acie cæsus esse dicitur; quod genus mortis neque Christiano doctore dignum, neque non miserabile tamen fuit. Quare desine ita cum vulgo sentire, ut statim impium esse censeas, si quis non leni ac placida morte moriatur."

The copies of the Epistles of Beza and Dudithius, from which I have transcribed these extracts, are appended to the second edition of the work of Minus Celsus, *De Hæreticis Capitali Supplicio non afficiendis*.

argue the case, for the whole account has been proved to be fabulous. \*

From Mulhausen, Ochin soon passed into Poland, where he hoped to settle himself. But the agents of the Pope had taken measures to disappoint his expectations, and availing themselves of a law which had been recently passed to exclude all foreigners who held doctrines at variance with the established creed, they procured an order for his banishment. Some of the nobility who respected his character and commiserated his sufferings, offered to procure for him permission to reside in Poland. But he declined the proposal, alleging that he thought it right to obey the ruling powers, though he should die upon the road, or perish among the wolves in the forests. On quitting Poland, he took the road to Moravia, but before he reached Pinczow he was seized with the plague. Notwithstanding the nature of his malady, he was here most kindly received by Philippovius, one of the Unitarian brethren, whose humane attentions he gratefully acknowledged. He lost from this fatal disease his two sons and a daughter, but recovered sufficiently himself to prosecute his journey as far as Slacovia; here, at the end of three weeks, in the year 1564, he terminated his sufferings and his life. Other accounts have been given of the place and manner of Ochinus's death, but they are undeserving of credit. This may be asserted particularly of the statement of Boverius, the annalist of the Capuchins, who affirms that he died at Geneva, after having quitted the Protestants, and been re-admitted to the communion of the Church of Rome.

With respect to the opinions of Ochin, there are but two points that seem entitled to notice in this sketch: the first is, whether he is justly chargeable with libertinism, as his enemies allege, in his treatise upon Polygamy; and the second, whether his observations on the Doctrine of the Trinity afford sufficient ground for ranking him among Antitrinitarians?

Nothing certainly but the most perverse and inveterate disposition to calumniate could ever have construed any part of Ochin's writings as favouring licentiousness.—

\* Bock, II. p. 507.

The accusation rests chiefly or wholly upon the Dialogue on Polygamy,\* and is sufficiently refuted by the perusal of the piece. It is by no means a defence of the practice, designed, as has been represented, to prove that "it is not only permitted but even commanded that Christians should marry as many wives as they please." At the commencement a person is described as consulting the author on a case of conscience, who states that he is desirous of having children; that he has a barren and sickly wife, whose temper is unsuited to his own, and whom he is therefore unable to love; and he asks whether he may lawfully marry another wife without divorcing the first? In the course of the Dialogue the applicant adduces numerous reasons in favour of Polygamy, but Ochin in every instance opposes them, and supports the negative of the question. But if it be admitted that the arguments adduced in favour of Polygamy are occasionally but feebly met by the objections; and it should appear that Ochin thought Polygamy in such a case might be allowed, this would not expose him to a charge of licentiousness, for the whole subject is treated with great gravity and seriousness. It seems probable that the Dialogue was occasioned by a circumstance which at the time formed a subject of general conversation. The Landgrave of Hesse had recently consulted some celebrated German divines upon a parallel case, and they had declared their judgment that he might marry a second wife in the life-time of the first: Ochin's object might possibly have been to shew the grounds upon which such an opinion might be supported.

That Ochin disbelieved the commonly received doctrine of the Trinity towards the close of his life, seems placed beyond all question by his two Dialogues on the subject. The topics of them are thus stated by himself: † Dialogue xix.: Ostenditur tres esse divinas personas, Patrem et Filium, et Spiritum Sanctum, reipsa distinctas tametsi consubstantiales, et coæternas, et ad eos literarum locos et argumen-

\* Dialogues, II. 186.

† Idem, pp. 1, &c. By an error of the press they are numbered in the Volume, xviii. xix.



ta, quæ contra adduci solent, respondentur. Dialogus xx. : Ostenditur nobis necessarium esse credere Trinitatem. In the Colloquy, Ochin assigns to himself the task of stating and defending the doctrine of the Trinity, but he puts into the mouth of the Spirit with whom he is disputing, some of the strongest arguments that can be urged against it, and which he very ineffectually combats. The tone also of the reasoning against the doctrine, the irony and ridicule with which some orthodox statements of it are repeatedly treated, very clearly shew that the writer could not have been a believer. It may not perhaps be equally apparent what his own opinion was. But from the manner in which he defends a statement of the Arian doctrine concerning the person of Christ,\* which the Spirit is made to give, it may be conjectured that he had adopted that hypothesis.

Some of Ochin's publications have been already mentioned. Besides those enumerated, the principal are, 1. His Discourses on the Lord's Supper. 2. His Labyrinths, wherein he treats of Free-will and Necessity, &c. ; and 3, a Dialogue on Purgatory. Ochin wrote all his pieces in Italian, and those of them which were published in the Latin and other languages, were translated from his manuscripts. His works are all scarce, and sell at high prices. R. S.

*Ben David's Remarks on Eichhorn's Account of Genesis.*

No. I.

**T**HE reputation of Eichhorn for learning and talents might well lead his readers to expect much valuable information from his biblical researches. But if the extracts in the Repository be fair specimens of his literary labours, they hold him forth, not as an enlightened critic of the nineteenth century, but as an immured monk, equally remote from the light of truth and the light of heaven, in the darkest period of the dark ages. He thinks the book of Genesis, instead of being the genuine production of Moses, is but a compilation extracted by him from different documents. Thus he supposes the second

\* Dialogues, II. 43.

chapter to be an isolated document in no ways connected with the first, and the whole a patch-work from different unknown authors, rather than one entire, consistent narrative of the same writer. In judging of an ancient composition there are two methods of pronouncing on its character and merit. The one is to detach it from the antiquity of the author, and, bringing it down to the eye of the inquirer, to judge of it by the standard of modern productions. This method is easy but fallacious : for the work examined in this point of light will not appear in its genuine colours. The features which were called forth by the circumstances peculiar to the writer, will be deemed inconsistencies and imperfections ; and if the critic be a man of talents, and in the habit of substituting fancy for solid sense, he will form some hypothesis to account for them as anomalies in a work of acknowledged credit. The other is for the inquirer in imagination to convey himself through the channels of ancient literature to the age and country of the author, and to examine the work in connexion with the characteristic features of the times. This way, indeed, is sure, yet difficult and laborious ; but the piece, like the painting of an ancient master, will then be viewed in its true though sombre light. The anomalies which had before perplexed the critic will disappear, and while they add simplicity, beauty and harmony to the work, they will furnish additional evidence of its authenticity. The researches of the critic in this respect resemble those of the astronomer, who, if he observes the heavenly bodies from the spot to which he is actually confined, must witness much inequality and disorder in their motions and arrangement. But if the observer will imagine himself in the centre of motion, and take his observations from thence, all irregularities will entirely vanish : every position will then present itself in just proportion ; every movement appear regular and harmonious, and the planet which before seemed retrograde or stationary, will henceforth be uniformly progressive in its course. Eichhorn exemplifies the first of these methods of examining ancient records. I, in answering him, will endeavour to illustrate the second : and if my abi-

lity be equal to the subject, I shall assuredly shew his conjectures to be no other than cobwebs that ought to be brushed to the dust, or flung on the wind.

It has been the fashion of late to consider marriage as an institution purely human, without any sanction from revelation. But this, I am bold to say, is contrary both to reason and to the fact. The union of one man with one woman comprehends so large a portion of human happiness, that, if it be true that God at first made and still continues to exercise paternal providence over mankind, he could not but recommend and enforce such an union as essential to their well-being. In the commencement of society, some time must have elapsed before experience could evince the manifold benefits resulting from the observance of this rite, or the evils occasioned by its neglect or violation; and this was an additional circumstance which rendered the expression of the Divine will to Adam and his immediate descendants the more necessary. Nor does this ordinance rest on a solid foundation when resting solely on the sanction of human laws: for human laws, whatever penalties they may annex to the infringement of the marriage institution, are incompetent to preserve it in its purity, a regard to the authority of God being alone adequate to produce this effect in either party. Moreover, marriage is a considerable restraint on the passions of mankind; and it may be fairly doubted, whether it would have been generally adopted, even in civilized countries, unless it had been at first imposed by the Creator himself; and this doubt is warranted by the whole history of our species, by the licentiousness of the antediluvians, by the polygamy of the patriarchs, by the frequent divorcements of the rabbies, by the seraglies of Eastern monarchs, by the lawless lust of novelty in princes and great men, and finally, by notorious cases of infidelity on the part of husbands and wives, in every rank of society and every age of the world.

Now, if we narrowly examine the history which details the creation of Eve, we shall perceive that its sole object is to shew that the union of one man with one woman is desirable and necessary, and that an union of the

kind is actually ordained by God himself. With this view Moses represents the Creator as saying, that it is not good for man to be alone. Adam is then directed to look for a mate among the inferior animals; and he is made to say that no proper mate could be found in the number of these; thus with great delicacy holding forth the important lesson, that all commerce with beasts was degrading and foreign to the nature of man. The attention of Adam was then directed to the one that was alone suitable for him; but this is done through the medium of a vision, a deep sleep having been brought upon Adam, in which he saw, as in a dream, one of his ribs taken away and built into a woman. The man is made to understand the purport of the vision, and he immediately recognizes the woman as his intended wife, saying, "This is bone of my bones and flesh of my flesh; and because she owes her being to my being, and is made on my account, she shall assume my name." This lesson was too important to be taught by mere implication; Moses therefore applies it himself in unequivocal terms: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." It is worthy of remark, that the Christian lawgiver on one occasion refers to this part of the Mosaic history, and appears to have understood it in the way it is here explained, adding his own sanction to the opinion that marriage is an ordinance of Divine appointment: "Whom therefore God hath joined together, let not man put asunder." Now since Moses represents the creation of the woman as having taken place in a deep sleep, that is, since he represents it as but a vision, the object of which was to inculcate the divine institution of marriage, it by no means follows that she was really created on this occasion. We are therefore left at liberty to consider her as having been actually created before the vision took place, agreeably to the summary account given of the creation of both male and female in the first chapter. But it may be asked, why the woman should be represented as made of the rib of the man? The answer to this question I presume is to be sought in the practice of communicating instruc-

tion by symbols, which prevailed in the times of Moses and afterwards. A wife, undoubtedly, if such as she ought to be, is a moral security as well as a help-mate to her husband; nor could the strength and position of one of his own ribs fail significantly to suggest to him, that she in turn ought to be an object near and dear to his heart.

BEN DAVID.

SIR, October 15, 1822.  
**T**HE Unitarian Society at \_\_\_\_\_ being necessitated to vacate their chapel several Sabbaths, for the purpose of its undergoing some repairs, made application to the Society of "Friends," requesting their permission to make use of their Meeting-House at intervals in which it would not be occupied by themselves. The Friend to whom the application was first intimated, expressed his own inclinations to be favourable to a compliance, acknowledging that on occasions in which application had been made by his brethren for the use of the Unitarian Chapel, it had been readily complied with. He proceeded immediately to lay the case before his friends; by whom he was instructed to return an answer, which, with the advice of several friends, I have judged proper to offer for insertion in your Repository. It may answer some useful purposes, both to those of our own persuasion and others, thus to be apprized of the judgment and feelings of a society, whose general amenity of manners have justly attracted the esteem of the liberal part of the community, upon the point merely of a reciprocal accommodation in conducting religious services. The even demands of justice seem to require it to be added, that on the applications which have been made by the Friends for the use of our chapel in a few instances since the adoption of their prohibitory resolution, that part of it which requires their reasons to be alleged, "restraining" them "from reciprocally granting their own," has not, so far as our information reaches, been observed. The following is a copy of the answer made to our application.

"RESPECTED FRIENDS,

"I have consulted my friends on the subject on which you spoke to me last

evening, and they requested me to send you the inclosed Minute which prohibits us from acceding to your request.

"I am, respectfully,

"Your Friend,

"A Minute of the Yearly Meeting of the Society of Friends, 1799.

"It is the judgment of this Meeting, that our Meeting-Houses should not be lent to the Ministers of other Societies, who do not profess to depend on Divine direction in every step taken in worship and ministry; and for the use of modes and forms, from which we are religiously restrained. On this account, it is the further judgment of this Meeting, that the Meeting-Houses of other Societies should be very cautiously applied for, or accepted; and it is recommended on such occasions, if unavoidable, that Friends endeavour in meekness and wisdom to inform such as are free to offer their Meeting-Houses, of the reasons by which we are restrained from reciprocally granting our own."

As the above statement is made with no disposition to arraign the personal conduct of the parties immediately concerned in this affair before the tribunal of the public, I abstain from the mention of their names and place of residence, as also from that of my own; which, however, I am ready to give, should it be required in confirmation of the correctness of what I have alleged.

AN UNITARIAN.

SIR, Clapton,  
October 11, 1822.

**I**N the last number of your Repository, (pp. 523—525,) is a paper by T. F. B., relating to the remission of sins, as connected with the death of Christ; being the continuation of his former remarks, inserted in the Number for April (pp. 211—213). In another place, (p. 288,) are some observations upon the same subject by my valued and respected friend, Mr. Cogan. Should the following communication, in reply to T. F. B., be deemed worthy to appear on your pages, it is submitted, not without considerable diffidence, to the candid attention of your readers.

Your correspondent thus states his own proposition: "I contend, in effect, that the mediation of Jesus Christ, especially his sufferings and death, are set forth in Scripture as the



way or method in which it has seemed good to the Divine Wisdom to grant to mankind remission of sins, that is, deliverance from the consequences of transgression, and restoration to the privileges of the Divine favour." With deference to your correspondent, this proposition, though intended to concentrate and define his views, contains nothing very explicit; nothing more, perhaps, than every Unitarian would unite with him in asserting. He should explain to us, what ideas he attaches to the term *mediation*, and in what sense he supposes that the *death* of Christ particularly, any more than his life, or his teaching, or his resurrection, was "the way or method in which it seemed good to the Divine Wisdom to grant to mankind remission of sins." He complains, that the manner in which Unitarians in general explain the phraseology of Scripture, is a "violent straining of language." But, Sir, it is at least *one* way of explaining it, and the interpretation alluded to by Mr. Cogan is another. He who publicly declares himself dissatisfied with both, is surely under obligation to affix some other definite meaning to the language in question, consistent with the acknowledged character of God, and with the general teaching of the Scriptures. But your correspondent rather appears to me willing to admit, that he can attach no meaning whatever to phraseology which he yet contends was meant to convey one of the most important doctrines of revelation. "In what way," he asks, "does the death of Christ lead to the remission of sins?" And immediately answers, "This is not a necessary inquiry,—neither can we find any formal answer to it in the Scripture." Surely, Sir, either this is a very necessary inquiry, or your respectable correspondent has been wasting his labour and talents in endeavouring to prove that Unitarians in general view a very *unimportant* subject in a false light. Indeed, he had himself stated in the preceding page, before he was fully aware, perhaps, what an indefinite and indescribable doctrine he was about to advocate, that this inquiry was the *only question* that required any discussion. "The only question, therefore, is, in what way our Lord's death pro-

moted this end; in what way the forgiveness of sins depended on his death." I submit, then, that until T. F. B. more clearly explains in what sense the forgiveness of sins depends on the death of Christ, his doctrine is an unsubstantial phantom: whether it be true or false, I cannot easily determine; for he refuses to inform me what it is.

Your correspondent assures us, however, that "we find in the Scriptures, the immediate connexion between these two things, (the death of Christ and the forgiveness of sins,) strongly, repeatedly and variously asserted, and brought forward as a great and prominent truth of the gospel." This is language so unguarded, and so wholly unwarranted by the Scriptures themselves, that I am surprised it should have escaped from so sensible and candid a writer. I shall not content myself, however, with returning a mere denial to this imposing assertion. In proof, then, that the *immediate connexion* between the death of Christ and the forgiveness of sins, cannot, in any sense whatsoever, be regarded as "a great and prominent truth of the gospel," I submit the following simple, and as it appears to me, decisive facts.

1. This connexion is never declared by our Lord himself, except in the solitary instance of Matt. xxvi. 28: "For this is my blood of the New Testament, which is shed for many for the remission of sins." Is this fact favourable to the supposition, that Jésus regarded the said immediate connexion as a great and prominent truth of his religion? How often does our Lord speak of his own death, but with no particular allusion to the forgiveness of sins? How often does he speak of the forgiveness of sins, but without the most distant allusion to his own death? Could this be, if these things were, as your correspondent supposes, immediately connected?

2. This connexion between the death of Christ and the forgiveness of sins, is never expressly asserted by any of the apostles, in their many discourses recorded in the Book of Acts. To my humble judgment, this strong negative evidence against the doctrine in question, is altogether irresistible. The silence of the great Teacher of

Christians, and of his inspired apostles, may well be regarded as its condemnation.

3. In no other part of the New Testament can I find that this connexion is insisted upon, either so variously, or so very repeatedly, as your correspondent seems to imagine. I am not aware of there being more than nine or ten passages of Scripture, in which the connexion between the death of Christ and the forgiveness of sins, can be said to be expressly asserted, or clearly alluded to. One of these passages (Coloss. i. 14) may be entirely dismissed; since, in the judgment of Griesbach, the words, "through his blood," are decidedly spurious. With respect to the remaining passages,\* after the most careful consideration, I must assent to the opinion of Mr. Kenrick, (see Sermon xiv. Vol. I.) and indeed the opinion of Locke, Chandler, Taylor, Benson, Belsham, and of all the most rational commentators with whom I have any acquaintance; namely, that there is little or no allusion in these passages, to moral offences, or sins, properly so called, but exclusively to the restoration of the Gentile world from their condition of ceremonial impurity, to a state of religious privilege or covenant, such as had hitherto belonged to the Jews alone. †

I have not made these statements without caution; yet it is not impossible that I may have overlooked one or two passages, and if so, shall most gladly see myself corrected. Let me not be misunderstood, however, in that which I mean to state. In many other places, doubtless, Christ is said to have "suffered for us," to have "died for us," to have "given himself for us;" but with no especial reference to the forgiveness of sins, more than to the confirmation of his doctrine, to the finishing of his per-

\* John i. 29; Rom. iii. 25, 26, v. 1, 19; Ephes. i. 7, ii. 13; Coloss. i. 20; 1 Pet. i. 2, 19; Rev. i. 5.

† It can scarcely be disputed by any, that this is the just interpretation of some of the passages alluded to. If this be admitted, the remark of Mr. Cogan well deserves the attention of T. F. B.; namely, that this then becomes an indisputably scriptural interpretation when applied to all the other passages.

fect example, or to the several other benefits which Unitarians in general ascribe to the death of our Lord. Indeed, in most of these instances, the allusion clearly is to our Lord's benevolent sacrifice of his life; viewed as an incitement to love and obey him; as in the following passage: "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all; that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again." I am aware also, that we are often said to have received remission of sins and forgiveness of sins through Christ; but with no particular allusion to his death, more than to his teaching, to his promises, or to his present exaltation. The apostles, in the course of their preaching, frequently declare, that which no Christian has ever disputed, that Jesus is the Mediator, through whom we have received the Divine promise of forgiveness, and are led into favour with God; yet without any mention of this supposed propitiation effected by his death. Now, Sir, I must insist that these passages are not to be regarded as merely indifferent in the present discussion: they are fatal to the hypothesis of your Penzance correspondent. Were the connexion between the death of Christ and the forgiveness of sins so immediate and so important as he supposes, it could not be that the apostles should thus repeatedly speak of one, with no direct allusion to the other.\*

The writer whose observations I am

\* It will be observed that I have made no allusion in these remarks to the Epistle to the Hebrews. This circumstance I hope will not be attributed to my entertaining the slightest apprehension that this Epistle contains any peculiar doctrines, but solely to the following reasons:—1. The Epistle altogether is of extremely doubtful authority. 2. Its style is so peculiar and figurative, that it requires to be considered separately; and this communication is already too long. 3. If the doctrine in question cannot be supported from other portions of the New Testament, few persons will contend, even should they suppose it taught in this particular Epistle, that it is therefore to be received as a Christian doctrine.

noticing, appears to me not less unfortunate in his endeavours to illustrate the advantages and moral tendency of his doctrine, than in his attempts to define or to prove it. He is of opinion that this supposed method of redemption by the blood of Christ, was intended, and is admirably suited, to "secure the Divine authority;" but I am utterly at a loss to imagine what definite views he can entertain of its suitability to this purpose. He is most anxious to guard against the suspicion, that he entertains the doctrine of vicarious punishment, or of satisfaction to Divine justice. In what way, then, has the death of Christ secured the Divine authority; or what security can this authority ever need? I fear your correspondent will be again compelled to reply, that "this is not a necessary inquiry, neither can we find any formal answer to it in the Scripture." Yet is it not clearly evident, that if any such thing were contemplated in the scheme of redemption, its whole efficacy must be lost, unless we can be made to understand how it tends to this purpose?

Your correspondent has further presented us with the following illustration of his doctrine: "A father has many children, all of whom but one have joined in an act of disobedience; and, moreover, ill-treated the dutiful child for his singularity: they become sorry for their fault; but the father prescribes, as the condition of forgiveness, that the dutiful child shall solicit pardon for the others." Nothing, surely, could be conceived of less happy than this illustration. A wise and good father, when convinced that his offending children repented of their disobedience, and were become fit objects of his forgiveness, a father, whose heart rejoiced to behold the returning affection of his offspring, would scorn the trick of appearing (for it could be only appearance) to need the propitiating intercession of a more dutiful child, before he could be induced to manifest the natural dispositions of a parent's bosom. I am surprised it did not occur to the mind of your correspondent, when penning this exemplification of his doctrine, that a much less fallible judge of the influence of Christian truth, than either he or I

can presume to be, had already chosen this same method of illustrating the mercy of God, by a comparison borrowed from the natural relation of child and parent. Jesus, however, has entirely omitted in his description, that which your correspondent deems so essential to the finishing of the picture. I allude to our Lord's touching parable of the Prodigal Son, in which I cannot find that the elder son, though he had always "served" his father and never "transgressed his commandment," was obliged to solicit pardon for the returning prodigal, before the father "had compassion, and ran, and fell upon his neck, and kissed him." I must beg to be excused, Sir, in saying that I rather prefer the Saviour's parable in its original form; for I cannot think that it has gained much, either of simplicity or of pathos, by your correspondent's ingenious addition.

It may at length be inquired,—What then is the Scripture doctrine of redemption by the blood of Christ? In my humble opinion, it cannot be justly said that there is any such doctrine in the Scriptures. The doctrine of the Scriptures is this,—that if men repent of their sins, and turn unto God in contrition of heart, and bring forth fruits meet for repentance, he is always mercifully disposed to forgive their past transgressions, and to restore them to his favour: and Jesus Christ is the "Mediator between God and men," by whom this joyful assurance has been proclaimed and confirmed to the world. With respect to the association of our Lord's death with this great doctrine of the gospel, it will certainly appear, upon examination, to be comparatively rare in the Scriptures, even should it be proved to occur at all; and that it does occur, is probably to be regarded merely as an accommodation of Jewish ideas and phraseology, to the circumstances of the Christian revelation; a practice very natural, indeed, in Christ and the apostles, and, doubtless, to the mind of a Jew very illustrative, but not intended to convey in itself any doctrine, other than that which is much more frequently expressed without any such allusion.

H. ACTON.



*Copy of a Letter from Mrs. ADAMS, Wife of Mr. Adams, a Member of the American Congress, to the Rev. Mr. SMITH, then of Sidmouth, in Devonshire, but a Native of Boston, in New England, which place he left at the Commencement of the War, and returned to it at the Peace. (Communicated by the Rev. Joseph Cornish.)*

October 30, 1777.

DEAR SIR,

**A** FAVOURABLE opportunity offering by Mr. Austin of writing to you, in compliance with the request of your papa, as well as my own inclinations, I embrace it. There have been but few opportunities of conveyance either to or from you, and the uncertainty whether a letter would reach you has been the occasion that little else has been wrote than the place of one's abode and their state of health.

But whether this meets with the fate of some others or not, I am determined to congratulate you upon our present situation. When you left your native land, it was in a state little able to defend itself, to all human appearance, against the force which had invaded it: but Providence has remarkably smiled upon our virtuous exertions in defence of our injured and oppressed land, and has opened resources for us beyond our most sanguine expectations; so that we have been able not only to repel, but conquer the regular troops of Britain, the mercenaries of Germany, the savages of the Wilderness, and the still more cruel parricides of America, with one of the most celebrated British generals, Burgoyne, at their head.

I have the pleasure to inform you, Sir, that the British arms have submitted to American fortitude, courage and bravery, and have received terms, though humiliating to them, the most generous ever granted to an enemy. Their deserts they never can receive in this world, nor we inflict, but must submit them to that Being who will equally distribute both rewards and punishments, and who hath assured us that he will espouse the cause of the widow, the fatherless and the oppressed.

Cruel have been the depredations of

these foes of the rights of human nature: our commerce has been destroyed, our cities burnt, our houses plundered, our women sacrificed to brutal lust, our children murdered, and even the hoary head of age has oftentimes glutted their savage malice. These are indisputable facts, and will, I hope, be recorded by the faithful historian, to the everlasting infamy and disgrace of Britain; and almost tempt us to imitate the example of the parent of Hannibal, and swear the rising generation to eternal enmity against them.

But as Christians, though we abhor their deeds, we wish them reformation and repentance. We most sincerely wish for peace upon honourable terms. Heaven is our witness that we do not rejoice in the effusion of blood, or the carnage of the human species; but having forced us to draw the sword, we are determined never to sheath it the slaves of Britons; and whether it is credited or not, it is a truth for which we have great reason to be thankful, that we are at this day in a much better situation to continue the war for six years to come, than we were to contend for six months in the commencement of it. We have defended ourselves hitherto against a force which would have shaken any kingdom in Europe, without becoming tributary to any power whatever, and trust we shall continue to, with the blessing of Heaven.

Providence has permitted for wise ends, that every one of the United States should feel the cruel depredations of the enemy; that each one should be able to sympathize with the other, and this, so far from weakening, has served to strengthen our bond of union; it is a thirteen-fold cord, which all the efforts of our enemies have not been able to break. The particulars of the capture of General Burgoyne and his whole army I leave to be transmitted to you by other hands. I wish I may be able to congratulate you upon a similar account from the Southward; but whether I am or not, as the events of war are uncertain, you may rely upon it that the invincible American spirit is as far from being conquered as it was the day the cruel mandates were issued against her. Our cause, Sir, is, I trust, the cause of truth and justice, and will finally prevail, though

the combined force of earth and hell rise against them.

To this cause I have sacrificed much of my own personal happiness, by giving up to the councils of America one of my nearest connexions, and living for more than three years in a state of widowhood. I hope before long you will be able to return to your native land with a heart truly American; as such, no one will rejoice more to see you than your affectionate friend and former correspondent,

A. A.

If you can write to me with safety, a letter would be very acceptable.

Liverpool,  
October 14, 1822.

SIR,

MY attempt to introduce to the consideration of your readers the nature and operation of the Deeds of Trust by which our several places of worship are held, (pp. 410, 411,) seems to be thought a work of supererogation by your Bristol correspondent, G. P. H. (pp. 527, 528). I hope, however, I shall not offend that gentleman, when I state that his remarks have tended strongly to confirm my previous conviction of the necessity of an ample inquiry into the subject; for, notwithstanding the complacency and confidence with which he has written, it is evident that his information is extremely circumscribed.

G. P. H. seems to imagine that all Chapel Trust Deeds are of the same tenor; and that some one which he has happened to meet with is the identical model of the rest. Hence it is that he "really cannot understand what I aim at, or mean to express;" and hence the "confusion" of which he complains. It shall be my present business, as far as I am able, to dispel this confusion, and to enter into a brief detail, with a view to elucidate my former letter, which I hoped was already sufficiently intelligible.

G. P. H. may be very correct in representing that, "by the usual mode of settling trust property of this description, the premises are conveyed to Trustees, so as to vest the legal estate in them, upon trust for such person for the time being, as the major part of the subscribing congregation shall elect to the office of mi-

nister;" and it will no doubt surprise him to learn that this very mode is objected to on two grounds; first, because it is contended that the chapel may be virtually wrested from the trustees by the election of a minister not to their taste, either in consequence of dissension in the congregation, or of stratagem among rival sects, who, it is imagined, may insidiously cause such a number of their own people to subscribe, in order to obtain the right of voting, as would outnumber the congregation; and, secondly, because it is thought expedient to prevent the minister from having that permanent occupation of the pulpit which has seemed in some cases to place him out of the reach of responsibility or removal.

To what extent the founders of other chapels, to whose Trust Deeds I have referred, have been influenced by these considerations, it is not in my power to say. I understand that in one case they have been brought into full operation, and that it has been the work of much study and correspondence so to frame a Trust Deed as to guard the property in the building against every possible contingency of this nature.

Chapels have been erected in many places at the cost of one or more individuals, who, "taking no thought for the morrow," have assigned them to Trustees in the usual form which G. P. H. describes; but in other places the parties subscribing have been either unable or unwilling to give their money; and have therefore received in exchange a certain proportion of the building. G. P. H. can surely understand why such persons do not choose to play the part of what he terms "legal mutes;" why it would not answer their purpose to convey the chapel in trust for the officiating minister; and why the restraints have been ordained on the subscribing congregation, against which I think it right to protest.

Let me not be supposed to complain that persons who contribute to the building of places of worship do not give their money; or that they are careful to secure to themselves that share of the property which they consent to receive as an equivalent. On the contrary, I am anxious to acknowledge (in order to prevent future

misapprehension) that I see in this nothing to censure, or which may not be commendable. But I do complain that any body of Dissenters, and more especially of Unitarian Dissenters, should arrogate a power which is justly odious: I do complain that in guarding their own pecuniary rights, they seek to violate the personal rights of others—to exact in the name of security the forfeiture of that independence of mind which money cannot purchase, and which must cease to exist in those who cease to withstand such unreasonable pretensions.

I.\* B.

Harrowgate,

October 14, 1822.

SIR,  
YOUR correspondent G. P. H., in your Repository for September last, p. 527, is perfectly correct in what he asserts respecting Trustees of Chapels and Estates, or endowments connected with them. I am pretty well acquainted with the Trust Deeds of many Dissenting Chapels, and I have seen none which give to Trustees or others the power of removing, as well as appointing the minister, or any controlling power over the Meeting-House or its proceeds, or the pulpit and congregation, or the minister; as if they were (according to J. B., pp. 410, 411) the real “and ostensible occupants.” They are no such thing. Their office is, as G. P. H. says, if strongly, yet justly, “that of legal *mutes*, passively to subserve and support the equitable purposes of the Trust, and which they are bound to do; and have no discretion to exercise therein.”

The minister is the real and legal occupant; and if the place be freehold, (as many of the old establishments are,) the minister is the freeholder, and is entitled to all the rights appertaining to freehold property the same as the clergy of the Church.

This has been proved and admitted on a variety of occasions in our courts.

In point of fact—he is the sole landlord for the time being—the renters of pews are tenants; and, as G. P. H. has said, “a mandamus may at any time be obtained to compel the

Trustees to do their duty, or to keep within it.”

But I must set G. P. H. right as to the form in which the Trust Deeds of Dissenting Chapels have been drawn up. In some places Trustees have the sole right of appointment, as to the Minister, without the congregation. In others, they are compelled to induct *him*—*him* who has a majority of subscribers, or renters of pews (in most cases the amount is fixed, a lower sum not giving the right to vote). In other places, the constitution is, — that the election shall be determined by the majority of the communicants; and in others, in the way which your correspondent has stated. Thus the forms are varied;—but whatever be the forms according to which the Trust Deeds have been drawn up, the pastor has all the rights which follow in G. P. H.’s statement; and whenever those rights have been invaded and the tyranny resisted, the minister has obtained redress in law, as in the cases of Godwin, Meanley and others, as well as those referred to in the Reports; and should similar cases again occur, the support of the Society for protecting the Civil Rights of Dissenters would not be wanting, or that of

A BARRISTER.

Edinburgh,

October 11, 1822.

SIR,  
THERE are so many places of Unitarian worship at present projected or in actual progress, that the manner in which they are, or are to be, *invested*, appears to me to be a subject deserving of discussion in your pages. The contributors to such erections cannot, I conceive, be too particular in informing themselves as to a matter, the right arrangement of which is essential to render their benevolent intentions available for the objects which they contemplate. With a view to satisfy the contributors to the proposed Unitarian Chapel here, and to excite a little attention to the nature of such Trusts, as a subject of general interest and importance, I trouble you with the following remarks.

In making such investments it is a principle of the greatest importance, that the Trustees and the body for whose benefit the trust is held, should

\* This initial was incorrectly printed J., p. 411. ED.



be completely identified, — that the former should have no separate interests from the latter, but should at all times be ready to give effect to the wishes of their fellow-members. But here a difficulty occurs at the outset, for in Scotland, and I believe in England also, an unchartered society cannot legally hold such property in the name of its office-bearers, who are an elected body, and liable to perpetual changes, but must have its property invested in persons permanently appointed. It is proposed that our chapel shall be invested in eleven such persons, and in the survivor or survivors of their number; and in order to connect them with the society at large, and so to avoid the difficulty above stated, these eleven persons have signed a declaration, that they accept their office solely for the benefit of the rest, that they will give effect at all times to the decisions of their fellow-members, regarding the trust which they have received from them, and that they will be ready, when required by them, to convey the property by a future Trust Deed to any persons whom the congregation may choose to appoint.

Having heard of many unpleasant disputes, and even litigations, which have occurred both in England and in Scotland between the trustees of chapels and the congregations assembling in them, we are very desirous that no such unpleasant and ruinous disputes should occur among us, and we hope that the above arrangement will effectually prevent them.

There is another subject intimately connected with the former, viz. the method of acquiring the rights of a member in a Christian congregation. It is obvious that to confer these upon all who may be accustomed to assemble for public worship with that congregation, would be attended with very prejudicial consequences; while, on the other hand, it is necessary to avoid all such modes of admission as would involve the well-founded objections which have been so often made to subscriptions to articles of faith. At some future period I may trouble you with a communication on this subject.

EDINBURGENSIS.

*Attempt to illustrate Jude, ver. 9.*

LETTER II.

SIR,

I NOW proceed, as I proposed, to inquire into the meaning of the ninth verse of the Epistle of Jude, "Yet Michael the Archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The main object of Jude in this Epistle was to warn the Christians to whom it was written, against certain evil men and seducers who had privily crept in among them, whom he styles ungodly men, who turned the grace of God into lasciviousness, denying the only sovereign God and our Lord Jesus Christ. He then goes on, in a variety of instances, to draw a comparison between their crimes and those of some of the most notorious sinners who, under the former dispensation, were the objects of the Divine displeasure and the subjects of the severest judgments, and predicts that the like judgments and condemnation awaited them, and would speedily be executed upon them. Both Peter and Jude describe the characters of these men very much at large. We shall only refer to that part of the description which is immediately connected with and introduces our present subject. Jude, referring to the crimes of the people of Sodom and Gomorrah, (which he had just mentioned,) says, ver. 8, "These filthy dreamers *defile the flesh*, despise dominion, and *speak evil of* (blaspheme) *dignities*," with which he contrasts the conduct of Michael the Archangel, who, when contending with the Devil, durst not bring against him a railing, a blaspheming accusation. Peter also describes them, second Epistle ii. 10, as those "who walk *after the flesh* in the lust of uncleanness, and despise government, as presumptuous, self-willed, and *not afraid to speak evil of* (to blaspheme) *dignities*;" he then contrasts with their conduct that of the angels, who, though greater in power and might, he says, ver. 11, "*bring not railing* (blaspheming) *accusation against them before the Lord*."

In considering the subject, we have then to inquire,

1. What is intended by the parties engaged in this contest,—Michael the Archangel and the Devil.

2. What is meant by the body of Moses, the subject of the contest.

1. Then, we are to inquire what is intended by the persons engaged in this contest,—Michael the Archangel and the Devil. One of these is *Michael*, but who is Michael, and what is he? Is he a celestial or a terrestrial or a symbolical being? We are told that he is *the Archangel*; but this, in itself, furnishes no answer to the above questions, because neither of the terms, *angel* or *archangel*, is a name of nature but of office. In order, therefore, to understand the subject, we must inquire into the meaning of these terms, and endeavour to trace out their application.

The term *angel*, ἀγγελος, is a Greek word, from the verb ἀγγελλω, to tell or deliver a message, formed into a noun by the masculine termination ος. The English translation rejects the Greek termination, and retains *angel* only; but still the word is Greek, and requires to be explained. Its literal meaning is, *one sent or employed by another, a messenger, a legate, an agent, a minister, a servant*; it is a relative term, implying one who is *sent or commissioned* by another. The word *angels*, therefore, does not necessarily mean (as it is generally supposed to mean) a species of incorporeal celestial beings superior to mankind, of different degrees of dignity, power and perfection, but simply messengers or agents. In the Scriptures it has a variety of applications. It is applied to John the Baptist, Matt. xi. 10: "Behold, I send my *angel*, messenger." It is applied to the two disciples of John, who were sent by him with a message to Jesus, Luke vii. 24: "When the *angels*, the messengers of John, were departed." When Jesus steadfastly set his face to go to Jerusalem we are told, chap. ix. 52, he "sent *angels*, messengers, before his face: and they went, and entered into a village of the Samaritans, to make ready for him." It is said of Rahab, the harlot, that she received the *angels*, the spies, and sent them out another way, James ii. 25. We have the same application of the term *angel* in the Old Testament. 2 Sam. ii. 5, David sent *angels* unto

the men of Jabesh Gilead; Joab sent an *angel* to inform David of the death of Uriah, chap. xi. 19; see also vers. 22, 23, 25. The prophet Haggai is called an *angel*, ch. i. 13; it is applied to a priest, Mal. ii. 7. The prophet's name, *Malachi*, is *my angel*.

The term is applied to the elements, to storms, to pestilence, and to every agent in nature which God is pleased to make use of to accomplish his own purposes. The plagues which God sent among the Egyptians are said to be evil *angels*, Ps. lxxviii. 49. *The winds* and the *lightning* are God's *angels*. And of these *angels*, messengers, the Scripture saith, (Ps. civ. 4,) "Who maketh the *winds* his messengers, and the *flames of lightning* his ministers."\* In these passages the term *angel* is a personification of that to which it is applied.

In prophecy, *angels* are probably nothing more than symbolical or typical characters; for we know that none of the prophecies relate to the affairs and transactions of celestial and infernal spirits in the upper or lower world, but to the affairs of the inhabitants of this world, to the convulsions of nations, to the rise and fall of kingdoms and empires, and the various revolutions to which they are subject, and to the accomplishment of the purposes of God respecting the children of men. *Angels*, then, who are represented in these scenes as agents employed for the accomplishment of those great events which are the subject of prophecy, are not *spiritual* but *human* beings; for the fact is, that the prophecies which have been fulfilled have been accomplished by human agency. Thus in the Revelation of John, *angels sounding trumpets* represent those agents or messengers who gave the alarms of wars; and the first of these is supposed, by the best commentators, to predict the hostile invasions of Italy by the Goths and Huns: the second, by the emblem of a great mountain cast into the sea, the naval invasion of Italy by the Vandals, under the command of Genseric, whom Gibbon calls the tyrant of the sea. I shall only notice two other of the trumpets, the fifth

\* Imp. Version.

and sixth. The fifth is supposed to denote the invasion and diminution of the Eastern Roman Empire by the Arabian successors of Mahomed; and the sixth, the wars of the Turks against the same empire. Upon the sounding of the fifth *angel*, a star is said to fall from heaven unto the earth, and to *him* was given the key of the bottomless pit. This star is supposed to represent Mahomed, and the smoke of the pit, his falsehood and imposture, which obscured, at the same time that it overspread, the country of Arabia: out of this smoke proceeded the locusts, the rapid and destructive armies of the Saracens, who supplanted in every province they conquered, the religion established by Constantine, by the propagation of that of the Koran. Mahomed is said to be the king over these locusts, and the *angel* of the bottomless pit. "The sounding of the sixth trumpet," (says a learned writer, to whom I have frequently referred,) "is justly interpreted as prophetic of the wars of the Turkish Mahomedans against the Eastern Roman empire. The *four* principal tribes of the Turks," he adds, "had settled themselves in the countries east of the Euphrates." This is represented in the prophecy, (Rev. ix. 13, and following verses,) as brought about by loosing the *four angels* which were bound in the great river *Euphrates* (probably the same as the four winds said, chap. vii. 1, to be bound till the servants of God were sealed): "And the *four angels* were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men; and the number of the army of the horsemen were two hundred thousand thousand." The four angels here, then, are the emblems of this great army of the Saracens.

But enough has been said to shew that the term *angels* does not necessarily mean celestial or infernal spirits; but that it is very generally applied to human agents. I now proceed to consider the other term, *archangel*, which is applied to Michael, and to inquire who this Michael is, and the reason why that appellation is applied to him? The term *archangel* occurs but twice in the Scriptures; in the passage under consideration, and in 1 Thess. iv. 16. The Greek word

*αρχαγγελος*, archangel, from *αρχη*, head, and *αγγελος*, messenger, a head messenger, *αρχη*, authority, rule, dominion, power; hence *αρχηγος*, applied to Jesus Christ, a leader, author, prince, captain.\* Archangel, then, is a ruling messenger, a messenger possessing authority, dominion and power, a sovereign messenger. Such, then, is Michael, who is as God, as the name signifies; one possessing supreme power in his own dominions, as God does over all: but notwithstanding his sovereignty, he is the messenger, the agent and servant of God, to execute his purposes.

The account we have of Michael is contained in five passages in the Sacred Scriptures, three in the prophecy of Daniel, one in the passage under consideration, and one in the Revelation of John. In the first of them, Dan. x. 13, Michael is denominated one of the *chief princes*. In the context, ver. 5, we are told that Daniel had a vision, in which he saw a *certain man*, clothed in linen, whose loins were girded with fine gold of Uphaz, &c. That this man was not either a real, celestial or human being, but merely a visionary being, seems pretty clear from what Daniel says, ver. 9, that "when he heard the voice of his words, he *was then in a deep sleep on his face, with his face to the ground.*" This man, then, was probably nothing more than the vision itself by which the divine communication was made to him, personified, and his appearing in the habit of a priest clothed in linen and girt with a gold girdle, and the splendour of his appearance, denoted that the vision was from heaven. In his address to Daniel, he says, ver. 12, "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words," referring to Daniel's prayer, in the preceding chapter, which he put up to the Lord his God, in consequence of his understanding by books the number of the year whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jeru-

\* Acts iii. 15, v. 31; Heb. ii. 10, xii. 2.



salem: that period being now accomplished, he set his face to seek to the Lord by prayer, and in that prayer he thus addresses him, vers. 17, 18: "O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ears and hear, and open thine eyes, and behold our desolations, and the city which is called by thy name." This prayer, the vision informs him, was heard, but that the deliverance for which he prayed was obstructed by one of the *princes of Persia*, "who," says he, "withstood me" (speaking as the representative of the Jewish High-priest) "one and twenty days; but lo," says he, "*Michael*, one of the *chief* princes, helped me, and I remained with" (in the favour of) "the kings of Persia." Now, who can this *Michael* be but *Cyrus*, the great deliverer of Israel, and God's chosen instrument, at that time, to restore Jerusalem, and to establish his sanctuary and worship there? "And now" (says he, ver. 20) "will I return and fight with the prince of Persia; and when I am gone forth, the prince of Grecia shall come; but," he adds, "I will shew thee that which is written in the scripture of truth;" namely, what was written by Isaiah, ch. xlv., concerning this great prince *Cyrus*, for to what else could he refer, since we never read that God ever made Heathen princes his agents and ministers for the salvation of his people, till he raised up *Cyrus* for that purpose; but of *Cyrus* it is written, "Thus saith the Lord to his anointed, to *Cyrus*, whose right hand I have holden, to subdue nations before him," &c.: "I have raised him up in righteousness, and I will direct all his ways; he shall build my cities, he shall let go my captives, not for price nor reward"? The divine vision then adds, "And there is none that holdeth with me in these things but *Michael*, your prince." Daniel was at this time a captive in Babylon, which *Cyrus* had recently subdued, and of which he became the supreme ruler; he is therefore properly denominated *his* prince.

The 12th chapter, where *Michael* is again introduced, carries Daniel's predictions down to a very late period, to the final overthrow of the anti-

christian powers, and the complete restoration of the children of Israel to their own land, when the kingdoms of the world shall become the kingdoms of the Lord and of his Christ. Now, as their restoration from the Babylonian captivity was brought about by the instrumentality of a great temporal prince, denominated in prophecy by the name of *Michael*; so their future restoration from the present much greater and longer captivity, will be effected by the instrumentality of some great and potent prince or princes predicted under the same name. "At that time," says the prophecy, ver. 1, "shall *Michael* stand up, the *great* prince which standeth for the *children* of thy people." The period of the accomplishment of this prediction being so remote, *Michael* is not denominated *Daniel's* prince, as in the former passage, nor the *prince* of the children of his people, but only a prince that shall stand up for them; that is, espouse their cause, and exert his power and influence on their behalf.

That this in fact will be the case, we learn from the following passages which predict the future restoration of the Jews: Isaiah xlix. 22, 23: "Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders; and *kings* shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet." See also lx. 3, 10, 11.

A writer in the Monthly Repository \* says, "At p. 216, Vol. VI. of Theol. Repos., I beg to correct a passage relating to the *Prince Michael*, who is there represented as the leader or great prince of the children of Israel, to restore them to their country," &c., as foretold by Daniel. (See x. 13—21 and xii. 1.) It does not necessarily follow that this *temporal* prince was to spring from the stem of Jesse, as is supposed in the paper referred to; I rather think now, he may be of Gentile race, as *Cyrus* was, who was the great deliverer of the Jews

\* For May, 1822, p. 269.

from the Babylonish captivity. And should the war between Russia and Turkey take place, as in all probability it will, we shall soon discover to whom this high destiny belongs."

JOHN MARSON.

SIR,

IN common, I doubt not, with most of your readers, I feel much obliged to your correspondent Mr. Cooper, for his interesting communications relative to the improvement of the Negroes in the West Indies. The difficulties that stand in the way of that desirable object are, no doubt, great and numerous, in consequence of the degrading and demoralizing influence of a state of slavery. It cannot be easy to raise, with the hand of mercy, the being whom we continue to trample on with the feet of despotism. Mr. C., from personal experience, seems to consider the attempt as altogether hopeless, and to think that it is but lost labour to endeavour the religious improvement, till we have obtained the political emancipation, of the Negroes. Never having set my foot on the unblest shores of a West-Indian Island, I should not presume to call in question the justness of this view, were I not struck with a considerable disagreement there is between it and the report of other labourers in the same field. All indeed represent the difficulties as very great, but there are many actually engaged in contending with them, who are so far from thinking them insurmountable, that they are very sanguine in their hopes of final success. To justify this statement, I wish to lay before your readers a few particulars taken from the last Report of the *Wesleian Missions* in this quarter, which, among several undertaken by different Christian Societies, are, I believe, the most considerable. Their Committee states, that they "are happy to report the continued progress of the Missions to the Negro Slaves, with scarcely any exception. The number of Missionaries having of late been considerably increased, a much larger portion of this long-neglected field has been brought into cultivation, and it has yielded its expected produce of truth and righteousness. *Open opposition to the efforts of Missionaries has*

*ceased*: their objects are better and more generally understood; their characters and motives have gained respect; and a number of new and important friends to Negro instruction have appeared within the past year." The number of Negroes under the Society's instruction is stated to be 22,936; being an increase in the year of 758. The children in the schools were 4227. As a representation of that wretched state of the slaves which calls for these exertions, we may extract the following account of the condition in which they lately were found in the island of Tobago: "The extreme ignorance of the Negroes of this colony concerning whatever pertains to religion, is such as no language can describe. Their children, as soon as they are able to lisp, are taught the art of dissimulation; and to speak lies appears as natural and familiar to them as to speak at all. In their passions, particularly that of anger, they are violent beyond all description; and seldom do they forget or forgive an injury received. They have no idea that to steal is an evil. Without natural affection, they harden themselves against their young ones, as though they were not theirs. A gentleman, whose estate I am in the habit of visiting, assured me that there were some female slaves on his plantation, with whom he could not entrust the food intended for their own offspring. In the direful principles of witchcraft they are deeply immersed; even a look from one reputed an '*Obiah man*' is sufficient to fill their minds with dread, and they sicken, pine away and die, under a disease which has no cause but their own superstitious fears."

That to be supplied with the means of Christian instruction and religious worship must be a great blessing to these miserable people, no one could reasonably doubt, and there is much pleasing evidence that this is actually the case. From Antigua they report that several of the managers of the estates bear testimony to the influence of religion on the slaves. One said, "A very great change has taken place in their conduct, since they began to act from religious principles. The whip is not needful now!" Another said, "The sound of the whip is now rarely heard on the estate. The chil-

dren come to school neat and clean, without those gaudy decorations so common among other children in this part of the world. Several have died in the course of the year; some of the eldest of them very happy; the praises of God dwelt on their lips throughout their afflictions." "The mission at Dominica is in a state of prosperity; true religion is apparently taking a deeper hold on the hearts of the members of the society, and extending its influence among others." These quotations might be multiplied, but those already produced may be sufficient to shew, that Negro improvement is not a thing to be despaired of, nor the attempt to effect it one which ought to be postponed to an unknown and distant day.

EUELPIS.

*Islington,*

*November 11, 1822.*

SIR,  
I HAVE sent you the inclosed which I have recently received from a respectable Presbyterian Minister in the North of Ireland. The 14th edition of the "Sketch" having been just published, with its usual impression of five thousand copies, it is not likely that another edition will be soon published. I therefore send you this communication for the Repository, desirous of giving a speedy and permanent publicity to every document which may be deemed conducive to the spread of truth, and to the triumph of evangelical charity.

JOHN EVANS.

*Newry,*

*October 18, 1822.*

SIR,  
It may appear singular, that a person wholly unknown to you should address you from a distant part of the kingdom. I trust, however, the subject of this letter will render it unnecessary to offer any apology; especially as I am satisfied of your anxiety to render your Sketch as perfect as possible.

I have read your book with satisfaction, and have recommended it to my friends. It is calculated to do good, by removing prejudices and abating hostility amongst Christians. Your account of the Scotch Presbyterians and English Dissenters, is, I dare say, correct. But you are not probably aware that there exists in

the north of Ireland a body of Presbyterians, amounting to about half a million, quite distinct, as to church government, from any sect or society mentioned in your book. Their history is given in "An Historical Essay on the Loyalty of Presbyterians," written above one hundred years ago, by Dr. James Kirkpatrick, of Belfast. A sketch of their principles is also set forth in an Appendix to an edition of Towgood's Letters, published in Newry and Belfast, in 1816. Now, so considerable a body is well worthy of notice in your Sketch. Lest you should not be able to procure either of the above-named publications, I may here give you a brief account of the body of which I speak.

By encouragement from the crown, a great number of Scotch Presbyterians came over to Ireland, in the beginning of the seventeenth century, and settled chiefly in the province of Ulster. Their ministers accompanied them, and formed themselves into a Presbytery, which met at Antrim, Belfast, Bangor and other places. The first congregation that was settled, was that of the Rev. Mr. Bryer, of Broad-Island, in 1611. For nearly a century a considerable union subsisted between the mother church and the colony. The same church government by sessions, presbyteries and synods, and the same standards of orthodoxy were used in both. However, in process of time, the Presbyterian Church of Ireland became quite independent of the Scottish Establishment; and for many years a peculiar and exclusive jurisdiction has prevailed in it. Government is still conducted by sessions, presbyteries and synods; but with less strictness and more congregational liberty than in the parent church. The Westminster Confession of Faith is still *supposed* to be the standard of faith, &c., but is not used as such by the great majority of presbyteries, and is not known at all in very many congregations. Liberty is now granted to all presbyteries and congregations to use it or not; and candidates for the ministry are licensed and ordained in such forms as presbyteries see cause. Hence the prevailing custom is to use no human written standard. Young men are examined by presbyteries touching their acquaintance with languages, science,



divinity, &c., so as to satisfy the body of their competency. They are elected by the people; two-thirds of numbers and stipend being necessary to render the election valid. After ordination, no minister can be removed but by authority of synod or presbytery, unless he chooses to resign. The presbytery has a constant inspection over each minister and his flock. Ministers receive a stipend from the people, and enjoy, besides, a *Regium Donum*, or bounty from the crown, granted at their ordination, and not to be withdrawn during their ministry. A particular R. D. is granted for each congregation, the classes being £100, £75 and £50 per annum.

Thus you will perceive that the Presbyterians of Ireland, under the care of the General Synod of Ulster, are a distinct body, having a government, &c., quite different from any other body that bears the form of a church. Of course, as I conceive, they are entitled to distinct mention in your valuable work.

I am, your obedient servant,  
A. G. MALCOM, D. D.

*Stoke Newington,*  
November 8, 1822.

SIR,  
AS the little piece of mine which you have inserted in your last Repository [p. 636] has, it seems, been printed in America, (how it got there I know not,) I have, perhaps, no right to complain that it was introduced without my knowledge; but, as it was very inaccurately given, I beg the favour of you to insert in your next the copy I now send.

A. L. BARBAULD.

#### A THOUGHT ON DEATH.

When life, as opening buds, is sweet,  
And golden hopes the spirit greet,  
And youth prepares his joys to meet,  
Alas! how hard it is to die!

When scarce is seiz'd some valu'd prize,  
And duties press, and tender ties  
Forbid the soul from earth to rise,  
How awful then it is to die!

When, one by one, those ties are torn,  
And friend from friend is snatched forlorn,  
And man is left alone to mourn,  
Ah! then, how easy 'tis to die!

When faith is strong, and conscience clear,

And words of peace the spirit cheer,  
And vision'd glories half appear,

'Tis joy, 'tis triumph, then to die!

When trembling limbs refuse their weight,  
And films, slow gathering, dim the sight,  
And clouds obscure the mental light,

'Tis nature's precious boon to die!

*London,*  
Nov. 7, 1822.

SIR,  
I HAVE read with pleasure the letter addressed to you in the last number of your valuable Repository, (p. 614,) and very appropriately subscribed COADJUTOR. The plan which he proposes of establishing associations among those that are denominated Presbyterians in South Britain, has often occurred to my mind; and I recollect that when meetings of this kind were held on public occasions, with a view to some circumstances pertaining to the state of our country, they were well attended and produced many beneficial effects. The renewal of them on a more general plan would unquestionably have a tendency to promote that union amongst us which would serve to strengthen our cause, and to augment the number of those who are zealous for its subsistence and prosperity, but who have no peculiar and discriminating mode of testifying their attachment to it. We ought to profit by the example that is set before us by our brethren, for so we will call them, the Independents or Congregationalists and Baptists; and they would, without doubt, afford us some hints, deduced from their long experience, which would aid us in forming and accomplishing a plan similar to that which they, much to their honour and advantage, have long supported. Whilst I am referring to their laudable practice, it occurs to me that we ought to imitate them in one respect, and probably in many others, if we were made acquainted with them. The ministers should interest the laity in the establishment and support of such a plan; and whilst the former performed the religious services assigned them by every exertion in their power, the latter, by their concurrence, would animate their assiduity and zeal. But how we should be able to

blend social intercourse with a religious service, without encroaching on the time which our lay friends find it necessary to appropriate to their secular concerns, is a question that ought to be previously and cautiously considered. An evening lecture would interfere with that "economical and friendly dinner" which *Coadjutor* proposes. Such a repast ought not to be omitted, as it would serve, when properly conducted, to aid an intercourse that would be no less profitable than pleasing. Many prejudices would be removed; and many errors would be corrected, that tend to alienate and separate us from one another for want of free, friendly and confidential intercourse. Perhaps if the object proposed were taken into serious consideration, it might be contrived to have the religious service at an early hour in the morning, or about half an hour after ten o'clock, and that it might be thus concluded about twelve o'clock, which would allow our lay friends sufficient time to be employed in their business; and then the dinner might be fixed at four o'clock, and the society dissolved at an early hour in the evening, so that it might not be later than eight or nine o'clock. But this is a subject of regulation that would naturally engage attention, if the plan were adopted. Associations of this kind in the country are less liable to this objection than those that are formed in or near the city of London, the mart of general commerce. However, there are some other impediments to the execution of this plan which are not so easily removed. In the conduct of the religious service, controversial subjects should, as much as possible, be avoided. But would not there be some difficulty in settling the mode of performing the devotional part? In former years extemporary prayer was almost universal among Dissenters of every description. But we have now printed liturgies and premeditated written prayers, which are read by the minister.—Which of these modes should be selected would become a question for deliberation. An intermixture in the same place, or even in different places, would occasion confusion. Some would be gratified and others would be disgusted; and disputes about the

best mode to be adopted would be injurious to the harmony of the Societies. There are also some other matters of prudential consideration which ought to be settled before a course of public lectures, designed for comprehending the whole body of Presbyterians, could be established. The object in my opinion is highly desirable, and calculated to accomplish the most important and useful purposes. The scheme so laudably recommended in the letter before me, rouses my debilitated powers, and deludes me with the notion that I might still be of some service in co-operating with persons of more vigorous minds and fewer engagements of a public nature. At an earlier period of life, and with greater leisure than I could ever command, I should have been happy in taking an active part; but Providence has now reserved for me only the pleasure of witnessing the successful exertions of others; and I hope no time will be lost in maturing the proposed plan, lest I should not enjoy this satisfaction.

OMEGA.

*Hackney,*

*November 7, 1822.*

SIR,

I REALLY did not imagine that any arguments contained in my letter upon the duties of jurymen, could have been misconstrued by "A Christian Liberal" [p. 599] into "special pleading, a recommendation of evasive verdicts against law and evidence, and a license inconsistent with the solemn obligation of an oath;" but instead of quarrelling with these animadversions, I will endeavour to explain the object I really had in view, and in so doing I am not without hope of convincing your correspondent that, with a right understanding of the Christian principles which ought to actuate a Christian jury, he would not have so misunderstood *me*.

It will appear to him, I think, upon reconsideration, that he has imputed to the law that which is chiefly attributable to the neglect or incompetency of juries: he will discover that the law under which a publisher is charged with disseminating obnoxious opinions, has provided for the protection of every honest man, by requiring, as a duty from the jury, an investigation

of his motives. If sufficient evidence should be adduced to satisfy them of a malicious intention in a defendant, his conviction must follow of course; but I would wish to think more respectfully of your correspondent, although unknown, than to suppose him capable of adopting or of desiring that juries should adopt the vulgar prejudice against unbelievers which would sink them in the scale of morals and motives below the average of the community, than which prejudice nothing can be more *illiberal* and unfounded. All that my humble endeavours aimed to inculcate was, that juries should feel fully convinced that the *malice*, which an indictment or information uniformly sets forth, and which the law consequently has prescribed as necessary to constitute crime, be fully made out against a defendant before they condemn him. It is not the fact of publication only which a jury has to try.

If, then, it be admitted by "A Christian Liberal" that a man of opposite opinions to his own can, by possibility, be zealously engaged in propagating his sentiments from pure motives, he will also admit that it is the indispensable duty of a Christian jury to be satisfied upon sufficient evidence of the malicious intentions of the individual whose conduct they have to try before they decide against him. It is not because the charge is designated by the epithet of blasphemy that a Christian jury can dispense with Christian charity, and take for granted, without evidence to prove it, that the accused has been actuated by all the malignity which his prosecutors have been pleased to crowd into the information; but it is in this particular, unfortunately, that their own principles of Christian charity, and the common principles of justice and liberality have been too often misconceived and misapplied. It is of this sort of subserviency in juries, to the intolerant projects of bigotry, that I took occasion to complain, and which can only be attributed to the insidious appeals of wily lawyers to their prejudices: that convenient, mysterious, undefinable term *blasphemy*, appears to have served as the watch-word to persecution, and to have operated as a diabolical excitement to cruelty in all ages and in defence of all religions,

although of late the names of blasphemer and infidel are becoming very inoffensive through frequent use; but to return to the argument. If to walk along Cheapside were an indictable offence, and the fact be proved against an individual, the jury are bound to pronounce that the charge is founded in truth; but if the fact of walking must necessarily be accompanied by the charge of some bad purpose to constitute the legal offence, the proof of the malicious object would be at least as necessary to his conviction by a jury as the fact of walking itself, because it is an essential part of the criminal charge, and without proof of the wicked purpose it is impossible that the legal offence can be substantiated. Again, if a Unitarian were indicted at common law for denying the doctrine of the Trinity, and that simple denial constituted the legal offence, a jury would have no alternative upon proof of the fact; but if, according to the invariable form and substance of indictments for blasphemy, he is charged with wickedly and maliciously impugning that doctrine, the jury (at least if they should consist of Unitarians) would not be unlikely to look sharply after the proofs of malice before they consented to his condemnation and punishment.

Now this is the principle I have advocated, and which the Christian Liberal calls special pleading. The Judge would, in all probability, in such a case, *direct* that the malice is to be *inferred* from the *blasphemous* nature of the denial, and assert that he is bound to tell them that the publication is a blasphemous and libellous attack upon the established religion, which is the law of the land, &c. &c.; and perhaps a majority of juries could scarcely be expected to withstand a solemn injunction from the bench, to reflect upon the shocking tendency of blasphemous opinions, the mysterious obligation of an oath, and the necessity of arresting the progress of infidelity.

Under the impressions thus produced upon the superstitious, all deficiencies of proof, as to motives and object, and consequently to the real guilt of the party accused, are trifles passed by as unworthy a thought in comparison. It cannot have escaped



the notice of your correspondent that juries, who would have done justice had they known how, have occasionally come into Court with a verdict of "guilty of publishing but not with a malicious intent," and thus, by a dose of legal sophistry, have disgraced themselves still further by the absurdity, to say the least, of convicting the individual of *the crime* of which they had the moment before declared him innocent. I would not, however, take upon me to say, that the duties of juries may not be reduced, at no distant period, and placed upon the narrow footing that the Christian Liberal, and the juries he exculpates, seem to consider them at present. By the recent expunging of the word *falsely* from these informations, juries are already saved the trouble of examining into that inconvenient question of the *truth* of a libel, and at the same time the defendant is saved the trouble of attempting his justification upon so frivolous a pretext as the truth of his opinions; and it may not be too much to anticipate a further omission of the word *malice*, or as much more of the substantial wording as may be requisite to clear the road, and make it plain and easy for Christian Liberals to travel; while, however, that word *malice* continues to stand a part of an indictment for libel, it will afford a more substantial protection to *honest libellers* of all classes, who have honest, intelligent juries to try them; and although the Christian Liberal has undertaken to stigmatize acquittals upon that indispensable test as a violation of the juror's oath, I shall ever contend that to convict a defendant of *guilt*, without abundant proofs of the malicious intent, must subject a jury most justly to that imputation.

I am not at all disposed to acquiesce in the propriety of the course recommended by Mr. Rutt, and eulogized by A Christian Liberal, because, with much deference and respect for Mr. Rutt's judgment, I really do not see the necessity for evading an important duty. It would appear to me a gross dereliction of duty on the part of an intelligent jurymen, to abandon a defendant, whom he considered unjustly prosecuted, to the mercy of, perhaps, a prejudiced, ignorant jury, who might rejoice in the opportunity of crushing a *blasphemer*. The protests of jury-

men against intolerant prosecutions or unreasonable laws, might indeed prove useful in the cause of religious and civil liberty, and I differ with your correspondent on that point only as to time and circumstance; he, it seems, would first state his objections to the prosecution, and then leave a defendant to his fate. My protest, on the contrary, should by no means supersede an act of justice to the accused.

S. C.

Free Press and Unitarianism in India.

IN a former Number (p. 584) we gave, under this title, an extract from the *Morning Chronicle*, with a few reflections of our own. After that Number was printed off, there appeared a letter in the same newspaper, (of September 30,) signed "Joseph Ivimey," purporting to be a correction of some error in the paragraph forming the extract. Mr. Ivimey is the minister of the Baptist congregation in Eagle Street, London, and is connected with the management of the Baptist Missionary Society. In answer to his letter, another was inserted in the *Chronicle* of October 3, signed "Robert Aspland." To this appeared a reply from Mr. Ivimey in the paper of October 11, and the correspondence was closed by a rejoinder from Mr. Aspland, which appeared October 15. It seems desirable to several of our correspondents, as we confess it does to us, that these letters should be registered in our work; for Indian Unitarianism will, if we do not greatly err, form a prominent feature in some future volumes of the *Monthly Repository*: we insert them *verbatim*, and "without note or comment."

I. Mr. Ivimey's Letter, with the Explanation of the Editor of the *Morning Chronicle*.

"PROGRESS OF KNOWLEDGE IN INDIA.

"To the Editor of the *Morning Chronicle*.

"SIR,

"The paragraph in your paper of this day, which describes some of the benefits resulting to British India from the labours of Missionaries sent thither from England; and the establish-

ment of a free press under the protection of the present enlightened Governor-General, will, I doubt not, be read with much gratification by every lover of his species and his country; as there is every reason to conclude, if nothing arise to interrupt the operation of measures now in progress, that the vast Eastern Continent will ultimately possess the blessings of the British Constitution and the knowledge of the gospel of Christ.

"There is one part of the statement, however, which will, perhaps, convey erroneous sentiments to the mind of the reader;—it is that which relates to Mr. Adam, formerly one of the Missionaries of the Baptist Missionary Society. That he is become a Socinian, or, as your correspondent states it, a Unitarian, is a fact; whether he was awakened by the arguments of the Hindoo Reformer, Ram Mohun Roy, who is still a Pagan, is not for me to deny, though it is possible he may have learned the sentiments from those who call themselves Unitarians in this country.

"The parts of this statement which I object to are the innuendoes conveyed, by 'this conversion having given umbrage in a certain quarter;' and that the Attorney-General having been applied to 'to interpose the shield of some antiquated statute, to protect spiritual intolerance, assured the — that these days were passed.' It is not possible for me to guess what is intended by the 'certain quarter,' &c. &c.; but being well acquainted with all the transactions of the Baptist Missionary Society, by which Mr. Adam was educated and sent to India, I can pledge myself that no step of the kind has ever been proposed by any member of that Society. The Committee of that Institution are too well acquainted with the right of private judgment, and the advantages of 'unfettered discussion,' ever to dream of applying to the Attorney-General to interpose the shield of antiquated penal statutes to protect the principles they profess, or the cause they support.—They lament the aberrations and errors of Mr. Adam, and have thought it right to dismiss him as a Missionary, but they have no doubt that even this painful event will 'turn out rather for the furtherance of the gospel,' as they can safely leave the

matters in dispute between the Christians and Pagan Unitarians\* in British India, to be decided by an appeal to the inspired volume, which is translated and published in most of the languages and dialects of British India.

"I shall feel obliged if you will give this statement an early insertion; and if you will mention the person or persons who applied to the Attorney-General to get Mr. Adam sent home from India as a Socinian, you will further oblige,

"Sir, yours, respectfully,

"JOSEPH IVIMEY.

"20, Harpur Street,  
September 24, 1822."

"We are sorry that we should have left any room for a conclusion unfavourable to the Baptist Missionary Society, in the paragraph to which our correspondent alludes. Instead of 'Spiritual intolerance,' the passage was first 'Episcopal intolerance,' but as the term *Episcopal* might seem to apply not to the conduct of an *individual Bishop*, but to the *Episcopalian Church* in general, which it would have been uncharitable to implicate in this act, we were induced to substitute the former epithet. This explanation will, it is hoped, prove satisfactory to our correspondent.—EDITOR."

II. *Mr. Aspland's Letter in Reply to Mr. Ivimey.*

"RAM MOHUN ROY AND THE CALCUTTA UNITARIANS.

"To the Editor of the Morning Chronicle.

"Hackney,

"SIR, October 1, 1822.

"Every friend to religious liberty must be gratified to perceive the promptitude with which your correspondent, Mr. Ivimey, (in your paper of yesterday,) disclaims, on the part of the 'Baptist Missionary Society,' the attempt and even the wish to put down Unitarianism at Calcutta by the Civil Power. Your paragraph, on which he

\* "This term has been used, because your correspondent has represented Mr. Adam as the disciple of Ram Mohun Roy."

animadvert, contained, indeed, no such charge or insinuation; but it was worthy of a Protestant Dissenter to feel and express anxiety, lest by any misconstruction it should be understood to convey this meaning; and had your correspondent confined himself to this topic, I should not have troubled you with any remarks upon his letter. But whilst he is vindicating the Society, of which he is a member, he appears to assume a tone that does not become him in reference to another denomination of Christians, to manifest a want of candour towards the individuals whom he names, and to misrepresent the religious character of the celebrated Hindoo Reformer, Ram Mohun Roy.

“ Mr. Ivimey speaks of some persons ‘ who call themselves Unitarians,’ and whom he chooses to denominate *Socinians*. On what grounds he thinks himself qualified and authorised to dispute the epithet by which they agree to designate themselves, and to substitute another to which he knows they strongly object, and against which they uniformly protest, it is for him to explain. The modern Unitarians are so far from being followers of *Socinus*, that they universally maintain that practical Socinianism would be Christian idolatry. The Continental, no less than the British Unitarians, refuse to be denominated from that Reformer (excellent as, in many respects, he was): the largest body of them in Europe, those in Transylvania, amounting to upwards of forty thousand, are described in the Imperial Laws, and protected and established, under the name of *Unitarians*; and I have seen a recent answer to a letter sent to them from this country, the first paragraph of which contains a complaint of their being addressed as ‘ Socinians,’ and thereby misrepresented.\* Mr. Ivimey is not unacquainted with the power of a nickname, and would instantly check an opponent, who should call his own

denomination *Anabaptists*; yet there would be just as much truth and liberality, just as much gentlemanly and Christian feeling, in this term, so applied, as in the term *Socinian* applied, as it is by him, to the present race of Unitarians.

“ Your correspondent says that Ram Mohun Roy ‘ is still a Pagan.’ The Baptist Missionaries in India might have been expected to save him from this error: perhaps, even now, by a reference to their letters, he may discover his mistake. The truth is, that Ram Mohun Roy’s conversion to Christianity, although not to the doctrinal Christianity of the Baptist Missionaries, is matter of notoriety in India, and has been the subject of newspaper discussions. In *The Calcutta Journal* of August 1, 1821, I find a Trinitarian writing in opposition to Unitarians, under the signature of ‘ A Christian,’ and making the following statement, which he himself does not appear to have regarded in the light of a concession: ‘ Ram Mohun Roy is a very remarkable person; he has been led by reading and thinking to quit Hindooism in his search after truth, and to embrace Christianity according to the Unitarian scheme.’ This statement might be justified by many extracts from Ram Mohun Roy’s publications, inserted in the same journal; but I deem it sufficient to quote from this periodical work a passage in a letter which the respectable Editor (Mr. Buckingham) communicates in the Number for August 15, 1821, (pledging himself to its authenticity,) ‘ from a Native Indian,’ Sutyu-Sadhun, who, like his illustrious friend, Ram Mohun Roy, is, I presume, a convert to Unitarian Christianity. This writer says, ‘ As to the offence of publishing the sentiments that appear so very obnoxious to the Layman,’ (a correspondent in *The Calcutta Journal*,) ‘ I may observe, what I believe to be the fact, that Ram Mohun Roy, as a searcher after the truths of Christianity, did keep the result of his inquiries to himself, and contented himself with compiling and publishing the pure precepts of Jesus alone, as he thought these were likely to be useful to his countrymen in the present prejudiced state of their minds against Christianity. But on the publication

\* “ Quæ nominatio” (viz. *Unitarius*) “ Patriæ legibus stabilita, in Transylvania apud quoslibet Religionis asseclas ita in usu est, ut aliter, videlicet *Socinianos*, *Servetianos*, &c., *compellari nec placeat*.” See the whole letter in *Monthly Repository of Theology*, &c. for July, Vol. XVII. pp. 437, 438.”



of these precepts, he was unexpectedly, in some periodical publications, attacked on the subject of the Trinity, and he was consequently obliged to assign reasons for not embracing that doctrine." The conclusion of Sutya-Sadhun's letter is an appeal to British liberality, and an instance of the prevalence of free and generous sentiments, founded upon the Scriptures, amongst our Indian fellow-subjects. "I am not all surprised," he says, "at the reference of the Layman to the penal statute against those who deny the divinity of Christ: for when reason and revelation refuse their support, force is the only weapon that can be employed. But I hope the English nation will never exhibit the disgraceful spectacle of endeavouring to repress by such means opinions for the truth of which the authority of the Bible itself is appealed to by my countrymen."\*

"Mr. Ivimey's sarcasm of 'Pagan Unitarians,' shews, therefore, his ignorance of the real state of things in Calcutta. If it were meant to reflect upon Unitarians at home, it would be enough to remind this Baptist Minister of the indignation and contempt which were generally felt by the Baptists, when, some years ago, one of their Ministers libelled his own denomination, or, at least, a considerable portion of them, by calling them (in a phrase borrowed from Dr. Young) 'baptized Infidels,' merely because they differed in opinion and feeling from him on the subject of the French Revolutionary War, and the public conduct of Mr. Pitt. These ill-natured words serve no other purpose than to shew the mind of the speaker or writer. But had Mr. Ivimey been as well-informed as he is ill-informed with respect to the actual faith of the Indian Reformer, it would have been more in character for a Christian Pastor to have expressed warm congratulation rather than a cold sneer, on seeing an idolater of eminence and influence reclaimed to pure Theism.

\* "See an interesting paper, entitled 'Unitarian Controversy at Calcutta,' in the Number of *The Monthly Repository*, before referred to, by Mr. Rutt, the biographer of the late Mr. Gilbert Wakefield."

"Of Mr. Adam I know little. Being sent out to India by the Baptist Missionary Society, as a Trinitarian, and becoming, by whatever means, an Unitarian, the Society is fully justified in withdrawing from him its patronage: but, in my humble opinion, it is not becoming nor consistent with Christian equity for any individual to charge him in a newspaper with undefined 'aberrations and errors:' he is not at hand to defend himself, nor is he amenable for his faith or conduct to your correspondent, who is probably not better prepared than himself, either by his education or his talents, to judge of the sense of Divine Revelation, or of the duties which it imposes upon those that submit to its authority.

"I am, Sir,

"Your obedient servant,

"ROBERT ASPLAND."

### III. *Mr. Ivimey's Reply to Mr. Aspland.*

"To the Editor of the *Morning Chronicle.*

"Harpur Street,

"SIR, October 4, 1822.

"The reply which Mr. Aspland has given to my letter on the subject of 'Ram Mohun Roy and the Calcutta Unitarians,' in your paper of yesterday, is written in a spirit which I shall not imitate, and contains some illiberal and personal reflections, which, perhaps, the writer would not attempt to justify. Sober argument disdains such weapons, and that must be a weak cause which they are employed to defend.

"Mr. Aspland is offended that I used the term *Socinian*, in designating Mr. Adam. But when a person avows his determined opposition to the doctrine of the proper divinity of the Son of God, and denies that his death was an atonement for sin—when he declares that Jesus Christ was a mere man, and that he had no existence before he was born of the Virgin, &c., his creed is so nearly allied to that of Faustus Socinus, that there was no impropriety that I can perceive, when, for the purpose of avoiding circumlocution, I called Mr. Adam by a term which has always been used by Trini-

tarrians, to describe the professors of that system.

“The employing of the term *Socinian* instead of that of *Unitarian*, was not intended as a ‘cold sneer,’ but because I do not consider the latter term as a fair one. I well know the modern Socinians strongly object to it, and have agreed to designate themselves Unitarians, and that simply on account of their worshipping one God; but it is not in that article of their creed that they can be allowed to be distinguished from other professors of Christianity, unless it can be proved that the latter profess to worship a plurality of Gods. Mr. Aspland knows that Trinitarians profess also to be Unitarians; they, in common with their opponents, believe that there is but one God. To give Socinians then this name exclusively, would be to grant them the very point which they seem desirous to assume; that is to say, the point in debate.

“But Mr. Aspland and his friends, *ferseotli*, are not Socinians, because they do not imitate Socinus in paying divine worship to Jesus Christ; to do this, he says, would be ‘Christian idolatry.’ It seems, then, that calling them Socinians is to deprive them of the honour of having thus improved upon the system of Socinus, and to give them more credit than they are entitled to. Surely, Mr. Aspland might have forgiven me this wrong!

“If, then, it is in future to be understood, that by Unitarians are meant those professors of Christianity only who consider the worship of Christ to be Christian idolatry, and who are contradistinguished from other Christians, not as to their faith in a plurality of divine *persons* in the unity of the Godhead, but as to their faith and practice in worshipping Christ as God, I shall have no objection in using the term Unitarian instead of Socinian. The late Rev. Andrew Fuller has fully expressed my sentiments and feelings upon this subject. ‘Dr. Toulmin,’ said he, ‘complains of my using the term *Socinians*, as being a term of reproach. For my own part, I would much rather call them by another name, if they would but adopt a fair one. Let them take a name that does not assume the question in dispute, and I would no longer use the term *Socinian*.’

“I have, too, it appears, been grossly erroneous in saying that Ram Mohun Roy is still a Pagan, and with having violated the consistency of my character as a Christian Pastor, in not expressing warm congratulations on seeing an idolater of eminence and influence reclaimed to pure Theism.

“It is highly probable that I should differ from Mr. Aspland in stating what was essential in order to an idolater’s becoming a Christian. To say the least, I am of opinion that he ought not only to renounce the worship of idols, but that he should declare himself a disciple of Jesus Christ; that he should profess his faith in the divine mission of Christ as a teacher sent from God to declare his Father’s will to mankind; that he died, and rose again, and is gone into Heaven; and that he will come again to judge the world in righteousness, &c. &c. Mr. Aspland has produced no evidence that Ram Mohun Roy has avowed his faith even in these doctrines of Christianity. His having published ‘the pure precepts of Jesus alone,’ whilst he has reviled the miracles of the gospel, is surely no decisive proof of his Christianity. If it were, the Roman Emperor also was a Christian, because he was so delighted with the gospel precept, ‘Therefore, all things whatsoever ye would that men should do to you, do ye even so to them,’ as to have had it engraven on the gates of his palace.

“Mr. Aspland asserts, indeed, that Ram Mohun Roy is a ‘pure Theist;’ that while his countrymen are worshipping ‘Gods many, and Lords many,’ he worships one God only. But then the one God whom he professes to worship is not, if I have understood rightly, Jehovah, the God of Israel, the Creator and Governor of the world, but some undefined Being whom the Hindos call, ‘the Great Spirit, the Soul of the Universe.’

“If, then, a man’s avowing himself to be a believer in one God, without any reference to that revelation by which only he can be known, or to the state of heart by which it is held, and whilst rejecting Christ as the Saviour of the world, constitutes him a Christian, Mr. Aspland may find others, who have hitherto been considered as beyond the pale of the Christian

Church, to whom he may give the right hand of fellowship with as much propriety as to Ram Mohun Roy. Were not Chubb, Woolston, Tindal, Toland and Paine, pure Theists? Are not Mahomedans pure Theists? Are not Jews pure Theists? But will Mr. Aspland contend that it is illiberal to withhold from the above-mentioned worthies, and from Mahomedans and Jews, the name of Christian? Mahomedans believe the unity of God, and also that Christ was a Divine Messenger; but they reject him as a Saviour. The Jews believe that God is One, but reject Christ as the promised Messiah. Ram Mohun Roy believes that God is One, but has not professed his faith in the divine mission of Christ: his Theism, therefore, does not, any more than theirs, entitle him to the character of Christian.

"Nor is the single circumstance of Ram Mahun Roy's professing to believe in the unity of God, sufficient to prove that he has been 'reclaimed to pure Theism.' Mr. Aspland might not probably know that Unitarianism is a doctrine of the Hindoo faith. In the Rev. Mr. Ward's work on the Religion of the Hindoos, he says, 'It is true, indeed, that the Hindoos believe in the unity of God. 'One Brumhee, without a second,' is a phrase very commonly used by them, when conversing on subjects which relate to the nature of God.'"

"Mr. Aspland charges me with being 'ignorant of the real state of things in Calcutta.' I know, however, enough to inform him, if he is unacquainted with the fact, that Ram Mohun Roy does not defile himself by eating with Europeans, which would be to lose his caste, though in some instances he has entertained them at his house in the most splendid style of Eastern magnificence. Mr. Aspland, too, with all his knowledge of the real state of things at Calcutta, will

\* "There has been a controversy in India between the Rev. Dr. Marshman, one of the Serampore Missionaries, and Ram Mohun Roy, on the subject of the Trinity. That part of it written by Dr. Marshman is reprinting in London, and will very soon be published; to that work, I therefore take the liberty of referring Mr. Aspland."

find it very difficult, if not impossible, to produce any proof that this Hindoo Reformer has declared himself to be a Christian, or that he is willing to be considered by his countrymen, or by Europeans, under that character.

"Mr. Aspland, will, perhaps, inform the public, should he write again upon this subject, whether, in the event of this celebrated Indian Reformer paying a visit to England, and applying for admission as a member of the religious community at Hackney, of which he is the Christian Pastor, he would be received into full communion, merely on account of his agreeing with them in the doctrine of the Unity of God, notwithstanding he has not in his creed one sentiment peculiar to Christianity?"

"I am not aware of having intimated that Mr. Adam was 'amenable for his faith and practice to me;—' to his own master he standeth or falleth.' But surely I may be permitted to 'lament his errors and aberrations,' if it were only because he has so awfully disappointed the expectations of the Society by which he was educated and sent to India, for the purpose, not of *insulting*, but of *highly extolling* Jesus Christ. Is it not a rational cause for lamentation, when men who were once members of our churches; who were educated for the ministry at our expense; who were introduced to the public as ministers through our influence; who owe every thing they are, as public men, to our friendship towards them; should have imitated the worst part of the worst man's conduct? 'He that eateth bread with me, hath lifted up his heel against me!'

"I am, Sir,

"Your obedient servant,

"JOSEPH IVIMEY."

#### IV. Mr. Aspland's Second Reply to Mr. Ivimey.

"To the Editor of the Morning Chronicle.

"Hackney,

"SIR, October 11, 1822.

"Mr. Ivimey's letter in your Paper of this day demands of me a word or two in reply; although being fully sensible of the unfitness of a contro-



versy, partly theological, for a newspaper, I shall not trespass at any great length upon your columns.

“It is amusing to find your correspondent complaining of ‘personal reflections:’ he who volunteered a personal attack upon individuals now in India, and who in the very letter that is introduced with this complaint brings forward a yet more serious, but unsubstantiated charge against one of them! Of the comparative temper, as well as arguments, of our letters, your readers will judge dispassionately.

“I have nothing further to say on the epithet ‘Socinian.’ By your correspondent’s own shewing, it is improperly applied to Unitarians. Whether they be nearer to or further from scriptural truth, than the real followers of Socinus, Mr. Ivimey is at liberty to determine for himself, but (*absit invidia!*) they cannot allow him to determine for them.

“The sense which he represents the Unitarians as putting upon their own name, is not correct. By the term ‘Unitarian,’ they do not intend merely the worshiper of one God, as by the term ‘Trinitarian,’ they certainly do not understand the worshiper of three Gods: they use the former term to denote the worshiper of one God in one Person, ‘One God the Father;’ and the latter to signify the worshiper of one God in three Persons, one God the Father, Son and Holy Ghost. Unitarian is never confounded by their approved writers with Monotheist, nor Trinitarian with Tritheist. Their sense of the two appellations is borne out, I humbly conceive, both by etymology and by historic usage. In describing them, therefore, a candid opponent has no occasion to take up the offensive epithet ‘Socinian,’ (offensive because it contains a misrepresentation,) in order to avoid ‘circumlocution;’ although much as your correspondent may dislike this figure of speech, allow me to say that a style, circumlocutory even to tediousness, is far preferable to the most concise and convenient phraseology that violates truth and charity.

“Allowing, however, according to your correspondent’s objection (but for argument’s sake alone) that the term *Unitarian* seems to assume the

principle in debate between those that take upon them the name and their opponents, it only stands in the same predicament as several other words chosen to distinguish religious sects; amongst which I may point out Mr. Ivimey’s own denomination, that of *Baptist*. This appellation is adopted by such Christians as practise baptism by immersion, on the personal profession of faith of the candidate; but the majority of the Christian world, who baptize infants by affusion, or sprinkling, might object that for Anti-Pædo-Baptists to call themselves *Baptists* is to beg the question; that this term implies that theirs is the only baptism, and that Pædobaptists are in truth as much Baptists as they. This is the same argument as Mr. Ivimey’s against the propriety of the name *Unitarian*; and whatever answer he would give in the one case, I should probably be willing to appropriate in the other.

“The greater part of what Mr. Ivimey says relating to Ram Mohun Roy is mere ‘beating the air.’ He understands me to state positively that which I state hypothetically. I claim for the Indian Reformer the character and name of Christian, but I add, that were these not proved to belong to him, a Christian Minister ought, notwithstanding, to rejoice in seeing an idolater reclaimed to pure Theism. Confounding the assertion with the supposition, Mr. Ivimey puts his ingenuity to the stretch, in framing questions on the fitness of admitting Theists to be Christians.

“It is a new thing for a Member and Director of a Missionary Society to be an anti-proselytist: yet your correspondent will not allow Ram Mohun Roy to be a convert to the Christian faith. To his assertions, I might content myself with opposing the quotations before given from the *Calcutta Journal*; but I have other and better evidence. Mr. Ivimey says, that it will be difficult, if not impossible to produce any proof that this Hindoo Reformer is willing to be considered by his countrymen, or by Europeans, under the Christian character. Now, Sir, there is lying before me a Magazine published by the Baptist Missionaries in Bengal, and printed at the Mission Press, Serampore; viz. ‘The

*Friend of India*, No. 23, for May, 1820, in which the Editor attempts to defend himself from the charge of calling Ram Mohun Roy a *Heathen*, that Reformer having accused him in the use of this term of 'violating truth, charity and liberality.' The Editor's defence is, that this was the first hint that he had received (and he calls it an obscure one, though it is surely plain enough) of Ram Mohun Roy's '*wish to be denominated a Christian*;' and that he (the Editor) could not admit any one to be a Christian unless he acceded to certain points of his own creed. 'As we belong' (he says, p. 133) 'to that class who think that no one can be a real Christian, without believing the Divinity and the Atonement of Christ, and the Divine Authority of the whole of the Holy Scriptures, while we most cordially wish that he were altogether such, we could not term him a Christian without a violation of our own principles.' Here Mr. Ivimey may see that his Baptist Brethren in India refuse the Christian name to Ram Mohun Roy—not because he does not believe in the divine mission of Jesus Christ—but because he does not receive also the doctrine of Christ's personal deity. From certain expressions in his letter, I am happy to conclude that your correspondent would not establish so narrow a test of Christianity.

"I should now be justified in asking Mr. Ivimey, whether he knew, or not, of this passage in the '*Friend of India*?' and in remarking that, if he were acquainted with it, his charge of Paganism against Ram Mohun Roy is scarcely ingenuous, (not to use a harsher word,) and that if he were not acquainted with it, his study even of the writings of his Baptist brethren at Serampore, is not such as to authorize him to undertake the office of Censor with regard to the ecclesiastical news of Bengal. But, leaving this topic, I proceed to observe, that a very little time will probably determine the merits of this controversy, as far as relates to the Hindoo Reformer, and that whatever may be the tenor of further information from India, it has not been without evidence that I have ranked that distinguished man amongst Christians, and vindicated his claim

to the right hand of Christian fellowship. With my views of the case, I cannot be sorry that the English Baptists are about to publish Dr. Marshman's part of the controversy with Ram Mohun Roy, on the doctrine of the Trinity; although I cannot help thinking that it would be more equitable to the latter, and more serviceable to the cause of truth, to lay before the public the controversy entire, instead of an *ex parte* statement. Still there may be no reason for long-continued regret: if Mr. Ivimey and his friends will not furnish us with the whole controversy, others may be found to supply what they omit, and when the dispute is fairly before the world, the impartial reader will be able to determine on which side is the weight of argument, as well as the balance of Christian temper.

"The accusation against the Hindoo Reformer of reviling miracles will be found, I have little doubt, to be either a forced inference from some, perhaps unguarded, expression of his, or, at least, to be deduced from some of his writings antecedent to his arriving at the conviction of Christian truth.

"Having read several of this extraordinary man's works on Hindooism, I was not uninformed (as Mr. Ivimey seems to suppose) of his hypothesis, that this system was originally simple Unitarianism, and that it has been reduced by successive corruptions to gross Polytheism; but it would be egregious trifling to draw from this hypothesis the sweeping conclusion that the modern Hindoos are Unitarians. The well-founded appeals that the Baptist Missionary Society is perpetually making to the liberality of the public, proceed upon the principle that this people are Polytheists, and upon the notorious fact that they are idolaters.

"Your correspondent writes concerning Mr. Adam, the late Baptist Missionary, and present Unitarian Minister at Calcutta, under evident irritation of feelings, for which great allowance ought to be made, since he and his friends have been (to use his own expression) '*awfully disappointed*.' But there are limits to the venial indulgence of resentment, and to others of your readers besides myself, he may possibly have appeared to go far be-

yond these. He charges Mr. Adam, by implication at least, with 'insulting Jesus Christ;' a tremendous accusation! If by any indiscretion of language, the Calcutta Unitarian Minister have in any degree laid himself open to this charge, none will more strongly disapprove of his conduct than the Unitarians of England; but if there be no other foundation for the accusation of *blasphemy*, (for such, in common estimation, it is,) than that Mr. Adam now differs in opinion from your correspondent with regard to the person of Christ—and I suspect that there is no other—I must leave your readers to affix to Mr. Ivimey's language the epithet that belongs to it. In the climax of his concluding 'lamentation,' your correspondent in the tone of infallibility denounces Mr. Adam as a traitor, a second Judas, the imitator of 'the worst part of the worst man's conduct.' But all this tragical reproach means no more than that Mr. Adam was sent out to Bengal to teach a doctrine that he no longer believes, and therefore cannot honestly teach; he was sent out to teach, among other things, that Jesus Christ was the Almighty and Everlasting God, and upon inquiry he thinks that the Scriptures do not thus represent the Prophet of Nazareth, who was born and who died, but that they describe him as a man, (not, as your correspondent dictates to the Unitarians, 'a mere man,' but, in Apostolic language, Acts ii. 22,) 'a man approved of God by miracles, wonders and signs which God did by him.' And for this does he deserve to be held up to public odium as a traitorous apostate and a blasphemer? Let me remind your correspondent of a controversial maxim laid down by an authority which we both revere, 'If a man strive for masteries, yet is he not crowned *except he strive lawfully.*'

"I earnestly hope, that in nothing that I have said, shall I be thought to shew hostility to the Baptist, or any other Mission to the Heathen. The character of the supporters of these institutions is beyond suspicion, and the general conduct of their Missionaries beyond all praise. Let them only preserve themselves from the spirit of bigotry, and they will be, as they have been, ornaments to the Christian

name, and benefactors to the human race.

"I am, Sir,  
"Your obedient Servant,  
"ROBERT ASPLAND."

SIR,  
Clapton,  
Nov. 1, 1822.

I AM obliged to your American correspondent (p. 585) for his early notice of the inquiry I made, under the signature of *Gamaliel*. It is satisfactory to learn that such a disgraceful transaction as that reported (p. 224) did not occur in 1819, nor at any other time, as I understand by Mr. Taylor's use of the term "unprecedented." He must, however, allow me to add, that it is by no means "sufficient" to impeach the credibility of any writer's testimony, to allege that he "stands on the records" of a "Supreme Court as a libeller, in consequence of the verdict of a jury, and after" what the Court was pleased to call "a fair and full investigation."

In *Great Britain*, at least, it is notorious that under the *Georges*, as well as under the *Jameses* or the *Charleses*, the author of "a false, scandalous and malicious libel," according to the wordy legal "wisdom of our ancestors," has been, not unfrequently, in real life, a character of first-rate integrity, of whose intimacy the disciples of truth and virtue might have been justly proud. Your correspondent, I dare say, would deem it a higher honour to have been the friend of those convicted libellers, *Thomas Fyshe Palmer* and *Gilbert Wakefield*, amidst all the indignities to which they were adjudged, than, weighing "the wages with the work assigned," to have associated, amidst all the glare of their emoluments and distinctions, with court-lawyers who prevailed, by the aid of willing juries, to drive such men from the society which they were so well fitted to delight and improve. And should such disinterested, indignant and incautious censors of "wickedness in high places" again appear, it is too probable that, like their predecessors, they would fall in the unequal contest with that courtly progeny of a *Star-chamber*, the *Information ex officio*; or they might be destined to a meaner fate, worried into beggary



and a dungeon, by one of those *underlings of Church and King*, a "Suppression of Vice" Society, or a "Constitutional Association."

To return to your correspondent's letter. I regret to perceive that Mr. Taylor is able to give but a *poor* character of "the Constitution of New Jersey" in which a just and liberal policy has yet advanced no further than to render "every Protestant sect eligible to offices," as if the distinction of *sects*, or any question respecting the world to come, had any concern with the proper objects of civil convention; the fair possession and *usufruct* of the present world's advantages. Nor has your correspondent fully explained the "blasphemy-law" as laid down in "the Mayor's Court of Philadelphia." If the "persons prosecuted" were punished "for interfering with the rights of others," no punishment could have been more just or beneficial, because thus a *Jew* or a *Mahomedan*, a *Deist* or an *Atheist*, would be equally protected; unless it be maintained, as if dominion were really founded in grace, that *Christians* only have civil rights. There is, indeed, a glimpse of the *anti-christian* "alliance between Church and State" in Mr. Taylor's concluding paragraph. "The civil power" does not merely protect "the peace" and "the rights" of the civil community, his only proper occupation, but "he as God sitteth in the temple of God," to define and to punish "profane and impious ribaldry."

I take this opportunity to remark, that the "translation" quoted by your respectable correspondent, (p. 523,) is probably one of the two mentioned in Lewis's "History of the English Translations of the Bible," (ed. 1739, pp. 196, 197,) as published in 1553.

The first he describes is "the quarto edition of *Coverdale's* Bible, printed at *Zurich*, (1550,) republished (1553) with the addition of a new title-page." The other is a new "edition of the Great Bible, by the King's printer, *Edward Whitchurche*, in folio," probably "the last that was printed" in the reign of Edward VI.

Your correspondent has not quoted the 8th verse, so that it is uncertain whether, as in the authorized English version, there is the variation from "three are one" to "three agree in

one." In the *Vulgate*, as is well known, this now sufficiently ascertained forgery in the 7th verse does not appear to have been made subservient to the purpose of a Trinity, though, as Sir I. Newton remarks on this verse, in his letter to *Le Clerc*, it is "now in every one's mouth, and accounted the main text for the business." In that translation, verses 7 and 8, notwithstanding the variation in the Greek, alike end with *hi tres unum sunt*, evidently referring in each to *testimonium*. So I observe in *Il Nuovo ed Eterno Testamento*, printed in *Lione*, 1551, as translated from the Greek, for the Protestants of Italy, (which I had occasion to mention p. 74,) the close of both verses is thus exactly alike: *i quai tre, sono una medesima cosa*.

In the French Testament printed at *Mons*, by the Jansenists, in 1710, both verses close with "et ces trois sont une même chose." A note, however, to the 7th verse, has "par essence," and to the 8th, "par rapport."

In the French Testament printed at *Charenton* in 1668, the variation in the two verses is fully accommodated to the purpose of a Trinity; ver. 7 ending, "et ces trois-là sont un;" ver. 8, "et ces trois-là se rapportent à un." Such also is the conclusion of the 8th verse in the edition of the *Wetsteins*, 1710, while the 7th verse ends with "et ces trois-là ne sont qu'un." In "Le Nouveau Testament," à *Paris*, 1764, "avec approbation et privilège du Roi," the *Catholic* translator closes the 7th verse with "et ces trois ne sont qu'un," adding in a note, "un seul et même Dieu en trois personnes;" while the 8th verse ends exactly like the translation of *Mons*, with this sense given in a note, "s'unissent pour attester une même vérité."

It is to be regretted that *Le Clerc* had not the magnanimity to omit the *heavenly witnesses*, in his *Nouv. Test.*, 1703. He renders the 7th verse like the translation of *Mons*, concluding the 8th with "et ces trois se réunissent à une même chose." In a note he discovers his perfect conviction of the forgery, and, in the following conclusion, his want of the courage to explode it possessed by a much earlier Reformer: "Néanmoins ce passage étant reçu dans nos Bibles, on n'a pas

crû devoir l'omettre, comme *Luther* l'avoit fait dans sa version."

It is still more surprising that "Les Pasteurs et les Professeurs de l'Église et de l'Académie de Genève" should, after the further discussions of a century, have sanctioned this forgery, in their "Nouveau Testament" now before me, in the edition à Londres, 1803, reprinted from the *Geneva* edition, 1802. This is the more extraordinary, as they profess, in a prefatory advertisement, to have availed themselves of MSS., justly remarking that "à mesure que le texte original a été mieux connu par la comparaison des variantes—les traductions sont devenues plus correctes." They render the conclusions of the 7th and 8th verses exactly according to the translation of *Charenton* in 1668.

It is well known that the earliest printed editions of the Greek Testament entirely omit the heavenly witnesses. Such is the case with one in my possession, printed at *Strasburg*, "Argentorati, apud Vuolfium Cephalæum, Anno 1524;" described by *Dr. Harwood*, in his *View*, (ed. 2, p. 120,) as "a very curious edition." The printer, *Wolfius Cephalæus*, in a short Latin preface, acknowledges his obligations to his relation, *Fabritius Capito* (an account of whom forms the first article in *Sandius*): "Fabritii Capitonis consanguinei mei tum industria tum consilio opitulanti-bus." A former, and as may be conjectured from the appearance of the writing, a very early possessor of this Greek Testament, has written, where he missed the heavenly witnesses, to whom, probably, he had been familiarized by the *Latin Vulgate*, "hic desiderata verba quædam."

J. T. RUTT.

P. S. I shall be obliged to any of your readers who can inform me what Bishop of the English Church, a correspondent of *Turgot*, was likely to have recommended the introduction of the monastic orders into Ireland, as if reasonably conscious that the Protestant Establishment was an intruder on the worldly goods of that injured island. I learn this extraordinary circumstance from "Vie de M. Turgot. Londres," 1786, p. 201. The whole sentence, which follows an

account of *Turgot's* classical taste and literary amusements, may gratify some of your readers.

"Un Commerce de Lettres avec M. [Adam] Smith sur les questions les plus importantes pour l'humanité, avec le Docteur Price sur les principes de l'Ordre Social; ou sur les moyens de rendre la révolution de l'Amérique utile à l'Europe et de prévenir les dangers où cette République naissante étoit exposée, avec un Evêque de l'Eglise Anglicane qu'il détournoit du projet singulier d'établir des Moines en Irlande, avec M. Franklin sur les inconvénients des Impôts indirects et les heureux effets d'un Impôt territorial, lui offroit encore une occupation attachante et douce."

Give me leave to add an earnest request to such of your readers as are subscribers to *Dr. Priestley's* works, that they would favour me with their very early attention to a notice which will appear on the cover of your current number.

#### English Editions of the Bible.

A WRITER in the Monthly Magazine for the present October makes some sensible observations upon the variations in the different editions of our English Bible. He refers to a pamphlet, printed in 1821, but not sold, entitled "The Expediency of Revising the present Authorized Translation of the Holy Bible, considered in a Letter addressed to the Right Hon. the Earl of Liverpool:" this letter he says is evidently the work of a good Hebrew scholar, and is attributed to an eminent dignitary of the Church of England. He makes the following extract from p. 6,—"A few alterations were made, *sub silentio*, by *Dr. Blayney*, I believe, when he revised the printed University copies of our Bible in 1769. For instance, *more* was substituted for *mo* or *moe*, *impossible* for *unpossible*, *midst* for *mids*, *owneth* for *oweth*, *jaws* for *chaws*, and *alien* for *aliant*. But these are matters of trifling importance, though more perhaps than any corrector of the press, or individual, ought to have done without authority. In an 8vo. edition of our authorized Bible, printed at Cambridge, 1793, in-

stead of, "They brake down the house of Baal, and made it a draught-house," the reading is, "They, &c. a draught-horse." In a folio Prayer-Book printed 1792, Ps. ii. 9, is a *porter's* vessel, instead of *potter's*."

The magazine writer is a little confused in his statement, and we are not sure that he means to represent the whole of the above quotation as taken from the Letter to Lord Liverpool. Part may be supplied by himself. He adds, "The following editions of the Bible read "*our* joy" in 1 John i. 4 :

London, 4to	-	1806
Oxford, 8vo.	-	1803
Cambridge, 8vo.	-	1784
Cambridge, small 8vo.	-	1815
Oxford, 8vo.	-	1796

The following editions read "*your* joy :"

Oxford, 4to.	-	1756
Oxford, 8vo.	-	1679
London, 4to.	-	1692
Oxford, small 8vo.	-	1814

This subject is worthy of further inquiry and discussion. It is connected with the question of an authorized improved version, and it is not unconnected with the popular notion of the plenary inspiration of the sacred volume.

SIR, Nov. 23, 1822.

I AM requested by the Committee of the Unitarian Fund to make the following communication through the Repository, respecting William Roberts and the Unitarian cause at Madras. Some time ago I wrote to him to request he would inform me, what sum would be sufficient for the maintenance of himself and family, in case he were to devote the whole of his time to the charge of the Unitarian interest at Pursowaukum, &c. ? In a letter which I lately received from him, he replies, that the sum requisite to procure the necessaries of life and to keep them in decent appearance, would be twelve pagodas, or five pounds a month. Upon this statement, the Committee, thinking it of great importance to engage his services, have voted thirty pounds for half a year, trusting to be able to repeat the grant by the expiration of that term. Taking into consideration, however, the desirableness, to say the

least, of making some provision towards defraying the expenses of his assistants, at the chapel and in the schools, they are decidedly of opinion that not less than one hundred pounds per annum should be sent out to Madras, if such a sum could be raised. They regret that their own funds are inadequate to meet such a charge, in addition to their other objects; but from the interest which this case has excited, they feel encouraged to hope, that they shall be enabled, by the liberality of the Unitarian public, to remit this amount within no very distant period. The Committee will have great pleasure in receiving contributions to the funds of the Society to aid in the accomplishment of this object; but should it be the wish of any persons that the money given by them should be applied to the creation of a separate fund to be devoted exclusively to the Madras case, the Committee pledge themselves to act in strict conformity with their instructions to this effect. The contributions may be forwarded to John Christie, Esq., Mark Lane, the Treasurer; T. Hornby, Esq., 31, Swithin's Lane, Sub-Treasurer; Rev. W. J. Fox, Dalston, Secretary; or to me at No. 39, Pater-noster Row.

THOMAS REES.

Meaning of *κοσμος* in Christ's Discourses.

SIR,  
UPON a review (too hasty, perhaps) of the several texts in which this word occurs, it strikes me that the great Missionary himself never once designated by it, the globe or planet which we inhabit as opposed to heaven, or to any other particular *ubi* in the universe, but always and only, either mankind generally, or the unenlightened and immoral part of mankind as opposed to the kingdom which he was sent to set up or enlarge upon earth. If my conclusion be the result of misapprehension, some of your correspondents would oblige me by pointing out the particular instances of erroneous interpretation. Should it prove just,—is it, or is it not probable that the apostles invariably used the term in the same sense only ?

CLERICUS.



## REVIEW.

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

ART. I.—*A Solution of the Grand Scripture Puzzle, the Genealogy of Jesus; not only evincing the Authenticity of the Tables, but explicitly proving the Story of the Miraculous Conception to be interpolated: with a Treatise on the Fall of Adam; eliciting the Primitive Meaning of the Original Account, and a Prayer to the Deity.* By John Gorton. 3rd ed. with Additions. 8vo. pp. 40. Hunter. 1819.

THE work before us commences with a short Preface. Then follows a Dialogue between an Indian and a Briton, which opens in the following abrupt and singular manner:

"*Briton.* Since I find, Sir, that you dislike to enter generally into this topic, I will confine myself to one particular question, a question which has long agitated the learned world, and given rise to a good deal of discussion. The subject which I mean to propose, is the Genealogy of Jesus Christ, as it is given by two of his biographers." The Indian is now told that the Messiah was to descend lineally from David, and is directed to peruse the first chapter of Matthew's Gospel with attention, in order to obtain satisfaction on this point. He follows the direction given to him, and is perplexed. He finds that the first seventeen verses of this chapter give a complete genealogy of Jesus; but that, in the remaining part of the chapter, the fact of his descent from David is entirely set aside, and the conception of Mary is represented as a miraculous one, or, in other words, as having taken place without the intervention of a man. He is now instructed to consider the miraculous conception as the fulfilment of a prediction contained in Isaiah vii. 14—16; but, on turning to the passage, he finds that the first four verses of the following chapter contain a literal and exact account of the accomplishment of this prophecy. The Briton acknowledges the truth of this remark; and, at the Indian's own request, directs him where to find Luke's genealogical table. Nothing can exceed the astonishment of "the

poor Indian" on turning to this table. The names he finds to be almost entirely different from those which he had met with in the pedigree given by Matthew; and he is informed that this table "belongs not to Joseph, but to the wife of Joseph; that a great deal of pains has been taken to shew that Luke, when he wrote this genealogy, did not know what he was writing; and that, when he registered Joseph's name, he intended to have entered Mary's." "This is strange," exclaims the Indian. "For my own part," rejoins the Briton, who has hitherto appeared under a dubious kind of character, "I confess, candidly, that I apprehend Luke is perfectly correct in his account, and that his expositors are decidedly wrong in their construction of it." "Excuse me, Sir," replies the Indian, "but I conceive you will have some difficulty in reconciling these two tables." The Briton, however, confident as to the strength of his own argument, proceeds to shew in what manner these two apparently conflicting accounts may be reconciled. In the first place he states that there is not one syllable in any of the gospels to prove that Mary belonged to the tribe of David; and from this circumstance he infers the extreme improbability of the common opinion upon this subject. He then goes on to shew that Matthew's is the genealogy of Joseph's father, and Luke's the genealogy of his mother. "The learned know very well," says he, "that it was formerly customary among the Jews, to denominate, on the female side, the grandson the son; and, by the same rule, to term the grandfather the father." "I understand you, Sir," replies the Indian; "this exposition renders all plain. I now perceive that Joseph is doubly (if I may so express myself) descended from David: he claims his lineage both from Solomon and Nathan, who were brothers, and the sons of David." "He does so," rejoins his companion. But here the Indian starts an objection, and begs to be informed whether this theory does not "produce a sus-

picion that Joseph was the natural father of Jesus." The Briton acknowledges the validity of this objection; and proceeds to shew that, if the genealogical tables exhibited in the Gospels of Matthew and Luke are correct, the account of the miraculous conception must necessarily be a fabrication, but that if, on the other hand, Joseph was nothing more than the reputed father of Jesus, the Messiah could not have been a lineal descendant of David. The conclusion of the whole matter is, that, in the age in which Jesus lived, "no doubt was entertained of his being the legitimate son of Joseph, and that the evangelists and apostles held this opinion, and no other."

The next division of this curious pamphlet contains some "Further Observations on the Genealogy of Jesus Christ." The first remark of importance here relates to the total dissimilarity of the names in the two genealogies, with the exception of Salathiel, Zorobabel and Eliakim; and the consequent impossibility of reconciling them on any other supposition than that advanced in the course of the dialogue. The coincidence, as far as regards the above names, is accounted for by supposing that there might have been individuals of these names on both sides. To prove that Luke's table does not refer to the mother of Jesus, but to his father, the author ingeniously remarks that "the name of Joseph (a favourite family appellation) is not less than four times recorded," and hence infers "that the evangelist in assigning it to the father of Jesus, (his more than putative, his real father,) has placed it to the account of the right owner." We are next referred to a curious inscription found by Mr. Wood at Palmyra, of which the following Latin version is given from "*Harmer's Observations*," "Senatus populusque Alialamenem, Pani filium, Motimi nepotem, Aranis pronepotem, Mathæ abnepotem, et Aranem patrem ejus, viros pios et patriæ amicos, et omni modo placentes patriæ patriisque diis, honoris gratia. Anno 450, Mense Aprilii." Here "the difficulty is that Aranes is called the father of Alialamenes, who is himself called the son of Panus, just in the same manner as St. Matthew tells us, that *Jacob begat Joseph*; and St. Luke calls Joseph, *the son of Heli*."

This difficulty the author considers as fully explained by supposing that Aranes is the true father of Alialamenes, and Panus, his maternal grandfather. The two genealogical tables of Jesus, printed at full length, bring this part of the work to a close.

"A Treatise on the Fall of Adam" follows next in succession, in which the author boasts that he has elicited the primitive meaning of the original account. To this "Treatise" is subjoined "a Prayer" for the extension of more enlightened views on subjects connected with religion, and this prayer seems to have formed the original conclusion to the work. It is evidently the production of a pious but singularly constituted mind. The Treatise on Adam's Fall contains many curious and excellent observations; but as our attention was attracted to the work by the theory advanced respecting the genealogy of Jesus, and as this, in fact, constitutes by far the most original and valuable part of the pamphlet, we must content ourselves with referring our readers to the book itself for information on other subjects, and proceed to "an Address to the Clergy of every Denomination relative to the Genealogy of Jesus," which appears to have been stitched up only with the later editions. In this "Address" the author endeavours to draw the attention of his readers once more to the importance of the subject which he has made it his principal object to illustrate. We shall quote from it one or two short passages for the satisfaction of our readers, and then close the hasty sketch which we have been induced to take of this ingenious and singular publication.

"The introductory verse alone to St. Matthew's genealogy of Jesus tended in a great measure to convince me that Joseph was the undoubted parent of Jesus; for I would wish to be informed, how the word 'generation' can be interpreted, if he had been his putative father only, and had no act of generation been achieved on his part. Nor is this all; for had Joseph been a relative of such little estimation, would this evangelist have thought it worth his while to have taken such pains, or would he have so far depreciated his own character as a biographer, to enumerate as he has certainly done, the ancestors of Joseph (which were of the regal line) for the

avowed purpose of distinguishing them as being those of Jesus also? And afterwards in a recapitulation of the number of these very ancestors, does he not include Joseph himself, expressly as his immediate progenitor? What historian, possessing his proper senses, would think of relating the genealogy of a father-in-law, with a view of proving the pedigree of a son-in-law, (though there should happen to be a little consanguinity between them,) merely because the mother of the latter might be the wife of the former?"

These questions we recommend to the careful consideration of every theological inquirer; \* and take leave of our author by assuring him, that, although we have detected a few inaccuracies of composition and punctuation, we have derived both pleasure and instruction from the perusal of his little work.

O. P. Q.

ART. II.—*Trial of John Ambrose Williams, for a Libel on the Clergy, contained in the Durham Chronicle of August 18, 1821. Before Mr. Baron Wood and a Special Jury. Tried at the Summer Assizes, at Durham, on Tuesday, August 6th, 1822. To which is prefixed a Report of the Preliminary Proceedings in the Court of King's Bench, London. 8vo. pp. 58. Durham, printed by J. A. Williams, and published by Ridgway, London.*

**T**HERE was a reference to this cause in our last volume (XVI. 694): we now take up the "Trial" on account of the bearing of the question upon the right of discussion, and particularly of the eloquent and admirable speech of Mr. BROUGHAM on the defence.

The libel was in the following passage:

"So far as we have been able to judge from the accounts in the public papers, a mark of respect to her late Majesty has been almost universally paid through-

\* Perhaps the recommendation will come with additional force if we subjoin the following curious proposal appended by the author to his concluding address. "N. B. As the author aims at truth only, he will give any person one hundred pounds who will refute his solution."

out the kingdom, when the painful tidings of her decease were received by tolling the bells of the Cathedral and Churches. But there is one exception to this very creditable fact which demands especial notice. In this episcopal city, containing six Churches, independently of the Cathedral, not a single bell announced the departure of the magnanimous spirit of the most injured of Queens—the most persecuted of women. Thus the brutal enmity of those who embittered her mortal existence pursues her in her shroud. We know not whether any actual orders were issued to prevent this customary sign of mourning; but the omission plainly indicates the kind of spirit which predominates among our clergy. Yet these men profess to be followers of Jesus Christ, to walk in his footsteps, to teach his precepts, to inculcate his spirit, to promote harmony, charity and Christian love! Out upon such hypocrisy! It is such conduct which renders the very name of our Established Clergy odious till it stinks in the nostrils; that makes our Churches look like deserted sepulchres, rather than temples of the living God; that raises up conventicles in every corner, and increases the brood of wild fanatics and enthusiasts; that causes our beneficed dignitaries to be regarded as usurpers of their possessions; that deprives them of all pastoral influence and respect; that, in short, has left them no support or prop in the attachment or veneration of the people. Sensible of the decline of their spiritual and moral influence, they cling to temporal power, and lose in their officiousness in political matters, even the semblance of the character of ministers of religion. It is impossible that such a system can last. It is at war with the spirit of the age, as well as with justice and reason, and the beetles who crawl about amidst its holes and crevices, act as if they were striving to provoke and accelerate the blow which, sooner or later, will inevitably crush the whole fabric, and level it with the dust."—Pp. 5, 6.

Passing by the preliminary proceedings, we come to the trial at Durham. Mr. SCARLETT was counsel for the prosecution, Mr. BROUGHAM for the defendant. The speech of the former gentlemen was according to the approved *recipe* in such cases. He had called the defendant "that unhappy man." Mr. Brougham caught hold of this expression in his exordium.

"Unhappy he will be indeed, but not the only unhappy man in this country, if the doctrines laid down by my learned



friend are sanctioned by your verdict; for those doctrines, I fearlessly tell you, must, if established, inevitably destroy the whole liberties of us all. Not that he has ventured to deny the right of discussion generally upon all subjects, even upon the present, or to screen from free inquiry the foundations of the Established Church and the conduct of its ministers as a body (which I shall satisfy you are not even commented on in the publication before you). Far from my learned friend is it to impugn those rights in the abstract; nor, indeed, have I ever yet heard a prosecutor for libel—an Attorney-General, (and I have seen a good many in my time,) whether of our Lord the King or our Lord of Durham, who, while in the act of crushing every thing like unfettered discussion, did not preface his address to the Jury, with ‘God forbid that the fullest inquiry should not be allowed;’ but then the admission had invariably a condition following close behind, which entirely retracted the concession—‘provided always the discussion be carried on harmlessly, temperately, calmly’—that is to say, in such a manner as to leave the subject untouched, and the reader unmoved; to satisfy the public prosecutor, and to please the persons attacked.

“My learned friend has asked if the defendant knows that the Church is established by law? He knows it, and so do I. The Church is established by law, as the civil government—as all the institutions of the country are established by law—as all the offices under the Crown are established by law, and all who fill them are by the law protected. It is not more established, nor more protected, than those institutions, officers and office-bearers, each of which is recognized and favoured by the law as much as the Church; but I never yet have heard, and I trust I never shall; least of all do I expect in the lesson which your verdict this day will read, to hear, that those officers and office-bearers, and all those institutions, sacred and secular, and the conduct of all, whether laymen or priests, who administer them, are not the fair subjects of open untrammelled, manly, zealous, and even vehement discussion, as long as this country pretends to liberty, and prides herself on the possession of a free press.

“[At this part of the learned counsel’s address, which was delivered with extraordinary force and animation, there was an involuntary burst of applause from the persons in Court, which was crowded to excess. The Judge said it was ‘abominable,’ and Mr. Brougham, addressing the Jury, said, ‘I am sure nothing can be more contrary to every feeling that I

have than that any human being excepting yourselves should, directly or indirectly, take part in these proceedings.” The interruption having ceased, the learned gentleman resumed.]

“In the publication before you, the defendant has not attempted to dispute the high character of the Church; on that establishment or its members, generally, he has not endeavoured to fix any stigma. Those topics then are foreign to the present inquiry, and I have no interest in discussing them; yet after what has fallen from my learned friend, it is fitting that I should claim for this defendant, and for all others, the right to question, freely to question, not only the conduct of the ministers of the Established Church, but even the foundations of the Church itself. It is indeed unnecessary for my present purpose, because I shall demonstrate that the paper before you does not touch upon those points; but unnecessary though it be, as my learned friend has defied me, I will follow him to the field and say, that if there is any one of the institutions of the country which, more emphatically than all the rest, justifies us in arguing strongly, feeling powerfully, and expressing our sentiments with vehemence, it is that branch of the State which, because it is sacred, because it bears connexion with higher principles than any involved in the mere management of worldly concerns, for that very reason, entwines itself with deeper feelings, and must needs be discussed, if discussed at all, with more warmth and zeal than any other part of our system is fitted to rouse. But if any hierarchy in all the world is bound on every principle of consistency, if any church should be forward not only to suffer but provoke discussion, to stand upon that title and challenge the most unreserved inquiry, it is the Protestant Church of England; first, because she has nothing to dread from it; secondly, because she is the very creature of free inquiry—the offspring of repeated revolutions—add the most reformed of the Reformed Churches of Europe. But surely if there is any one corner of Protestant Europe where men ought not to be rigorously judged in ecclesiastical controversy—where a large allowance should be made for the conflict of irreconcilable opinions—where the harshness of jarring tenets should be patiently borne, and strong, or even violent language, be not too narrowly watched—it is this very realm, in which we live under three different ecclesiastical orders, and owe allegiance to a Sovereign who, in one of his kingdoms, is the head of the Church, acknowledged as such by all men; while, in another, neither he, nor any earthly being, is allowed to assume that name—

a realm composed of three great divisions, in one of which Prelacy is favoured by law and approved in practice by an Episcopalian people; while, in another, it is protected, indeed, by law, but abjured in practice by a nation of sectaries, Catholic and Presbyterian; and, in a third, it is abhorred alike by law and in practice, repudiated by the whole institutions, scorned and detested by the whole inhabitants. His Majesty, almost at the time in which I am speaking, is about to make a progress through the Northern provinces of this island, accompanied by certain of his chosen counsellors, a portion of men who enjoy unenvied, and in an equal degree, the admiration of other countries and the wonder of their own—and there the Prince will see much loyalty, great learning, some splendour, the remains of an ancient monarchy, and of the institutions which made it flourish. But one thing he will not see. Strange as it may seem, and to many who hear me incredible, from one end of the country to the other he will see no such thing as a bishop; (*loud laughter;*) not such a thing is to be found from the Tweed to John o'Groat's: not a mitre; no, nor so much as a minor canon, or even a rural dean—and in all the land not one single curate—so entirely rude and barbarous are they in Scotland—in such outer darkness do they sit, that they support no cathedrals, maintain no pluralists, suffer no non-residence; nay, the poor benighted creatures are ignorant even of tithes. Not a sheaf, or a lamb, or a pig, or the value of a plough-penny, do the hapless mortals render from year's end to year's end! Piteous as their lot is, what makes it infinitely more touching, is to witness the return of good for evil in the demeanour of this wretched race. Under all this cruel neglect of their spiritual concerns, they are actually the most loyal, contented, moral and religious people any where, perhaps, to be found in the world. Let us hope (many indeed there are, not afar off, who will with unfeigned devotion pray), that his Majesty may return safe from the dangers of his excursion into such a country; an excursion most perilous to a certain portion of the Church, should his royal mind be infected with a taste for cheap establishments, a working Clergy, and a pious congregation! But compassion for our brethren in the North has drawn me aside from my purpose, which was merely to remind you how preposterous it is in a country of which the ecclesiastical polity is framed upon plans so discordant, and the religious tenets themselves are so various, to require any very measured expression of men's opinions upon questions of church government. And if

there is any part of England, in which an ample licence ought more especially to be admitted in handling such matters, I say without hesitation, it is this very bishopric where in the 19th century, you live under a Palatine Prince, the Lord of Durham; where the endowment of the hierarchy, I may not call it enormous, but I trust I shall be permitted without offence to term it splendid; where the establishment, I dare not whisper proves grinding to the people, but I will rather say is an incalculable, an inscrutable blessing—only it is prodigiously large; showered down in a profusion somewhat overpowering; and laying the inhabitants under a load of obligation overwhelming by its weight. It is in Durham where the Church is endowed with a splendour and a power, unknown in Monkish times and Popish countries, and the clergy swarm in every corner, as if it were the Patrimony of St. Peter—it is here where all manner of conflicts are at each moment inevitable between the people and the priests, that I feel myself warranted on *their* behalf, and for *their* protection—for the sake of the Establishment, and as the discreet advocate of that Church and that Clergy—for the defence of their very existence—to demand the most unrestrained discussion of their title and their actings under it. For them in this age to screen their conduct from investigation, is to stand self-convicted; to shrink from the discussion of their title, is to confess a flaw; he must be the most shallow, the most blind of mortals, who does not at once perceive that if that title is protected only by the strong arm of the law, it becomes not worth the parchment on which it is engrossed, or the wax that dangles to it for a seal. I have hitherto all along assumed, that there is nothing impure in the practice under the system; I am admitting that every person engaged in its administration does every one act which he ought, and which the law expects him to do; I am supposing that up to this hour not one unworthy member has entered within its pale; I am even presuming that up to this moment not one of those individuals has stepped beyond the strict line of his sacred functions, or given the slightest offence or annoyance to any human being; I am taking it for granted that they all act the part of good shepherds, making the welfare of the flock their first care—and only occasionally bethinking them of shearing in order to prevent the too luxuriant growth of the fleece proving an encumbrance, or to eradicate disease. If, however, those operations be so constant that the flock actually live under the knife—if the shepherds are so numerous, and employ so large a troop of the watch-



ful and eager animals that attend them (some of them too with a cross of the fox, or even the wolf, in their breed)—can it be wondered at, if the poor creatures thus fleeced, and hunted, and barked at, and snapped at, and from time to time worried, should now and then bleat, dream of preferring the rot to the shears, and draw invidious, possibly disadvantageous comparisons between the wolf without and the shepherd within the fold? It cannot be helped; it is in the nature of things that suffering should beget complaint; but for those who have caused the pain to complain of the outcry and seek to punish it—for those who have goaded, to scourge and to gag, is the meanest of all injustice. It is, moreover, the most pitiful folly for the Clergy to think of retaining their power, privileges and enormous wealth, without allowing free vent for complaints against abuses in the Establishment and delinquency in its members; and in this prosecution they have displayed that folly in its supreme degree.”—Pp. 42—45.

Mr. BROUGHAM quoted several striking passages from Milton, Hartley and Bishop Burnet to shew the licence that had always been taken in animadverting upon the character and conduct of the clergy; and exposed in such strong colours the behaviour of that reverend body towards the late persecuted Queen, that the auditors in the court were again thrown into convulsive acclamations. He concluded thus:

“Gentlemen, you have to-day a great task committed to your hands. This is not the age, the spirit of the times is not such, as to make it safe either for the country, or for the government, or for the Church itself, to veil its mysteries in secrecy; to plant in the porch of the temple a prosecutor brandishing his flaming sword, the process of the law, to prevent the prying eyes of mankind from wandering over the structure. These are times when men will inquire, and the day most fatal to the Established Church, the blackest that ever dawned upon its ministers, will be that which consigns this defendant, for these remarks, to the horrors of a gaol, which its false friends, the chosen objects of such lavish favour, have far more richly deserved. I agree with my learned friend, that the Church of England has nothing to dread from external violence. Built upon a rock, and lifting its head towards another world, it aspires to an imperishable existence, and defies any force that may rage from without. But let it beware of the corruption engendered within and be-

neath its massive walls; and let all its well-wishers, all who, whether for religious or political interests, desire its lasting stability, beware how they give encouragement, by giving shelter, to the vermin bred in that corruption, who ‘stink and sting’ against the hand that would brush the rottenness away. My learned friend has sympathised with the priesthood, and innocently enough lamented that they possess not the power of defending themselves through the public press. Let him be consoled; they are not so very defenceless; they are not so entirely destitute of the aid of the press as through him they have represented themselves to be. They have largely used that press (I wish I could say ‘as not abusing it’), and against some persons very near me; I mean especially against the defendant, whom they have scurrilously and foully libelled through that great vehicle of public instruction, over which, for the first time, among the other novelties of the day, I now hear they have no controul. Not that they wound deeply or injure much; but that is no fault of theirs; without hurting, they give trouble and discomfort. The insect brought into life by corruption, and nestled in filth—I mean the dirt-fly—though its flight be lowly and its sting puny, can swarm and buzz, and irritate the skin, and offend the nostril, and altogether give nearly as much annoyance as the wasp, whose nobler nature it aspires to emulate. These reverend slanderers—these pious back-biters—devoid of force to wield the sword, snatch the dagger; and, destitute of wit to point or to barb it, and make it rankle in the wound, steep it in venom to make it fester in the scratch. The much venerated personages whose harmless and unprotected state is now deplored, have been the wholesale dealers in calumny, as well as largest consumers of the base article,—the especial promoters of that vile traffic of late the disgrace of the country—both furnishing a constant demand for the slanders by which the press is polluted, and prostituting themselves to pander for the appetites of others: and now they come to demand protection from retaliation, and shelter from just exposure; and, to screen themselves, would have you prohibit all scrutiny of the abuses by which they exist, and the mal-practices by which they disgrace their calling. After abusing and well-nigh dismantling for their own despicable purposes the great engine of instruction, they would have you annihilate all that they have left of it, to secure their escape. They have the incredible assurance to expect that an English Jury will conspire with them in this wicked design. They



expect in vain! If all existing institutions and all public functionaries must henceforth be sacred from question among the people; if, at length, the free press of this country, and, with it, the freedom itself, is to be destroyed, at least let not the heavy blow fall from your hands. Leave it to some profligate tyrant; leave it to a mercenary and effeminate Parliament; a hireling army, degraded by the lash, and the readier instrument for enslaving its country; leave it to a pampered House of Lords; a venal House of Commons; some vulgar minion, servant of all work to an insolent Court; some unprincipled soldier, unknown, thank God! in our times, combining the talents of a usurper with the fame of a captain; leave to such desperate hands, and such fit tools, so horrid a work! But you, an English Jury, parent of the press, yet supported by it, and doomed to perish the instant its health and strength are gone—lift not you against it an unnatural hand. Prove to us that our rights are safe in your keeping; but maintain, above all things, the stability of our institutions, by well guarding their cornerstone. Defend the Church from her worst enemies, who, to hide their own mis-deeds, would veil her solid foundations in darkness; and proclaim to them by your verdict of acquittal, that henceforward, as heretofore, all the recesses of the sanctuary must be visited by the continual light of day, and by that light all its abuses be explored!"—Pp. 54, 55.

Mr. Baron WOOD charged the Jury that he was *required* by law to give them his opinion, and that this was a very gross libel. Mr. BROUGHAM reminded his lordship that he was not directed, but only empowered, by law, to give his opinion. The jury, after several hours' deliberation, returned the following verdict: "Guilty of a libel against the clergy residing in and near the city of Durham, and the suburbs thereof."

The King's Bench has been moved in arrest of judgment, and we await with impatience the result.

ART. III.—*The Necessity and Advantages of Lay-Preaching among Unitarians demonstrated, and the Objections generally urged against it, invalidated. Two Sermons, &c.* By John M<sup>c</sup>. Millan. 12mo. pp. 60. Hunter and Eaton. 1821.

**T**HESSE Sermons were preached to a congregation at Stratford, Essex, and also to one in Charles Street, Commercial Road, by the author, one

of several persons connected with business who most commendably devote their time and talents to the cause of religion.

The terms *clergy* and *laity* originated in a gross corruption of Christianity, and served to strengthen the corruption which gave them birth. It is pleaded for them, however, that, like many other words of bad parentage, they have become innocent in the course of time. We confess, we look at them with some suspicion, and as often as we see them, think of the period when Christian teachers were masters and the great body of the people slaves. We grant, at the same time, that there may be a convenience in them, for the mere purposes of language, if it be explained that by *clergy* is meant only those persons that devote themselves wholly to Christian teaching, and by *laity* those that are hearers of their teaching. Still a word is wanted to designate those useful men that like our author unite the characters, and without accounting themselves of a *profession*, are prepared to instruct their fellow-Christians whenever an opportunity of being useful in this way is presented.

Of the value of learning to the Christian ministry there can be no doubt, but a minister who has learning is not on that account a learned minister. He only is learned as a minister who fully understands Christianity, and is prepared to teach it; and it may certainly happen that a layman without a learned education shall surpass in these respects one brought up in the schools of the prophets.

The right to teach is created by the opportunity. Any "two or three" that agree to hear a teacher, give him by that agreement ordination. All authority in Christian ministers beyond this appears to us to be founded on tyranny or fraud.

For these reasons, we coincide in Mr. M<sup>c</sup>. Millan's views, and object as strongly as he to the terms in which our correspondent, M. S. (Vol. XVI. p. 446) speaks of lay-preachers; though we think that a less contemptuous style of remark upon the paper of M. S. (Mr. M<sup>c</sup>. Millan has devoted an Appendix of several pages to it) would have been more worthy of a cause which rests upon reason and the New Testament for its support.

We agree too with this writer that Unitarianism needs the aid of the people for its diffusion amongst the people; and we confidently hope that a doctrine which has been expounded and defended by so many learned pens, will be at length asserted and recommended by voices with which the multitude are familiar.

ART. IV.—*A Sermon preached at the Opening of the Unitarian Meeting House, Harleston, Norfolk, on Sunday the 7th of April, 1822.* By Charles Valentine, Minister of the Unitarian Church, Diss. 8vo., pp. 40. Harleston, printed and sold by R. Cann; sold also by R. Hunter, London. 1s.

WE hail these provincial publications as instructive "signs of the times." Unitarianism, which two centuries ago was considered in England as the doctrine of certain foreigners, and which until within this half-century was scarcely known by name out of our larger towns, is now become the faith of a considerable proportion of the people in all ranks, and structures are rising up in all parts of the kingdom for the accommodation of its professors in their social worship. The fact is abundantly verified by our own pages; yet Bishops and Dissenting Ministers, with a marvellous but comfortable ignorance on this subject, are accustomed to cheer their flocks with the assurance that "the Unitarian heresy" is every where on the decline!

We are not informed of the circumstances which led to the establishment of Unitarianism at Harleston; but presume that the event was brought about by the exertions of Mr. Valentine. His sermon is creditable to his talents and his spirit. One short passage comprises the substance of it, and the substance of the doctrines, feelings and expectations of Unitarian Christians:

"The Bible is our religion, our reason and conscience is our guide, and God is our Judge. These are at once our professions and our principles—here we rest the issue of every controversy—here we justify our conduct and ground our hopes of the Divine favour."—P. 12.

ART. V.—*Thomas Johnson's Reasons for Dissenting from the Church of England.* 7th ed. 18mo. 2d.

ART. VI.—*Thomas Johnson's Further Reasons for Dissenting from the Church of England: In Two Dialogues, &c.* 18mo. 4d. Holdsworth. 1822.

THE former of these Tracts is somewhat to the point: the latter confounds "Dissent" with Calvinism, on the ground, we suppose, of there being, according to the author, "very few that do not worship Christ." The real principle of Nonconformity is not sufficiently prominent in either of them, and the writer is encumbered with a Dialogue for the sake of which some things are said that otherwise would not have been: e. g.

"John. But your bishops are not appointed by the King.

"Thomas. Appointed by the King they are not; nor were the New Testament bishops appointed by the King. But if it will give you any satisfaction, John, our ministers are as lawfully ministers as yours. Yours are licensed by the bishop; ours are licensed by the magistrate. Both the bishop and the magistrate derive their authority from the King. So that the chief difference, after all, comes to this, that the clergy are paid by the state, our ministers by the people.

"John. Now, Mr. Johnson, now; you have such a way of putting things."—P. 33.

ART. VII.—*Observations on some Recent Proceedings amongst the Dissenters of Saffron Walden, and on a Letter, by a Member of the Church of England, relating to the same Subject.* By a Friend to Religious Liberty. 8vo. pp. 16. Bishop Stortford, printed and sold by Thorogood: sold also by Kirby, Warwick Lane. 1822. 6d.

THE remark of a cool friend of ours, an ancient Nonconformist, on reading Mr. W. Clayton's Letter, was, "Well! This will do good." Phlegmatic as he appeared, there was sagacity in his remark. The ebullition of priestcraft and bigotry to which it referred, has been serviceable in drawing the attention of the Dissenters in Saffron Walden and the neighbourhood, to the principles of religious liberty. Of this, the pamphlet before us is a proof, the author of which seems to be imbued with the genuine sentiments of freedom, which he has asserted seasonably and with no little spirit.

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## POETRY.

### SONNET.

See! from his eastern couch the sun  
arise,  
To run his glorious race—and scatters  
round  
His heavenly rays to earth's remotest  
bound,  
Whilst songs of praise and joy salute the  
skies—  
Image of one more beautiful! whose  
light  
Can know no change, whose living  
glories shine  
In human hearts, that kindle at his  
shrine.  
The Heathen worship Thee; and shall  
thy bright,  
Unspotted beams, awake mine eyes in  
vain  
To this fair world of harmony and  
love,  
Nor yet a holier joy my bosom prove,  
To raise a voice of praise in nature's  
fane,  
And bless the light that scatters mortal  
gloom,  
And sheds a deathless radiance o'er the  
tomb?

S.

### SONNET.

O never shall my soul the thoughts  
forego,  
Of high and pure intent, that lead me  
on  
To virtue's heights, and the immortal  
crown

Wreath'd of the flow'rs that in Heaven's  
garden grow.

What tho' I tread a path of tears and  
woe,

Nor mortal joys attendant on my way,  
The light of hope shall 'mid the dark-  
ness play,

And purer pleasures teach my heart to  
glow.

I long to join the blissful band on high,  
The spirits of the just—who overcame  
The bonds of sin—and whose undy-  
ing fame

Shall guide me to their glorious des-  
tiny—

Then shrink not, oh, my soul, but, undis-  
may'd,

Seek for the crown of life that will not  
fade!

S.

### SONNET.

*On a Birth-day Eve.*

'Tis not on coming years of weal or woe  
I muse distrustful; for, O God! to  
Thee

Meekly I bend an unreluctant knee,  
Nor seek the secrets of thy will to know.

I muse upon the past—on days that fled  
On noiseless pinions, and that bore on  
high

The record of my deeds—with mourn-  
ful eye

I see their shadows pass—like friends  
long dead,

They wear a form familiar—sad, yet  
sweet—

Telling the while of hopes, and joys,  
 and fears,  
 Of pleasure's rosy smiles and sorrow's  
 tears—  
 And I will listen to their voice, and  
 meet  
 With humble heart the tale of other  
 days,  
 Mingling a prayer of penitence and praise.  
 S.

LINES ON GREECE.

(From the *Edinburgh Magazine*.)

There is a land, a lovely land,  
 Where everlasting Summer reigns,  
 Where all that's beautiful and grand  
 Breathes from her mountains and her  
 plains ;  
 Where placid seas in brightness sleep,  
 Around her gardens of the deep ;  
 Her Eden Isles—for ever fair,  
 As when th' Immortals linger'd there ;  
 Where columns, lonely, dim and dread,  
 Speak loudly of the mighty dead,  
 Whose fame, an everlasting gleam  
 Sheds over mountain, gulf and stream.

That land is Greece—  
 Of Sage and Hero but the grave,  
 And birth-place only to the Slave ;  
 Upon her sons, degenerate grown,  
 The mighty mountains seem to frown ;  
 Her waters, as they wander on,  
 For parted glory make their moan ;  
 Each ruin's sombre stern remains,  
 Mocks at the wretch who brooks his  
 chains ;  
 Seems to rebuke the suffering slave ;—  
 Yet now, fair FREEDOM'S flag once more  
 Waves on her long-forsaken shore ;  
 The patriot flame at last has burst  
 On Turkish Tyranny accurst ;  
 But not a helping hand is nigh,  
 To strike for struggling Liberty !—

O England ! in the cause of Kings,  
 Thy blood hath flowed from countless  
 springs ;  
 And dost thou shun to lead the van,  
 In cause of Freedom and of Man ?  
 And calmly see the Moslem Horde  
 Doom babe and mother to the sword ?

Oh ! wake—and bid thy thunders kneel—  
 Their lightnings blast the Infidel :—  
 Sweep him from Europe's fair domains—  
 Sweep him from Grecia's classic plains—  
 From lands of fame and hallowed climes,  
 Too long polluted with his crimes.

THE FALLING LEAF.

BY MR. MONTGOMERY.

(From the *London Magazine*.)

Were I a trembling leaf  
 On yonder stately tree,  
 After a season gay and brief,  
 Condemn'd to fade and flee ;

I should be loth to fall  
 Beside the common way,  
 Weltering in mire, and spurn'd by all,  
 Till trodden down to clay.

I would not choose to die  
 All on a bed of grass,  
 Where thousands of my kindred lie,  
 And idly rot in mass.

Nor would I like to spread  
 My thin and wither'd face,  
 In *hortus siccus*, pale and dead,  
 A mummy of my race.

No,—on the wings of air  
 Might I be left to fly,  
 I know not, and I heed not where,  
 A waif of earth and sky !

Or, cast upon the stream,  
 Curl'd like a fairy-boat,  
 As through the changes of a dream,  
 To the world's end I'd float.

Who that hath ever been,  
 Could bear to be no more ?  
 Yet who would tread again the scene  
 He trod through life before ?

On, with intense desire,  
 Man's spirit will move on ;  
 It seems to die ; yet like heaven's fire  
 It is not quench'd, but gone.]



## OBITUARY.

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Sept. 21, at *Duffield*, in the county of Derby, aged 34, ELIZABETH, wife of the Rev. E. O. JONES, of that place. About two months before her demise, she had given birth to a daughter; from that time her strength and health gradually declined. A constitution naturally delicate could not, under such circumstances, long support the vital principle; and, without pain or much suffering, quitted the present scene.

With the most amiable disposition of mind and heart, Mrs. Jones united affability of manners and kindness to all. As a friend and companion, she was sociable, sincere, affectionate and attached. As a mother, she was rivetted to her numerous family of little ones, by the warmest ties of tenderness and maternal solicitude. As a wife, she evinced the kindest love and duty. Her time, while health and life remained to her, was entirely devoted to the good and interest of her family; and within that circle she exhibited the greatest industry and desire for their comfort and happiness. She has left behind her, to console the partner of her joys and sorrows, six innocent and beautiful little beings, as pledges of that happy connexion, which is soon to be renewed in a happier and more durable state.

During life she felt the influence of religion seated and rooted in the heart, which she exhibited unaccompanied by external pomp and affectation; and in the hour of her departure she was supported and cheered by the prospects which it exhibits. As the tenor of her life was calm and unruffled, so was her end peaceful and easy; for her gentle spirit quitted its earthly tabernacle without a groan or a struggle, and now rests on the bosom of its God. A few Sundays after her decease, a most excellent and consoling discourse was preached on the mournful occasion, at *Duffield*, by the Rev. D. P. Davies, of *Makeney*, to a small, but deeply affected congregation.

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— 24, in *Arundel Street*, *Strand*, LOUIS HENRI SCIPIO DE GRIMOARD DE BEAUVOIR, Count du Roure and Marquis de Grisac, lineally descended from one of the most ancient noble families of France, and no less related to the Irish Peerage in right of his mother, the deceased Countess of *Catherlough*; through

which line he claimed as his great uncle the celebrated Lord Bolingbroke. This nobleman, however, was not alone indebted to consideration from elevated birth, but had a much stronger claim to public consideration, as a man most pre-eminently gifted with capaciousness and energy of mind, improved by unremitting study. At the commencement of the French Revolution, Count du Roure associated himself with the Republican party: not that class of demagogues who merely assumed the title to gloss over their ambitious views, or as a means of gratifying their thirst of gain, but those who acted from conviction, and supported their tenets with undeviating fortitude under the very hatchet of the guillotine. Throughout the consulate of Buonaparte, the Count remained steadfast to his political creed, and when that dignity was changed to the Imperial title, no overtures whatsoever could shake the honest integrity of his mind, though the Prefecture of a Department and the dignity of a Senator would have been the recompence of an abandonment of principle. Although the Count's name has not appeared to any literary production of consequence, he has not the less contributed to enhance the value of the labours of others; and during the period of the Revolution, a multiplicity of anonymous writings, as well as the harangues delivered by many public characters, were the production of his pen. As a grammarian, no Frenchman was ever more thoroughly versed in the niceties of his language, and few natives of our own country could boast of possessing a more intimate acquaintance with our literature and language, of which he gave an unequivocal proof in his "*Nouveau Maître D'Anglais*," published at Paris, in 1816. The writer, who has been intimately acquainted with the deceased for many years, cannot terminate this just tribute to the memory and extraordinary acquirements of his departed friend, without stating, that, when considered in the light of a universal philanthropist, he was never surpassed, his constant exclamation being directed against warfare, and the effusion of human blood. He was frank and sincere in an eminent degree, and scrupulously tenacious of his word on all occasions.—*Morning Chronicle*.

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Oct. 13, by shipwreck, Mr. ROBERT GARLAND, youngest son of Mr. *William Garland*, of Gedney, near Long Sutton, Lincolnshire. This melancholy event was briefly adverted to in the last number, p. 647. The body of this amiable young man has not been found. We regret, however, to learn, that the feelings of his bereaved and distressed parents have been agitated by a report in the newspapers of a body, supposed to be that of a youth, having been washed on shore, near the part where it is supposed the wreck took place, but in too mutilated a state to be identified. The writer of this short tribute of respect having some years since been a frequent and delighted witness to the tender solicitude manifested by the parents of the deceased towards all their offspring, most of them of delicate constitutions—the fraternal affection, modesty and love of virtue displayed by his elder brothers—and learning that the deceased imitated their worthy example—cannot but feel and express the liveliest sympathy with the agonized parents and relatives who have to mourn his irreparable loss. He trusts, however, that they will be enabled, when affection shall have dropped the tears which nature demands and religion permits, to acquiesce in the mysterious will of that great and good Being whom they devoutly worship and whose love they cannot doubt. The interest excited and the sympathy manifested in consequence of this fatal catastrophe have afforded the Rev. N. Walker, of Wisbeach, an opportunity of preaching a *funeral sermon*,\* which, it is hoped, may have administered consolation to the mourners, and serious admonition to those who are unaccustomed to *think of death as near*. Oh that men were wise, that they would consider their latter end!

G. S.

— 22, at his house in *St. Albans, Herts*, Mr. MATTHEW KENTISH, aged 74.

Nov. 5, at *Hackney*, aged 67, BENJAMIN SPENCER, M. D., formerly of Bristol, late of Shaftsbury. (Some Biographical particulars in our next.)

— 14, at *Swansea*, Mrs. MARY RICHARDS, widow of Mr. John Richards, of Stanley, in Lancashire, and eldest daughter of the late Rev. Josiah Rees, of Gelligrön, in Glamorganshire.

\* For an interesting extract from this sermon, see the *Christian Reformer* for the present month, pp. 385—389. ED.

Nov. 19, at *Hackney*, where she was completing her education, Miss MARY BENNETT, daughter of Mr. R. Bennett, of Derby, aged 19. An inflammatory complaint carried her off almost as soon as her illness assumed a serious character. Her humility, docility, good sense, and sweetness of disposition and amiableness of manners, have caused her death to be deeply lamented by all that knew her, and especially by her family, who witnessed with growing pleasure her promise of great usefulness and respectability.

Lately, at *Islington*, FRANCIS RIVINGTON, Esq., an eminent and much-respected bookseller of St. Paul's Churchyard, in an establishment which has been carried on by the same family upwards of a century.

Lately, at *Stamford Hill*, JAMES GRIFFITHS, Esq., formerly master of the Horns Tavern, Doctors' Commons, and thirty-eight years a very active member of the Common Council of London, in which office he always shewed himself a friend to the liberties of the people.

Lately, off the South-west coast of Ireland, in the Albion Packet from New York to London, which there foundered with her crew and passengers, aged 46, General LE FEBRE DESNOUETTES, one of the distinguished captains of the Napoleon era. He declared for Bonaparte on his return from Elba. Being, in consequence, proscribed by the Bourbons, he sailed for America, where he made an unsuccessful attempt to establish a colony in New Mexico. He was coming to Europe under a travelling name, when he met with his melancholy fate.

#### Addition to Obituary.

REV. JOHN OWEN, A. M.

(See p. 640.)

The following honourable tribute has been paid to his memory by the Bible Society.—“At a Meeting of the Committee of the British and Foreign Bible Society, September 30, 1822, The Right Honourable Lord TEIGNMOUTH, President, in the Chair,

“The President stated, that he had now to discharge the melancholy duty of reporting to the Committee the death of their Secretary, the Rev. John Owen,

which took place on Thursday the 26th of September, at Ramsgate.

“ In adverting to the afflicting dispensation which has deprived the British and Foreign Bible Society of the invaluable services of its late Secretary, the Committee cannot resist the impulse of duty and affection, thus to record their grateful testimony to his zeal and unwearyed exertions.

“ As no one was more deeply impressed with a sense of the great importance of the Institution to the best interests of mankind, no one laboured more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents and his personal labours, were unremittingly devoted. The correspondence which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the Institution, or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic history of the origin of the British and Foreign Bible Society, and its progress during the first fifteen years of its existence; in which the characters of truth and impartiality are throughout conspicuous: while his eloquence, so often and successfully displayed in advocating the cause of the Institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has now so amply confirmed.

“ But his eloquence was entitled to a higher praise; it was the effusion of a heart in which candour and liberality ever predominated; it was characterized by that suavity of disposition which had endeared him to the affectionate esteem, not only of his colleagues and the Com-

mittee, but of all who were in any way associated with him in transacting the business of the Society; while his great and diversified talents commanded general respect and admiration, and never failed to produce in public meetings, an harmonious feeling of mutual regard among all who had the privilege of attending them.

“ In the year 1818, Mr. Owen, at the suggestion of the Committee, undertook a journey to the Continent, principally with a view to the recovery of his health, which had materially suffered in the cause of the Institution; but also for the purpose of visiting the Bible Societies in France and Switzerland.

“ Of his conduct during this excursion, it is sufficient to say, that it tended to raise the reputation of the Institution of which he was the representative; and to cement that happy union which had so long subsisted between the British and Foreign Bible Society and its Continental associates; and that his advice and experience were eminently useful in forming arrangements for the establishment of new societies, or for rendering those already existing more active and efficient.

“ The Committee, while they deeply lament, individually and collectively, the loss which the Society has sustained; cannot but devoutly express their gratitude to Almighty God, for having so long granted it the benefit of the zeal and talents of their beloved associate: to the indefatigable exertion of that zeal and those talents, the British and Foreign Bible Society, as far as regards human instrumentality, is essentially indebted for its present prosperous state; while to the same cause must in great measure be ascribed that indisposition which has so fatally terminated.

“ The Committee, fully persuaded that all the members of the Institution will most cordially sympathise with them, on an event so peculiarly calculated to affect their feelings, resolved that this brief memorial of the merits and services of their late Secretary be published in the Monthly Extracts of Correspondence.”



## INTELLIGENCE.

### DOMESTIC.

#### RELIGIOUS.

##### *Oldbury Double Lecture.*

THE Annual Meeting of Ministers, denominated "The Double Lecture," took place at Oldbury, in Shropshire, on Tuesday, (the second Tuesday,) September the 10th. The Rev. John Small, of Cosely, conducted the devotional service, and the Rev. Edmund Kell, of Birmingham, and the Rev. John Kenrick, of York, preached. Mr. Edmund Kell's sermon was founded on Heb. xii. 14: "Follow holiness, without which no man shall see the Lord;" and Mr. Kenrick's on Matt. xxiv. 1, 2: "And Jesus went out, and departed from the temple: and his disciples came to him to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." Both the sermons were listened to with much pleasure by a very respectable congregation. The ministers and several of their friends afterwards dined together; Henry Hunt, Esq., of West Bromwich, being in the Chair.

J. H. B.

##### *Welsh Unitarian Quarterly Meeting of Ministers.*

THE *Welsh Unitarian Quarterly Meeting of Ministers* was held on Thursday the 26th day of September last, at Pant-y-defaid, Cardiganshire. There was service at Capel y-Groes, on the preceding afternoon, where Mr. J. Griffiths, of Llandybie, introduced, and Mr. Thomas Evans, of Aberdâr, preached from Job xxxii. 9, 10; the object of whose sermon was to shew that it is not the duty of Unitarians, in present circumstances, to support Missionary Societies. At Pant-y-defaid, on the 26th, Mr. B. Philips, of St. Clears, introduced, and J. James, of Gelli-Onnen, delivered a discourse on Original Sin, from Eph. ii. 3; and concluded with a short prayer. Immediately after, an open conference was held, Mr. J. Thomas, the minister at the place, in the Chair. The question proposed at the last summer meeting by Dr. Thomas Rees, namely, Whether it be proper that the Lord's Supper be administered at our Meetings of Ministers, in which all that wish may partake, was, in

the absence of the proposer, moved by J. James, of Gelli-Onnen. And after a long, a very interesting and friendly debate, in which a greater number of persons took a part than the writer has ever witnessed at any of our meetings, it was at last unanimously agreed to adjourn the question to the Annual Meeting at Capel-y-Groes in June next, when the subject is to be reconsidered, and the Lord's Supper to be administered, if it be then thought proper. There were present about twelve preachers. The audience was numerous and seemed very attentive, and the writer does not know that any man went away till the conclusion of the conference, about two o'clock, and service began at ten. Though the time must be at least four hours, no one seemed impatient or inclined to complain that it was long.

The next meeting is to be at Aberdâr, near Merthyr, on the 2d of January next. Mr. John Davies, of Capel-y-Groes, to preach, and Mr. B. Philips, of St. Clears, to preach in the evening of the preceding day.

J. JAMES.

*Fardre, October 22, 1822.*

*Testimony of Respect from the Unitarian Congregation, Tenterden, to their Pastor, the Rev. Lawrence Holden, on completing the Fiftieth Year of his Ministry.*

15, Russell Street, Covent Garden,  
SIR, October 10, 1822.

A FEW months ago, the Congregation of the Unitarian Chapel at Tenterden, came to a unanimous resolution of presenting a piece of Plate to their highly-respected Pastor, the Rev. Lawrence Holden; he having completed his fiftieth year's ministry at that Chapel. The plate selected was a Cup; which was presented a few Sundays ago by the two deacons, after the afternoon service, the congregation being present. The paper enclosed is a copy of the inscription upon the cup, also the addresses of the deacons, and the reply of Mr. Holden.

The Tenterden Chapel is endowed with a piece of land, which lets for about 120l. per annum; also a house and garden close to the Chapel for the minister; likewise a small burial-ground attached to the Chapel. A Charity-school has been established some years for educating a

number of boys and girls. The chapel has a library, containing about 200 volumes of useful and instructive books; and a juvenile library, composed of tracts, sermons, and useful little works under three shillings a book, limited to this price that it may not interfere with the other library, supported by the younger part of the congregations by subscription of a penny a-week. Twice every month during the summer, and three times in the winter, conferences are held in the chapel on Sunday evenings, which are well attended; any one at liberty to propose a subject. These conferences have great tendency to improve the minds and increase the knowledge of the young, who take great interest in supporting them. There are also a Fellowship Fund, and a Sunday-School, which has been established about two years, supported by penny a-week subscriptions, conducted by the younger part of the congregation; they have been obliged to limit the number of children to 120, not having accommodation for more. The number of the congregation is about 250.

HENRY MACE.

*On presenting a Silver Cup to the Rev. Lawrence Holden, with the following inscription:*

From the Congregation of  
Unitarian Christians  
at Tenterden, to the  
Rev. Lawrence Holden,  
who completed the fiftieth year of his  
Ministry,  
June 30th, 1822.  
Presented as a small Tribute of  
Respect and Gratitude  
for Fifty Years' exertion in the cause of  
Christianity,  
and in promoting the best interest and  
happiness of  
Man.

*Mr. Mace's Address.*

As the Elders of this Society, we are now called upon, Sir, to address you. I sincerely wish that some person better qualified, and more used to public speaking, had been selected for this most pleasing and most gratifying task; but, Sir, I trust you will not attribute the deficiency of words to want of sincerity of heart.

I cannot address you, Sir, better than in that beautiful parable of our Lord and Saviour—you “entered the vineyard early, and have borne the heat and burden of the day.”

You, Sir, have been our fathers' friend, are our friend, and the friend of our children; but if you have in the long period of your services seen one generation pass away, so have you seen another (as

this Cup witnesseth) rise up to bless you and to thank you.

It was the wish of many to make this small token of respect more valuable; but I am sure, if I know you, (which I think I do from the long acquaintance I have had of you,) you will be better pleased with this Cup than if it had been any thing more bulky and more partially given, when I tell you how it was formed.

It, Sir, was utterly out of our power to make any thing like a compensation for such a long period of usefulness, nor was it ever thought of, and had such a thing been attempted, it must have been the gift of the few, and not the many; but now, Sir, you see in this Cup the hearts of all, the rich and the poor, the young and the old; for I know not one present who has not nearly an equal share in it.

But I will decline making any further observations, as my brother possibly may have a few words to address to you, and have only to observe, that as silver and gold are purified from the dross, so may this Cup be emblematical of the pure doctrine you have delivered to us in this place for fifty years.

*Mr. Munn's Address.*

Rev. Sir, It is with the greatest pleasure and satisfaction that I address myself to you at this time, at the request of this Christian Congregation, to present to you a small token of our esteem and affectionate regard, for your *long, laborious and indefatigable* exertions in the cause of rational Christianity.

I beg leave to refer to some of the most prominent effects they have produced among us.

It is now many years since you, Sir, recommended the establishment of a Charity-School for the instruction of the children of the poor, to enable them to read the Holy Scriptures: in this wish we have most cordially united, and I hope there are many who now hear me whose hearts bear a grateful remembrance of this invaluable blessing bestowed upon them.

Allow me to notice with what zeal and energy you exerted yourself in the Bible Society, that the poor might possess this book of life, which is able to make them wise unto salvation, and our delight has been to give all the support we could to this great and glorious cause.

Through your benevolent assistance this Society has established a valuable library, which has the best tendency to improve the minds and morals of society.

And it is through your benevolent exertions that a desire has been instilled

into the hearts of the younger members of this Society to establish a Sunday-School, to enable all the children of the poor to read the Holy Scriptures, to guide them through life, to support them in death, and to lead them to everlasting mansions of happiness beyond the grave.

Having mentioned but few amongst the numerous benefits we have derived from your invaluable ministry among us, we sincerely hope it will please our heavenly Father to bless you with many years of health and strength to continue your ever-active and useful exertions.

Happy, Rev. Sir, am I to state to you, this Cup is procured by the mutual wishes and mutual exertions of the whole of this Society, whose feelings of affectionate attachment are but feebly shewn in offering for your acceptance this "small tribute of respect and gratitude for fifty years' exertion in the cause of Christianity, and in promoting the best interest and happiness of man."

*Mr. Holden's Reply.*

I confess, my fellow-christians, that I want words to express my obligations to you for all your acts of kindness; for the attention you have always been ready to pay me in my public services, and particularly for this testimony of your respect and affection; for, next to the favour and approbation of Almighty God, and the testimony of my own mind, I have ever set the highest value on the esteem and affection of this congregation.

All the returns I can make are the warmest good wishes for your earthly prosperity; or that, so far as a Being of infinite wisdom and goodness shall know it to be consistent with your highest and best interests and everlasting happiness, your cup of earthly good may flow over; but above all, that you may be pre-eminent in all Christian knowledge, and more especially in all those Christian virtues which add the highest worth to the human character, and are your appointed qualifications for the happiness of an endless being.

Upon your reminding me of the various plans of usefulness which have taken place in this Society, I can only wish that I had done more, and this more effectually, in promoting the good of others, and the sacred interests of religion in the world.

But particularly as to the Sunday-School, I would pay a just tribute to the young of this Society, with whom it originated, and who have pursued this highly commendable object with unabated zeal and ardour from its beginning. To this I would add, that on all other occa-

sions I have had the ready co-operation of my friends. As to myself, in whatever degree I may have been useful to you or to the world, to God be all the glory.

*To the Two Deacons.*

I have also to express my obligations to you, Gentlemen, for the respectful and affectionate manner in which you have fulfilled the trust reposed in you.

I can only add, may the best blessings of Heaven attend on all around me.

THE congregation of the *New Meeting in Birmingham*, a few months ago, testified its sense of the important services which it has received during a series of years from one of its members, who (will he excuse the writer for saying it?) cannot be known without being esteemed, by presenting him with a very elegant piece of plate. The following is the inscription which it bears:

"This piece of plate is presented to **MR. THOMAS RYLAND**, by the Members of the Congregation of the New Meeting House, as a memorial of their gratitude for his highly valuable services in instructing the children of their Sunday-Schools in singing, during thirty-four years, and for his kind attention to the psalmody of their public worship.

"Birmingham, November 1, 1821."

We have sincere pleasure in recording such testimonies of gratitude and affection. B.

THE Rev. J. DONOUGHUE has resigned the pastoral charge of the congregation assembling at the "Great Meeting House," in the High Street, Coventry: and on Sunday, October 13, the Meeting House, which had been shut up for more than three months, during which time a large proportion of the congregation regularly met, on the Lord's-day, in a different part of the city, was again opened for public worship, by the Rev. James Hews Bransby, of Dudley; who preached, in the morning, from Psa. cxxii. 1: "I was glad when they said unto me, Let us go into the house of the Lord;" and in the afternoon, from Col. i. 28: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Mr. Bransby concluded his morning sermon with an address adapted to the peculiar circumstances of the congregation, urging on his hearers, the paramount importance of those great principles in the profession of which they were assembled; and affectionately re-



commending to them a spirit of conciliation and harmony in their choice of a minister, and in their management of the affairs of the Society.

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*General Assembly of the Church of Scotland.*

MAY 16, at noon, the Earl of Morton, his Majesty's High Commissioner to the General Assembly, after holding his Levee, walked in procession, accompanied by a number of noblemen and gentlemen.

The Rev. Dr. MEARNS, Professor of Divinity at Aberdeen, Moderator to last Assembly, delivered an appropriate discourse, in the High Church, from St. John x. 17 and 18; after which, his Grace and suite proceeded to the Assembly-house by the new entrance appropriated to their use, when the General Assembly was constituted with prayer by the late Moderator.

The names of members whose commissions had been produced having been read,

The Rev. Dr. MEARNS observed, that it was now the time when the Assembly, as usual, should proceed to elect a Moderator for the present session. He therefore begged leave to propose the Rev. Dr. LAMONT as a candidate for the Chair; a gentleman whose respectability of character, knowledge of the laws and business of the Church, and general talents, had been so long and so well known to all the members of this Court, as to make it unnecessary for him at present to enlarge upon his merits and qualifications for that office.

Principal NICOL seconded the motion.

Sir HENRY MONCRIEFF then rose to propose another candidate, Dr. GEORGE COOK, of Laurencekirk. This gentleman's talents and experience in the proceedings of the Church were known to every one present; and, he might add, his character and abilities were held in so high an estimation by the public at large, that he felt he might sit down, without saying another word in commendation of him.

The motion was seconded by Professor JARDINE, of Glasgow.

Dr. COOK then entered into a long statement and refutation of the charges which had been brought against him, of being a renegado, turning his back on his former friends, and being a person disaffected both to Church and State. He was the same man that he had ever been. He had spent much time in studying the history of the church, and had contemplated with admiration the character of its founders, and with gratitude

the result of their beneficent labours; and after having experienced these feelings, if he was capable of turning against the Ark of our Zion, then must his understanding have been completely perverted, and every honourable principle destroyed.

Principal NICOL was proceeding to address the House, and to answer those charges preferred by Dr. COOK against many of those with whom he acted, when

The LORD PRESIDENT objected to any discussion taking place, observing that it would be endless, as it would lead to disagreeable altercation.

After some delay, the votes were called and marked, when the numbers were found to be—

For Dr. Lamont .....	216
For Dr. Cook .....	84
Majority.....	—132

Dr. Lamont was then called in, and informed by Mr. Mearns, that he was elected. The Rev. Doctor accordingly took the Chair, when his Grace's commission and his Majesty's most gracious letter were read.

His Grace the COMMISSIONER then addressed the Assembly, and communicated the Royal warrant for 2000*l.*, to be employed in the propagation of Christian knowledge in the Highlands and Islands of Scotland.

The MODERATOR replied; and after arranging the meetings of Committees and other routine business, the Assembly adjourned.—*Edinburgh Paper.*

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*Eleventh Annual Meeting of the Protestant Society for the Protection of Religious Liberty.*

(Concluded from p. 645.)

OF *Miscellaneous Matters*, which were many and important, (continued Mr. WILKS,) the following were most prominent. Complaints as to *restrictions* on *soldiers* respecting religious worship, which he believed the Royal Commander-in-Chief would readily redress. Prohibitions of visits to prisons by Dissenting Ministers. The Bill depending in Parliament, known as "*The Marriage Service Act*," and intended to relieve Unitarians from embarrassments, which all should deprecate and avert, and which was recommended to approval and support. *Proceedings at Great Chart*, in Kent, where an agent of the clergyman and magistrate, required WM. BRENCHLEY and his wife, worthy Wesleyan Methodists, to sign a pledge not to visit the

sick, and to hold no religious converse with the poor, on pain of being turned out of a house and forge, where the honest blacksmith had long lived, and his livelihood obtained. But to that threatening ruin (like old believers) they submitted, relying only through the remnant of their lives, on the good Providence of God. The vexations that in *Suffolk* had visited a worthy shopkeeper at *Stonham Aspal*, and thought to be directed by a *Prébendary* of *Norwich Cathedral*! an Incumbent of several livings! and also an acting magistrate! and only because he went to a neighbouring parish-church, and dared to distribute Church Missionary Tracts. The prosecution at *Manchester* of Mr. WALLER, for obstructing the highway when he preached on the steps of a house at *Ashton-upon-Line*. For that offence, although excellent in character, possessed of fortune, and suffering from ill health, by a bench of Justices, with a Clergyman as Chairman, he was committed for the long period of *three months* to the common goal! While too that sentence was made to seem vindictive, by the committal on the same day, to the same prison, but only for *one month*, of a woman guilty of publicly selling songs too indecent to be even publicly submitted to the court!

Some proceedings at *Wisbeach* on the election of a great Burgess; when it appeared that all votes given at a corporate election, for a Dissenter, are thrown away, and that the new candidate with a smaller number of votes is duly elected, if before the election the disqualification of the Dissenter from the non-taking of the Sacrament, be publicly announced. The notice of this proceeding was succeeded by a long and able explanation of the origin, degradation, and impolicy of the *Corporation Act*, of the folly and profanity of the *Sacramental Test*, and of the insufficiency and dishonour of the Acts of Indemnity annually passed;—and by an urgent and eloquent entreaty, that Protestant Dissenters would resume universally their attention to these obnoxious Acts, and would prepare for a wise, deliberate, but prompt and simultaneous application to Parliament for their repeal.

For the protection and honour of Dissenters, several matters required to be attained. He presented them that they might never be forgotten. They should be inscribed in characters of fire. They should be known, desired, sought—sought with union and perseverance until attained; if so sought, that attainment was secure. They were, 1. A legislative explanation of the Toleration Acts, whereby the penalties for disturb-

ing their religious assemblies, could be enforced without delay, or expense, by the courts before whom convictions were obtained. 2. The placing of Baptists in the same situation as to the right of burial, with all other Dissenters. 3. The exemption of their places of worship from parochial assessment. 4. The publicity and security of all their registrations of baptisms and interments; and 5th. That repeal of the Test and Corporation Acts, which though last announced, was most to be desired. Year after year, he purposed to present these objects to their view: and if the memory of their greatly-good forefathers was truly cherished, and the love of posterity was really felt—they would not be looked upon as unattainable, or worthless—they would be rightly estimated and finally obtained. Nor would the safety of the Established Church be compromised by their success. Its situation might be less elevated, but would be more secure; the rude frowning eminence would be exchanged for a lower but safer site. Toleration would be made more tolerable; and as the fetters remaining on Dissenters would be lighter and less galling, they might be more quiescently and permanently worn.

Mr. With then adverted to the Royal and noble and distinguished Patrons of the Society, who had successively filled the chair at the Annual Meetings, and passed a high eulogium upon the Russell family and the present Chairman. He concluded with a review of the state of Religious Liberty on the continent of Europe, and sat down amidst loud and long-continued acclamations.

A series of Resolutions were then passed, of which we give the 1st, 4th, 5th and 8th:

1. That, aware of the benefits resulting from the frequent and public avowal of memorable truths, *this Meeting* again declare, that the right to Religious Liberty is a universal, paramount, unalienable right—that religious opinions should not alone entitle or disqualify for public offices—that all restraints on their expression, by penalties or exclusions, are acts of oppression and of wrong—that the connexion of privileges and emoluments with particular opinions may create hypocrites or martyrs, but that the unrestricted allowance of all religious opinions and diversities of worship is essential to the rights of conscience, favourable to the promotion of piety, and propitious to the harmony and improvement of mankind—and that this Meeting observe with pleasure the progressive recognition of these truths throughout various countries of the world, and ardently

desire their more wide-spread diffusion and universal sway.

4. That, to such Committee, *this Meeting* recommend all expedient support to "*The Marriage Service Bill*," depending in Parliament, for the relief of Unitarians, and to every measure by which the actual enjoyment of religious freedom may be more diffused; and that they neglect no opportunity to obtain from Parliament some enactments whereby places of public worship shall be exempted from parochial assessment—English soldiers, who are Dissenters, may have liberty of worship—the peculiar disadvantages of Baptists, as to the rights of interment, shall be removed—and the official registration of the births and burials of Protestant Dissenters may be regulated and secured.

5. That, impressed with the inexpedience, degradation and injustice of *the Corporation Act*, and of the needlessness, oppression and profanity of *the Sacramental Test*—apprised that the Annual Indemnity Acts are a wretched and insufficient protection to Protestant Dissenters—assured that in Ireland they have been emancipated from the operation of those Acts—and believing an unprotesting acquiescence in those laws to be dishonourable and unwise—*this Meeting* recommend to their members, throughout the country, to revive their attention to these subjects—and request the Committee to consider and adopt such measures, at a fit time, as may re-introduce the subject to the attention of Parliament, and obtain, by the repeal of those Acts, an essential though long-deferred relief.

8. That, mindful of the history of other times—devoted to constitutional freedom—attached to those noble families whose illustrious forefathers thought and spoke, and lived and died, for their native land—and noting the conduct of those public men who, imbued with the spirit of their ancestors, seek also to be saviours of their country, and blessers of mankind—*this Meeting* have with pleasure welcomed the attendance of Lord JOHN RUSSELL, M. P., their noble *Chairman*; and assure him, that his talents, his information, his principles and his exertions, rendering him worthy of his noble race, have obtained for him their unbought and unpurchaseable gratitude and respect.

When this Resolution had passed, the noble Chairman rose and said, (*when the long and loud applause would permit*.) It is with great regret I feel compelled to leave this Meeting; but an indisposition compels me, though reluctantly, to go. Illness from attending in the House of

Commons, till a late hour this morning, on a cause not unconnected with religious liberty, must be the apology which I entreat you to accept. I have also some apology to offer for delaying the Meeting. I was ready, and my arrival was retarded by an accident that filled me with regret.

It is with no spirit of hostility to the Church, of which I am a member, that I have attended the Society this day. I rather came to promote its welfare. For, if I am not mistaken, much of the pains which the Committee of this Society has so worthily taken, and of which the proceedings have been commented on by your eloquent Secretary with such vast ability, ought to have been the labours of the Church of England. It would do well to appoint persons to watch her members, and to observe that no bigoted or prejudiced persons pervert the vast power and riches granted by the State, to the purposes of luxury, or despotism, or pride. I own I was surprised at many of the circumstances which have been related. It is hardly possible to believe that vexations so petty and so intolerant can exist in this country, in this age. With almost every word that fell from your Secretary I cordially concur. There are, however, but one or two matters to which I will allude. One is on the punishment by three months' imprisonment for preaching in the street; a punishment so completely disproportioned to the offence, that it indicates a spirit of persecution most ungenial to a British heart. If it be proper that the law should prevent such preaching, it was evidently the duty of magistrates and officers to give notice to the preacher of his error, instead of condemning him to such an imprisonment, a man who was anxious to impress on himself and his fellow-creatures the divine lessons of the Christian faith. That persons should be refused assistance from their parishes on account of difference of religious opinions, also appears to me a grievous wrong. Is this the lesson the clergy received from the religion they are taught? Is this the lesson the parable of the good Samaritan affords? Did he stop to ask the man whom he found wounded and lying in his way, whether their religious sentiments were similar? Did he wait before he healed his wounds, and liberally provided for his support, to ask whether he believed every iota of his creed? No; while God knows the heart and the conscience, it is for men to judge each other only by their acts; and that man who is found helping us when distressed, relieving us when our spirits are exhausted, and binding up our wounds, is most likely to gain our confi-



dence and possess our love. It is, on the contrary, the spirit of persecution to attend not to the acts of men, but their opinions or their words. Thus it is that persons who had no religion, but who will profess any faith, because they agree in words with the doctrines of the state, have been enabled not only to live luxuriously, not only to enjoy the highest honours, but to inflict pains and penalties, and imprisonment and death, on those conscientious men, whose religion was most holy and sincere, and who would not profess what they did not believe.

As to the *Test Act*, I agree with all that has been said. I heartily wish that mark of odium, and that odious mark, should be repealed; for I cannot but think that those annual acts of indemnity are absurd anomalies that ought to end. By them they declare that the Sacramental tests which our ancestors thought necessary for office, are no longer necessary, and declare that persons may omit these oaths with perfect security to the State. But if some are honourably scrupulous, and refuse the evasion of the law, and thereby shew a conscience more alive and tender; it is to these men, most scrupulous and worthy, the legislature refuses the benefit which the less consistent may enjoy. I trust, therefore, the time will soon come when the many and weighty prejudices which exist on this subject, will be removed, and that we shall hail the day when, by the general agreement of men, those Test and Corporation Acts shall be regarded with joy as abolished, and as a dispensation under which Britons no longer live.

I cannot conclude without referring to that attachment to civil liberty which I own is deeply engraven on my breast. It is a source of satisfaction to me, that religious liberty is in this country closely connected with civil freedom; for although religious liberty is a boon so valuable, that whatever might have been its origin, though the giver were some foul tyrant, it should be gladly welcomed; yet it is a satisfaction to think, that civil and religious liberty here spring up together, as the twin children of the Revolution. That union those who love either should cherish; and at this time, when the world is in commotion, when civil and religious liberty both have suffered—when those who have power seem uniting to oppress now one and now the other, are now threatening the Toleration Act and now the Bill of Rights, it becomes those who love either of those liberties, to bring those twin brethren closer, as oft as possible, and to teach them to seek from each other their best support. But I must express the gratitude I feel for the

very undeserved and too warm encomiums given to myself this day. Those who have touched on these topics have, I fear, outgone the truth. But their praise will be a motive to endeavour, by the whole course of my life, to deserve such eulogies from such honourable lips. Nor can I omit to state, that I have heard some words which have affected my heart far more deeply than any encomium conferred on me. To those words I refer, in which your Secretary kindly expressed his wish that the days of my father might be prolonged. With the completion of that wish my own happiness must be entwined. The general interest manifested in these wishes was more grateful to my heart than any plaudits you pronounce; and I assure you, that the expression of this wish for the life of my father, than whom religious liberty has no steadier friend, has made an impression on my mind that will never be erased.

His Lordship then left the chair amidst reiterated cheers; and the meeting speedily dispersed.

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*Bishop of St. David's Circular respecting the College for the Education of Young Men intended for Holy Orders in the Diocese of St. David's.*

THE utility of an appropriate course of studies for young men intended for holy orders, and the want of an institution which should unite in some considerable degree the advantages of an University education, by combining a progressive method of theology, literature and science, with the regularity of moral discipline, first induced the Bishop of St. David's, in the year 1804, to propose the establishment of a Clerical Seminary at Llanddewi Brefi, for the education of future candidates for orders in the diocese of St. David's, who could not afford the expense of an University education. The great extent of the diocese, the poverty of its benefices, and the inability of the generality of candidates for the ministry in it to pursue their studies at an University, render such an institution peculiarly necessary for that diocese. Many objections having been made to Llanddewi Brefi on account of its remote situation, the want of a market, and its inaccessibility for want of turnpike roads, a recent offer of another site, dry, airy and healthy, in the precincts of Lampeter, a small market town, a few miles distant from Llanddewi Brefi, has been made by the Lords of the Manor of Lampeter, with a benefaction of one thousand pounds. The great superiority of the new site over that of Llanddewi Brefi has

given a new impulse to the undertaking, and has brought an accession of most liberal benefactions, which his Majesty has been most graciously pleased to augment with a munificent donation of one thousand pounds. The establishment of St. David's College, though intended chiefly for one Welsh Diocese, may eventually be useful to the other three; and in proportion as the Welsh clergy are employed in their ministerial duties in England, it may be beneficial to the whole Church. It may also relieve the Universities, by retaining at home many young men, who might otherwise venture, beyond their means, to resort to them. The proof which the Universities have given of their approbation of the undertaking by their very liberal contributions, affords a most encouraging testimony to its utility.

T. ST. DAVID'S.

*Abergwilly Palace, August 9, 1822.*

Amount of subscriptions, £8375 2 0

#### *Ecclesiastical Preferments.*

Rev. J. BREEKS, *Carisbrooke*, V. Isle of Wight, with the Chapels of Newport and Northwood annexed.

Rev. E. R. BUTCHER, Chapel Royal Perpetual Incumbency, *Brighton*.

Rev. S. KENT, of *Southampton*, elected Chaplain of Royal Yacht Club.

Rev. PHILIP BLISS, D. C. L., and Fellow of St. John's, Oxford, elected one of the Under Librarians of the Bodleian Library, vice Nicol, now Regius Professor of Hebrew, and Canon of Christ Church.

The Rev. JOSEPH LAWRIE, of *Dumfries*, appointed by the Hon. the East India Company, second Minister of the Presbyterian Church in *Bombay*.

The Rev. HENRY TATTAM, Rector of St. Cuthbert's, Bedford, appointed and licensed by the Bishop of London to be Chaplain to the English Church at the *Hague*.

The Rev. Lord W. SOMERSET, appointed to the Prebendal Stall in Bristol Cathedral, vacant by the resignation of the Rev. F. Blomberg.

#### *Removals of Ministers.*

THE Rev. PENDLEBURY HOUGHTON has given notice of his intention to resign the situation of one of the ministers in *Paradise-Street Chapel, Liverpool*, in March next.

THE Rev. WILLIAM STEVENS resigns at Lady-Day next, the pastoral charge of the Unitarian Congregation at *Newport*, in the *Isle of Wight*.

THE Rev. JOSEPH MARRIOTT, of White Church, Salop, has accepted the invita-

tion to become the Pastor of the Unitarian Church, formerly meeting in Great Cross-Hall Street, but now in Sir Thomas's Buildings, Liverpool: to which he will remove in January next.

B.

#### LEGAL.

Court of King's Bench, Nov. 14. THE KING v. SUSANNA WRIGHT.—Mr. GURNEY prayed the judgment of the Court upon the Defendant, convicted of publishing a blasphemous libel upon the Holy Scriptures. (See Mon. Repos. last number, pp. 645—647.) Mrs. Wright proceeded to read a manuscript in defence of the matter alleged to be libellous, but was stopped again and again by the Court, and at length committed to Newgate till the 4th day of next term, that she may be better advised, and instructed to offer what was fit for the Court to hear. The reporter says, that from her manner she seemed to exult in the determination of the Court.

THE KING v. SAMUEL WADDINGTON.—The Defendant, who was convicted at the late sittings in Westminster of publishing a blasphemous libel, contained in *Palmer's Principles of Nature*, was brought up for judgment. He moved for a new trial, and on this amongst other grounds, that one of the Jurymen having asked the Lord Chief-Justice whether it was an indictable offence for any person to publish a work denying the divinity of Christ, his Lordship answered in the affirmative, upon which direction, he said, the Jury found him Guilty. Now he insisted that in this respect the learned Judge was clearly wrong, because the statute extending liberty of conscience to Unitarians had expressly declared that to deny the godhead of Christ was not an offence in the eye of the law.—The SOLICITOR-GENERAL said the Defendant had misstated what took place at the trial. In answer to the question alluded to, put by the Jurymen, the Lord Chief-Justice did not say that to deny the divinity of Christ was an indictable offence, but that a publication, like the present, in which our Saviour was called a murderer and an impostor, was a blasphemous libel, and indictable as such.—Mr. Justice BAILEY, Mr. Justice HOLROYD and Mr. Justice BEST, severally expressed their opinions against a new trial, and maintained that the direction of the Chief-Justice upon the character of the libel was perfectly right, because, independently of the statute alluded to, no man of common sense, to whatever Christian sect he belonged, could doubt that it was libellous to speak

of our Saviour in the terms contained in this publication. — The DEFENDANT addressed the Court in mitigation of punishment, and warned the Judges against giving an unjust sentence, as they tendered the account they would have to give of their own conduct at the day of judgment. — The COURT sentenced the Defendant to 12 months' imprisonment in the Middlesex House of Correction, and at the expiration of that time to give security for his good behaviour for 5 years, himself in 100*l.* and two sureties in 50*l.* each.

In the Court of *King's Bench*, Nov. 19, WILLIAM CLARK, bookseller of the Strand, was brought up for judgment, having been convicted, at the sittings after the last term at Westminster, of publishing an Atheistical libel, entitled *Queen Mab*, by *Percy Bysshe Shelley*. The Jury had recommended the defendant to mercy on the ground of the destitution to which he had been reduced. The defendant now put in an affidavit, stating, amongst other things, that he published the work as a literary or poetical curiosity; that he had no object or wish in selling the work, beyond the gain he might probably make by the publication, and that, shortly before the commencement of this prosecution, he printed and afterwards published a pamphlet which contained an answer to the doctrines in *Queen Mab*; that on his receiving notice of its prosecution by the "Society for the Suppression of Vice," he offered to Mr. Pritchard, the agent of the Society, to give up the whole impression; that he wrote afterwards to Mr. Wilberforce, one of the members of the Society, making the same offer, and entreating his merciful consideration of the case, but received from Mr. Wilberforce only the verbal answer, that defendant was not a person to be treated with, and must go to trial; and that he had a wife and two small children entirely dependent upon him for support; and that by the prosecution he had been reduced from a state of considerable mercantile credit to insolvency, and compelled to undergo the disgrace of taking the benefit of the Insolvent Debtors' Act. This being read, the Defendant, "a young man of gentlemanly address and considerable cultivation," entreated as he was completely destitute, that the Court would rather increase his term of imprisonment than call upon him to find sureties for his future good behaviour, as he should not be able to procure them. He did not care if it was solitary confinement, as he had some literary works on hand, to which he wished to apply him-

self. Mr. GURNEY addressed the Court in aggravation, and in forcible terms called their Lordships' attention to the heinous character of the libel. The CHIEF JUSTICE asked the Defendant, whether if the Court were disposed to let him go upon his own recognizance to come up for judgment when called upon, he was prepared on oath to give up all the copies of the libel which were in his possession? The DEFENDANT said he was prepared to give up the only two copies which were in his own possession; but that all the remaining copies had been detained by the printer for a debt of 50*l.* which he owed him, and which were now selling at the *machine*, of which his Lordship was no doubt aware, for the benefit of the printer, and not for his benefit. Mr. GURNEY said this was an additional aggravation of the printer's offence, as he stated on the face of the work that he was himself the printer. The CHIEF JUSTICE. Will you give up the name of the printer? The DEFENDANT replied, that though he and the printer were at variance, still, under the agreement into which they had originally entered, he could not fairly give him up to prosecution. He would rather suffer any punishment himself than be guilty of such a breach of faith. The CHIEF JUSTICE observed, that the object of the Court would be to secure the copies of the work which were unsold. The DEFENDANT was then permitted to retire upon an understanding that he should come up again this day se'night, and in the interim have such communication with the Solicitor of the prosecution as might lead to the object which the Court was desirous of effecting—namely, the entire suppression of the work.

Nov. 25. W. CLARK was this day again brought up for sentence. He put in an affidavit purporting that only 25 copies of *Queen Mab* remained unsold in the hands of the printer; and that those were now brought into Court; that before 50 copies of the work had been sold, the Defendant repeatedly offered to Mr. Pritchard, attorney for the prosecution, all the remainder of the impression, and that he verily believed the copies now produced in Court were all that remained undisposed of, because in his experience as a bookseller, he always found that the circumstance of a book's being the subject of prosecution produced a very rapid sale of such a book. — Mr. GURNEY urged the sale of the copies and the refusal to give up the printer's name (which the Defendant persisted that in honour he could not give up) in aggravation of punishment. — On the 25 copies being given up



to the Society for the Suppression of Vice, the Court proceeded to sentence the Defendant to four months' imprisonment, at the same time praising the general conduct of the Defendant during the prosecution.

IN the Court of King's Bench, Westminster, June 1, Lord SONDES brought an action against — FLETCHER, Clerk, to recover damages on a bond for 12,000*l.* The defendant had been travelling tutor to Lord Sondes, who, in 1814, presented him with the living of Kettering, in Northamptonshire; taking from him the bond above described, to enforce his resignation of it as soon as either of his lordship's younger brothers should be qualified to hold it. This condition, which the bond was to provide for, was brought about in 1820, when Mr. Fletcher was required to resign in favour of the Hon. W. Watson, one of the plaintiff's brothers. He refused, however, and contended that the bond was void on the ground of simony. The action was accordingly for the amount of damages conditioned in the bond. For the defendant it was alleged, that he had quitted a valuable curacy to accompany Lord Sondes in his continental tour, on the understanding that he should be presented to the first living that came into the gift of his noble pupil,—that when he was presented to the living of Kettering, subject to the hard condition of the bond, it was understood that he should hold it until Lord Sondes could give him some other preferment which he might absolutely enjoy—which engagement had never been performed. That in point of law, the bond in question was void as against ecclesiastical policy, which directed that the union between a clergyman and his parishioners should not be broken at the caprices of individuals, but should be severed only by death.—That, at all events, so many deductions were in equity to be made from the sum stated in the bond, as would make the damages merely nominal. Witnesses proved the net value of the living to be 746*l.* per annum. Mr. Morgan, of the Equitable Insurance Office, stated that the living was worth to the defendant, at his time of life, ten years' purchase, but to the Hon. W. Watson, a young man of 24, it was worth 24 years' purchase, which would give 10,440*l.* The counsel for the plaintiff (Scarlett), denied the promise of another living. He would have the jury to judge which party was likely to make an imprudent bargain, and to suffer by the cunning of the other—a young nobleman just entering life, or a clergyman of

mature years, classical education, and knowledge of the world. The policy which had been imputed to the church had no existence. Was it true that a clergyman was married to his first living, and might never afterwards have intercourse with other parishes? If so, there could be no preferment—no dean could ever be made a bishop, and translations could exist no longer. The offer was again repeated, that if Mr. Fletcher would resign, the bond should be cancelled. The Lord Chief Justice charged the jury, that at present they were not called on to give any opinion as to the legality of the bond. They were not compelled to give the whole penalty, but might make such deductions as they thought fit. In his opinion, the way to estimate the value of the living was in reference to the life of Mr. Watson, and not of Mr. Fletcher. They had no power to compel Mr. Fletcher to resign; but they must give compensation in money to Lord Sondes, not because money was strictly a compensation, but because, as in some other cases, it was the only one which they could render. The jury, after inquiring whether Mr. Fletcher could not be obliged to resign, and receiving an answer in the negative, assessed the damages at 10,000*l.*

The defendant afterwards moved for a new trial, but this was refused.

A MEETING took place at *Edinburgh* a short time ago to take into consideration the state of the *Greeks*, when Dr. M'CRIE, the biographer of John Knox, moved a series of Resolutions, of which the following are two: "That the name and history of the Greeks are associated with recollections of the most sacred nature, and excite in the breast of the scholar, the patriot and the Christian, a deep and lively interest in the fate of that once illustrious, but long oppressed and degraded people."—"That a subscription be immediately opened for the relief of those Scots who survive the massacre, and such other Greeks as may be placed in similar circumstances." A considerable sum is said to have been immediately subscribed. A meeting for the same purpose was called at Glasgow, but put off for a time lest any political discussions should manifest an appearance of party during the King's visit.

#### *Sunday Tolls.*

THE General Turnpike Act, which takes effect on the 1st of January next, provides for the exemption of Dissenters from Sunday Tolls in going to and from their usual places of worship. But the

exemption is said not to apply to any turnpike within five miles of London.

THE Unitarian Society has resolved to reprint RAMMOHUN ROY's religious tracts, as soon as a complete collection can be obtained. This is an act of justice to that distinguished Reformer, since the Baptists, with censurable partiality, have republished Dr. Marshman's part of the controversy with RAMMOHUN ROY, on the subject of the Trinity.

PARLIAMENTARY.

HOUSE OF COMMONS,

JUNE 27, 1822.

*Resolutions on the Slave Trade*, moved by Mr. WILBERFORCE, and seconded by Mr. W. SMITH.

“Resolved, *nemine contradicente*, That an humble address be presented to his Majesty, to represent to his Majesty that the deep interest which this House has so long taken, and still continues to take, in the abolition of the Slave Trade, has led us to peruse with no little solicitude the papers relative to that subject, which by his Majesty's commands were lately laid before us; nor could we forbear indulging a hope that his Majesty's renewed representations and remonstrances would have at length produced the desired effect of causing the various governments by whose subjects the Slave Trade was still carried on, seriously to consider the numerous and powerful obligations under which they lay, to co-operate with his Majesty, heartily and efficiently, in order to put an end for ever to this enormous evil.

“But that we have learned with grief and shame, that, with very few exceptions, every hope of this nature has been altogether frustrated, and that we are still compelled to witness the strange and humiliating spectacle of practices which are acknowledged to be made up of wickedness and cruelty by the very governments whose subjects are nevertheless carrying them on upon a great and continually increasing scale.

“That we observe, however, with satisfaction, that the powerful reasoning and continued expostulations of his Majesty's government, enforced by the strong and persevering remonstrances of his Majesty's Ambassador at the Court of the Netherlands, have at length produced an admission of the just construction of the treaty with that Power.

“That we are glad to see that some

of the abuses have been corrected which had prevailed in the conduct of the courts of mixed jurisdiction at Sierra Leone, but that experience has proved the necessity of altering that provision, which renders it necessary for the slaves to have been actually on ship board to justify the condemnation of the vessel, and of allowing due weight to be given to that decisive proof of the object of the voyage, which is afforded by the peculiar mode of fitting and equipping slave vessels.

“That it is some alleviation of the pain produced by the almost uniform tenour of these distressing accounts, to learn that the Cortes of Spain have subjected all who should be found concerned in Slave Trading to a severe punishment; and that with this evidence of a just estimate of the guilt of the crime, we cannot but hope that they will not rest satisfied with a legal prohibition, but that they will provide the requisite means for carrying their law into execution.

“That we find with concern that the vessels of Portugal, so far from gradually retiring from the trade, have been carrying it on with increased activity, more especially on that very part of the coast which is to the north of the Line, in direct violation of the treaty by which she had stipulated to confine her trade to the south of it.

“That we cannot but cherish the hope that the new Government of Portugal will manifest a warmer zeal for enforcing a treaty which every law, divine or human, binds her to observe; that we have observed with no little pleasure the zeal for the abolition of the Slave Trade that has been manifested by the commanders of the ships of war of the United States of America, employed on the coast of Africa, and the disposition they have shewn to co-operate with the officers of his Majesty's navy for their common object; but that we are concerned to have perceived in the American Government no disposition to give up the objections it formerly urged against the establishment of a mutual right of examining each other's ships on the coast of Africa. That we had hoped that the powerful arguments used by a committee of the House of Representatives in favour of this arrangement would have their just weight, more especially that which points out the difference, or rather contrariety, between this conventional and qualified system and the right of searching neutral vessels, without any previous treaty, as claimed and practised in war. Above all, that the consideration so strongly enforced, that it is only by the establishment of some such system that the trade

can ever be effectually abolished, would have induced the American Government to consent to it, when the object in question involves the rights and happiness of so large a portion of our fellow-creatures.

“That with the deepest concern we find, as in the last year, vessels under the French flag trading for slaves along the whole extent of the coast of Africa: at home and abroad, proposals are circulated for Slave-Trading voyages, inviting the smallest capitals, and tempting adventurers by the hopes of enormous profits. That the few ships of war of that country stationed in Africa, offer no material obstruction to the trade, nor do the governors of her colonies appear to be more active; and all this while the French Government reprobates the traffic in the strongest terms, and declares, that it is using its utmost efforts for the prevention of so great an evil. That it is deeply to be regretted that a government which has been generally regarded as eminent for its efficiency, should here alone find its efforts so entirely paralysed. That, meanwhile, we can only continue to lament that a great and gallant nation,

eminently favoured by Providence, with natural advantages, and situated the very foremost in all the distractions and enjoyments of civilized life, should thus, by its restoration to the blessings of peace, and to the government of its legitimate sovereign, appear, in fact, to be the chief agent in blasting the opening prospects of civilization, which even Africa had begun to present, and in prolonging the misery and barbarism of that vast Continent.

“That on the whole we conjure his Majesty to renew his remonstrances, and to render it manifest that his interference has not been a matter of form, but of serious and urgent duty. That this country, will at least have the satisfaction of knowing that we have been active and unwearied in making reparation to Africa for the wrongs with which we ourselves were so long chargeable, and we cannot doubt that we shall ultimately be able to congratulate his Majesty on the success of his endeavours, and on his having had a principal share in wiping away the foulest blot on the character of Christendom.”

## CORRESPONDENCE.

Communications have been received from Messrs. Theophilus Browne; T. C. Holland; Joseph Evans; and J. W. Pigg: Also, from F. S.; I. B.; T. G.; S. C.; and L. B. (Slaves).

The continuation of *Discipulus* has come to hand. His other proposed communications will probably be acceptable.

We design for an early Number the *Essay on the Principles of Criminal Law* from the author of “A New Version of some of the Epistles of Paul.”

In our next we propose to insert Colonel Stanhope's further Letter on the subject of a Free Press in India.

X.'s Letter shall be sent to Mr. Wellbeloved.

The Letter on Bible Societies has, we fear, miscarried.

*Munificentis* is put into the hands of the Gentlemen referred to, as is also H. W.

By an accident, the continuation of the Review of the work on “Church Property and Church Reform” is deferred.

Letter II. from the late Rev. James Nicol was mislaid, but is recovered, and will be brought into the next Number.

We have the pleasure to announce that the Unitarian Fund Committee propose to print occasionally a paper to be stitched up with the *Monthly Repository*, containing a REGISTER of their proceedings, and the most interesting articles of their Correspondence, especially the Foreign. This Register will contain more or fewer pages, according to the matter on hand. It will, we are persuaded, be very acceptable to the Subscribers at large. A letter from Mr. ADAM, the Unitarian Minister at Calcutta, (see pp. 682—690 of the present Number,) to Mr. Fox, the Secretary to the Unitarian Fund, will, we understand, be introduced into No. I. of the REGISTER.

Various Subscriptions have been received by Rev. R. Aspland and Mr. Smallfield, for repairing the loss of the Rev. L. Kirby, (see p. 647,) which have been remitted, according to their design.