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## ITALIAN REFORMATION.

### Select Memoirs of Italian Protestant Confessors.

#### No. III.

#### *Olympia Fulvia Morata.*

Εἰ ΣΑΠΦΩ δέκατῃ μῦσῶν ἐστὶν ἀδύνη,  
Εὐδελιάτῃ γράφετ' ΟΛΥΜΠΙΑ δέωτάτῃ.\*

OFEMIANUS.

**T**HIS learned and accomplished woman was born at Ferrara, in the year 1526. Her father, Fulvius Peregrinus Moratus, was a native of Mantua, and esteemed one of the most learned men of the age. He filled the office of public lecturer on the languages and polite literature in some of the principal cities of Italy with high reputation, and superintended the education of two of the sons of Alfonso, Duke of Ferrara. The early indications of superior talents, accompanied by an unusual fondness for study,† which he observed in Olympia, induced him to devote particular attention to the cultivation of her mind;

\* "If Sappho be called the tenth Muse, divine Olympia may be designated the eleventh."

† The following is her account of her early attachment to study; it is in the form of a dialogue between her friend Lavinia and herself:

*Lav.* Hoc autem mihi maximam admirationem movet, quod cum esses puella, tamen neque hortatu mæliercularum, neque virorum impulsu (qui clamitabant, alia munera obediunda tibi fore, neque virum tibi inventi posse, qui te doctrinam quam ditem mallet) unquam ista contentia discesseris.

*Olymp.* Ego sane cum etiam atque etiam quam diligenter considerarem, nullam aliam causam reperire potui, quam Quæ meta præcipue me his studiis operam dedisse. Ille mihi ingenium et hanc mentem dedit, ut studio discendi adeo incensa fuero, ut nemo me ab his detertere potuerit.—*Olympic Opera*, (1580,) p. 45.

\* So printed in the editions of 1579 and 1580.—Quæst. Quæ meta præcipue me his studiis operam dedisse. Del ad pedes jacebat.

VOL. XVII.

4 Z

and such was her progress, especially in the acquisition of the classical languages, under a master who united the affection of the parent with the skill of the accomplished teacher, that in a short time she became the object of universal admiration. The fame of her genius and acquirements procured for her the notice and patronage of the Princess Renata, consort of Hercules the Second, Duke of Ferrara. The Duchess had a daughter, Anne d'Este, nearly of the same age, but rather younger, who was then pursuing her education at home under eminent masters. In order to relieve the irksomeness of solitary study, and to place near her a companion who might inspire her with an honourable emulation, Olympia was invited to become her associate. She accordingly took up her residence at the palace, where she remained for some years, rapidly advancing in knowledge and reputation. Cælius Secundus Curio, who was at this time residing at Ferrara, sharing the protection which the Duchess extended to the Protestant refugees,\* speaks of her learning and talents in terms of high commendation, and states that she might with advantage be compared with any of the females of antiquity.† The career which she was thus so honourably pursuing, was suddenly suspended by the illness of her father, which obliged

\* See Mon. Repos., the present volume, p. 91.

† His words are—Ibi (in antea) audivimus nos eam ita Latine declamantem, Græcè loquentem, Ciceronis Paradoxa explicantem, ad quæstiones respondentem, ut cum veterum puellarum quavis, quæ quidem ingenii laude excellunt, comparari posse videntur.—*Olympic Opera*, p. 97.

her to return home to assist in the duties of a sick chamber. His death followed shortly after; but the state in which her family was now left would not allow of her resuming her situation at the palace. She was the eldest of the children; and her mother being sickly and infirm, she felt it to be her duty to remain with her to undertake the charge of their domestic concerns, and to educate her brother and sisters.

Not long after her father's death, and whilst she was thus laudably employed, she lost the friendship of the Duchess Renata, and her intercourse with the court was in consequence entirely broken off. She mentions this event, in a letter to Curio, as one which had given her great concern, and occasioned some inconvenience to her family. The cause is no where fully explained. She merely hints that it was owing to the malicious detractions and misrepresentations of some unworthy persons who had prejudiced her benefactress against her. But this circumstance, which at the time she regarded as a severe calamity, she afterwards viewed as the most fortunate occurrence of her life; since it led to a marriage connexion that was most agreeable to her feelings, and to a steady adherence to the doctrines of the Reformation, to which she ascribed her chief happiness. Whilst she was living in the seclusion of her family, she formed an acquaintance with Andrew Gruntler, a young German, eminently skilled in the Greek and Latin languages, who was then studying medicine at Ferrara, and afterwards took the degree of doctor in that faculty. Congeniality of tastes, and similarity of attainments, produced a mutual attachment, which terminated in their union. Of the disinterestedness of his affection for her, Olympia speaks with lively gratitude,—observing, that neither her destitute condition, nor the frowns of the court, could restrain him from seeking her hand. Her marriage took place about two years after the demise of her father, and when she must have been twenty-three years of age. She soon afterwards removed with her husband into Germany, leaving with her mother three marriageable sisters, and taking with her her brother, then about eight years old, in order to educate him un-

der her own direction. After a short stay at Augsburg and the neighbourhood, where her husband was engaged professionally, they fixed their residence at Schweinfurt, in Franconia, which was Gruntler's native place.

As the Duchess Renata was warmly attached to the cause of the Reformation, and persisted, notwithstanding the opposition of the Duke, who was a zealous Catholic, in educating her children in the principles which she had herself espoused, there can be no doubt but that Olympia must also have embraced them whilst she resided at the palace. The subject of religion had, however, she confesses, occupied but little of her thoughts, and she congratulates herself that by her seclusion from court, she was led to consider it more attentively, and to embrace, with a firm conviction, the doctrines of the Reformers. After her settlement in Germany, she devoted herself with great earnestness to theological studies, and occasionally employed her pen in the composition of devotional poetry in the Greek and Latin languages, which every where breathe a fervent spirit of piety, and display talents of the first order. The high and unmixed satisfaction which she derived from her new principles, doomed her to a perpetual exile from her native country. For, ardently as she was attached to her mother and sisters, of whom she always writes in the most affectionate terms, she would listen to no overtures to return to their society, with the certainty of being restrained in the public profession of her religion. She embraced, likewise, every opportunity to press upon the attention of her Italian friends the importance of the principles she had adopted, and to urge them to receive them with a faith equally firm, and maintain them with a constancy equally unwavering. Writing to an intimate female acquaintance in Italy, she thus expresses herself: "I send you some of Luther's writings which, when I perused them, afforded me very high pleasure, in order that they may comfort and delight you also. Place your dependence upon God in these studies; implore him to enlighten you with true religion: you will not be repulsed." She seemed particularly anxious that Luther's works should be more generally known in her native

country. In a letter to Matthias Flacius Illyricus,\* she urges him to undertake the task of translating some of them into the vernacular language for this purpose. She prefers a similar request to the celebrated Vergorius, who had recently joined the Reformers, with respect to Luther's Catechism. "As you have bent your whole heart," she writes, "to the spread of the Church, I beg you would translate into Italian Luther's book, intituled the Larger Catechism, rendered into Latin by Vincentius Opsopæus. Of how much service it would be to our Italians, especially to the young, you will perceive from the book itself, if you will carefully peruse it." Olympia's zeal in the cause of the Reformation may also be seen in an admirable letter addressed by her to the companion of her youthful studies, the Princess Anne d'Este, who had married Francis of Lorraine, Duke of Guise, celebrated in the annals of persecution as the author of the massacre of the Protestants at Vassy, in the South of France. Olympia first earnestly recommends to her to study the Sacred Writings, which alone could unite her to God, and administer consolation to her under the afflictions of life. She then entreats her to look with a favourable eye to those excellent persons who were suffering persecution in France on account of their religion, and to be their advocate with the King, even though she should by such a step offend her husband, and subject herself to the royal displeasure †

\* Bock has inserted this letter in his *Historia Antitrinitariorum*, Vol. II. p. 402.

† This advice, it would seem, was not lost upon the young Duchess, for a few years subsequently she interceded with Catherine of Medici on behalf of the Protestants of France, whom she was then persecuting with infuriated zeal. "Anne d'Este," writes Thuanus, (ad Ann. 1560,) "the wife of the Duke of Guise, a woman of a mild temper, and who, from her infancy, had been brought up at Ferrara by her mother Berata, in the doctrines which were then under persecution, for which purpose she had given her for a companion, Olympia Morata, a lady of distinguished merit and learning, is said to have been the only person

Whilst Olympia was thus engaged in recommending the principles from which she was herself deriving increasing satisfaction, a civil war began to rage with great violence throughout Germany, which soon furnished her with an occasion of bringing their efficacy and power to the severest test. In the contest which divided the heads of the different states, Schweinfurt had the misfortune to fall beneath the displeasure of the stronger party, and to be devoted to complete destruction. The Marquis of Brandenburg having seized upon the town, and garrisoned it with his troops, it was quickly besieged by the army of his opponents, Maurice, the Elector of Saxony, the Bishops of Wurtzburg and Bamberg, and other princes. The siege was carried on with great vigour, the artillery playing upon the place day and night without intermission. Owing, however, to the nature of the fortifications, but few lives were lost from the firing of the besiegers. But the presence of so many soldiers, pent up in a small space, produced a violent contagious disease, which committed great ravages, and carried to their graves nearly one-half of the inhabitants. Gruntler, in attending professionally upon the sick, caught the infection, but though his life was for some time despaired of, he ultimately recovered. After holding out for fourteen months under these calamitous circumstances, the Marquis quietly withdrew his troops, and, under cover of the night, escaped without molestation. The inhabitants now hoped for a cessation of their miseries, as the object of attack had removed; but they were soon painfully undeceived. As soon as the departure of the Marquis was ascertained, the besieging troops entered the town as if it had been taken by storm, and

who did not refrain from tears, and to have advised Catherine of her own accord, to give orders to desist from putting innocent people to death, if she wished well to the King and to the kingdom. At a subsequent period, however, the Duchess of Guise took part against the Protestants. This change in her principles and conduct is ascribed with great probability to the assassination of her husband by Poltrot.

after a general pillage, set it on fire. The house, together with the whole property, of Gruntler and Olympia, fell a prey to the conflagration, and they themselves narrowly escaped with their lives. Whilst flying through the streets, amidst the burning houses, in search of an asylum, and intending to throw themselves for shelter into some church, a soldier, to whom they were unknown, recommended them instantly to quit the place. Fortunately they followed his advice: for many of those who had retired to the churches were suffocated by the smoke, which entered in volumes from the surrounding ruins. Scarcely, however, had they reached the gates, when they were seized by some soldiers who were in pursuit of plunder, who stripped them of their clothes, and left Olympia no other covering besides her under linen. Gruntler was taken prisoner, but soon obtained his liberation. In the forlorn and destitute condition to which they were now reduced, without money and without clothes, they felt it difficult to determine what course to pursue. They resolved at length to attempt to reach Hamelburg, a small town distant from Schweinfurt about three German miles. Olympia gives a very affecting description of herself when she arrived at this place. "I appeared," she says, "to be the queen of beggars. I entered the town with my feet naked, my hair loose and dishevelled, and my clothes in rags; and even these I should not have had, if a woman had not lent them to me." The fatigues of this journey, added to the distress and anxiety attending it, brought on a fever, from which she never afterwards wholly recovered.

As the inhabitants of Hamelburg had been forbidden to afford shelter to any of the fugitives from Schweinfurt, they were only allowed a short time to recruit themselves and procure necessities: at the end of four days, notwithstanding Olympia's indisposition, they were compelled to depart. At the next small town they reached, which was in the territory of one of the bishops, they were made prisoners by the commanding officer, who informed them that his orders from his Christian and merciful master were, to put to death all persons

who might escape in that direction from the conflagration of Schweinfurt. Here they were detained captives in anxious suspense between hope and fear, until an answer arrived to a letter which they had addressed to the Bishop, when they were left to pursue their journey. They now proceeded, without further molestation, to Heidelberg, where they were very honourably received by some of the Protestant nobility, who for some time hospitably entertained them at their mansions, and liberally administered to their various wants. As soon as the necessary arrangements could be made, they fixed their residence at Heidelberg, Gruntler having obtained, through the Elector Palatine, Frederic the Second, the appointment of Professor of Medicine in the University of that city.

The severe bodily fatigues and the acute mental sufferings which Olympia had endured from the commencement of the troubles at Schweinfurt, gradually undermined her constitution, and wasted her strength. The fever which she had caught during her flight, when she was exposed without covering to the inclemency of the weather, retained its hold upon her frame, notwithstanding the medical skill of her husband, and the kind attentions of the friends whom she had found at Heidelberg; and, within a year, brought her to a premature grave. In her last very affecting letter to her friend Coelius Secundus Curio, whom she seems always to have regarded with the feelings of a daughter, she thus expresses herself: "As for me, my Coelius, be assured that all hope of longer life is vanished; for as to medicine, of which I have taken a great deal, there is none that brings me relief. Every day, nay, almost every hour, those about me expect nothing but my departure; and, indeed, I know not whether this may not be the last letter you will receive from me. Farewell, most excellent Coelius, and if my death be announced to you, do not grieve; for I know that I shall then be living: I desire to die and be with Christ." As she had anticipated, the account of her death immediately followed her own letter. The intelligence was communicated to Coelius

by her husband, in a letter which is written with the feeling of a man overwhelmed by his affliction. "She departed," he states, "with great eagerness, and, so to speak, with a certain pleasure in dying; since she felt assured that she was called from continual sufferings and from a most unhappy existence, to perpetual felicity. She lived with me not quite five years, and never have I seen a mind more candid and sincere, or a demeanour more virtuous and exemplary. She died on the 26th day of October, (1555,) before she had completed the 29th year of her age." \*

The high estimation in which Olympia was held by the learned among her contemporaries, may be seen from the letters of eminent persons, and the testimonies to her merits after her death, which are printed with her works, and from incidental notices in the publications of that period. The early age at which she was cut off, and the unsettled state in which she passed her last years, precluded the possibility of her composing much for the press, and the few things which she had written, perished in the conflagration of Schweinfurt. All that remained of the fruits of her study and erudition, were some small pieces which she recomposed from memory, or were preserved in the hands of her friends. These were, after her death, collected and published by Cœlius Secundus Curio, whom she had requested to act as her Aristarchus, to prepare and revise them for the printer. The volume contains some of her early exercises, consisting of a Commentary on Cincero's Paradoxes; an Oration in Greek in praise of Q. Mutius Scævola, with a Latin translation; and a translation into Latin of some of Boccaccio's Tales; also her Letters, of which some are in Greek, and some in Latin and Italian; some Devotional Poems in Greek and Latin; besides a few other pieces. Among the Poems, her Greek version, in Sapphic measure, of the Forty-sixth Psalm, may

\* Her husband and her brother died very shortly after her, and they were buried in the same grave in the Church of St. Peter's at Heidelberg. Melch. Adam in Vita Andr. Grunleri (Vit. Germ. Medicor. p. 81).

be reckoned her master-piece. When it was first privately circulated by her friends, it excited universal admiration. Xystus Betuleius, after perusing it, could not believe it to be the production of a female, and wrote to Curio to satisfy himself upon the subject. He afterwards composed a Latin version of it in the same metre, which is published with the original.† The first edition of her works was printed at Basle, in 1558. The second appeared in 1562. Prefixed to this edition, is a complimentary dedication by Curio to Queen Elizabeth of England. They were afterwards reprinted in 1570 and 1580. ‡

\* As some of your learned readers might be gratified by the perusal of this Poem, I shall take an early opportunity to transcribe it for the Repository.

† Xystus Betuleius was a native of Germany. After receiving the elements of his education, he removed to the University of Basle, in Switzerland, where he soon distinguished himself by his acquirements, especially in the languages and polite literature. The magistrates of the city first appointed him master of the public school, and afterwards one of the professors at the University. After holding this situation for some years, he returned to his native country, and there conducted an academical institution with high reputation. The learned Wolfgangus Musculus was one of his scholars. He was esteemed a good Latin poet, and composed several religious dramas in that language on the stories of Susannah, Judith, Joseph, &c., which were represented in public. He wrote also, among other works, Symphonia in Novum Testamentum Græcum; and Annotationes et Collectiones in Carmina Sibyllina. — Mel. Adam, in Vit. Germ. Philoz., p. 160.

‡ The materials of the preceding memoir are taken from the edition of Olympia's works, printed at Basle in 1560. Melchior Adam has inserted a short account of her, extracted from the same documents, among his Lives of German Philosophers, p. 162. There is also a brief notice of her history and character written by Thuanus (Historia S. P. Rom. l. 562; Lond. 1733), who concludes his account in these words: *Hujus (Olympiæ) miscellanea coegit et publicavit Cœlius Secundus Curio, ob religionem et ipsæ Italia profugus, quæ sententiâ omnium laude dignissimæ mores et rationis prædicationem exprimit, et cum a tam excellenti ingenio expectari potuisset, nisi*

Ne mortua quidem est Olympia nostra, sed vivit cum Christo beata et immortalis, ac post tot ærumnas et labores in dulcem atque optatam quietam recepta est. Vivit, vivit, inquam, Olympia, etiam in hoc mundo, vivetque dum erunt homines in mundo, in viva immortalique suorum operum divinorumque monumentorum, atque omnium excellentissimorum ingeniorum memoria.\*

R. S.

Gloucester,  
Oct. 15, 1822.

SIR,

IF you will be so indulgent as to allow me two niches in the walls of your distinguished literary and religious temple, I feel a pleasing conviction that I can fill them with the effigies of two persons richly meriting to be ranked amongst the excellent of the earth. The first of these I had the honour to be acquainted with for a period of seven years; with the second, about twice as many months. They both became objects of my high consideration and respect from the first day of my knowledge of them, and time, as it passed along, enhanced my esteem. The impression which I received at the commencement of my acquaintance, became more lively in its progress, and the nearer it approached to intimacy, the basis of my regard was enlarged. I must not, however, proceed to develop as far as I am able the respective characters of these ladies without requesting forgiveness, if need be, of their surviving respectable relatives, for volunteering my services in this undertaking. I may fairly suppose they have been prevented by adequate causes from paying a public tribute of posthumous honourable notice to their memory, and possibly they might have been preparing this tribute, but deferred it from the best of motives. Since, however, several months have been suffered to elapse, and nothing has yet appeared in your valuable work, I have stepped forward to redeem, to the best of my ability, their memories

premature adeo in vivis esse desisset, clare ostendunt.

\*CURIO: from his letter to Olympia's mother, announcing her death.

from oblivion, and to preclude the possibility of two most amiable persons being removed without notice and unhonoured from the world. I must add too, that I sincerely hope nothing that I shall state will preclude more finished pictures being presented to the public eye from those who are competent to furnish such traits of excellence as fell not within my observation. "The memory of the just," says the sacred writer, "is blessed." But this blessing would not rise to its just dimensions, if the living preserve a profound silence as to the merits of those who have preceded them, and withhold the meed of commendation.

Mrs. ANN WANSEY, of Warminster, in the county of Wilts, shall take the first rank, because it pleased an overruling Providence to remove her first from this earthly stage. She was of a mild, gentle, placid temper, kind and courteous to her friends, respectful to her superiors, condescending to her inferiors, and inoffensive to all. After the decease of her parents, she lived with her youngest brother, the generous and liberal-minded Mr. Geo. Wansey, performing towards him the part of a most affectionate sister. She was pleased whenever she could give pleasure, and made the happiness of those around her one principal ingredient of her own. It deserves to be mentioned, to her very great honour, that in the early part of life she refused several highly eligible matrimonial overtures, for the sole cause of being at liberty to attend an honoured mother, and administer to her consolation in her declining years.

In regard to the most momentous of all human concerns, she did not content herself with professing the religious faith of her family, taking it for granted that as they were right, she could not be wrong, which is but too common a circumstance: on the contrary, she read, thought and judged for herself, and though the arguments in support of those opinions which self-called orthodoxy decries, were early proposed to her, she discovered no sufficient reason in after life to doubt or suspect their truth. She could see nothing either just or venerable in what have been denominated the sublime mysteries of the Christian faith. They appeared to her in the

light of appendages unwarrantably added to a most simple, intelligible and heavenly system. Her attention to the duties of public worship and religious improvement was regular and almost undeviating. She was to be seen in her place whenever the service of the sanctuary invited her presence, and indisposition or inclement weather did not prevent—not deeming it an act of supererogation, as but too many now do, to repair to the seat of devotion twice on the Lord's-Day. Nor did she on the first Sunday of the month, when the celebration of the Lord's Supper succeeded the usual service, desert her post, as is too frequently done, but staid, and with reverential, cheerful gratitude joined in the observance of it with her consistent fellow-christians. Her behaviour in the chapel was serious, devout and attentive. She aimed not so much to be thought pious as to be so. She was more solicitous to deserve the reputation of excellence than to acquire it. For years she attended with more or less constancy the school that was kept twice a week in the vestry to teach girls the arts of sewing and knitting, and these, together with a number of boys, reading, writing and arithmetic. To this school, as well as to the Sunday-school and other charitable institutions, she was a generous, without being an ostentatious contributor. The whole tenor of her life demonstrated that the governing, presiding object of her wishes was to be and to do all that she believed to be consistent with the true genuine Christian character.

Mrs. SWANWICK, of Chester, for many years the surviving parent of a numerous and very worthy family, was distinguished by a peculiar combination of a most engaging suavity of manners, with a highly cultivated understanding and a truly benevolent heart. None could approach her without being charmed with the polite and graceful reception she gave them. If time admitted, she entered into conversation in the most unaffected and affable manner; and was never at a loss to make such kind and appropriate inquiries, as evinced at once an extensive knowledge of society, and the lively interest she took in the happiness of others. Great part of her

life was spent in the most useful and honourable employment of superintending the education of young ladies, and fitting them to appear with advantage in the world, and to fill, with credit to themselves and advantage to others, the various situations of life to which they might be called. Many ladies who survive their honoured and beloved governess, can bear testimony to the anxious as well as attractive and judicious mode in which she instructed them in such branches of knowledge, whether substantial or ornamental, as were requisite to qualify them to shine in whatever department they might be destined to act. On religious subjects she was accustomed to think without allowing herself to be under the influence of such restraints and obstacles as custom, fear or interest in too many cases impose, with a single eye to the attainment of the truth as it is in Christ Jesus our Lord. She acted upon the principle, in this instance, of calling no one but him her Master, and none Father but God. Firm was her conviction that she was amenable to no human tribunal for the sentiments she entertained of the gospel, and she exerted her best powers, unembarrassed and unbiassed, to discover its real nature and design. She was not, however, more distinguished for her upright and impartial investigation of the truth of religious doctrines, than for the candour and charity which she manifested to those who differed from her in sentiment. Though she might be denominated a Sectarian, as every thinking person must be in the proper but innocent sense of the word, by adopting opinions entertained by one or other class of Christians; yet she possessed not the slightest tincture of what has been styled, in a bad sense, a sectarian spirit. She believed in the personal as well as essential unity of the Creator, but she cherished no other feeling towards those who maintained a plurality of divine persons, than what resolved itself into a conviction of their being in error. She worshiped only Him who is one, and whose name is One, but interfered not with those, even in the way of complaint, who addicted themselves to a triune adoration. She cherished the firmest conviction of the Divine placability, uninfluenced by any thing but

his own intrinsic benevolence, but calmly left others to doubt of his essential mercy, and to confide for their salvation on purchased favour and forgiveness. Though she differed to ever so great an extent from others, yet she was most willing to act with them as far as they could agree, not esteeming a diversity of opinion in other respects as affording any sufficient reason for declining to meet and co-operate with them on common ground. It is, unhappily, the way of many religious persons to confine their attention to a few points of doctrine, and having these most in their thoughts, to let their conversation turn upon them almost exclusively; but this lady loved to converse upon subjects which the far greatest part of Christians concur in, such as the existence, superintending providence, perfections and righteous retributive government of God; the probationary condition of man; the indispensable necessity of a virtuous, upright, unblemished life; the noble elevation of character which a conscientious conformity to the will of God produces, and the consolatory hopes which may be reasonably cherished by those who have regulated their lives agreeably to such principles as, in their belief, bear the stamp of Divine approbation. Whatever I have observed of Mrs. A. W.'s exemplary attention to the public duties of religion, might be said with equal truth of this lady. All the members of her family, more nearly or remotely allied to her, not only held her in the highest esteem, but looked upon her with sentiments of exalted veneration, deeming it an honour to address her by the term which designated the relation in which she stood to them. It is a subject, Mr. Editor, of lively joy to a well-disposed and well-directed mind, that truly worthy, amiable and rationally religious persons have at any time appeared upon the earth; it tends to produce a satisfaction combined with devout gratitude to the Creator, that we belong to the human race. It also lays a foundation on which to form one of the most delightful views which can be presented to the mind of man, that since the most excellent and god-like qualities have been known to reside in the human breast, these may be said to be congenial and consub-

stantial with it; and when the accidental and adventitious impediments which have obscured or eclipsed their lustre in this world shall be removed, the whole human family will become assimilated to those who have been pre-eminently distinguished amongst them.

THEOS. BROWNE.

SIR,  
FEELING confident that the question "whether the register of births kept at Dr. Williams's Library, Red-Cross Street, is evidence in our courts of law and equity," will be considered of great importance by most of your readers, and particularly those who have the misfortune of being involved in the labyrinth of a Chancery suit, I trouble you with the note of a case which occurred before the Master of the Rolls on the 26th of June, 1820, *vid.* Jacob and Walker's Reports, Vol. I. p. 483. It was a petition, *ex parte* Taylor, for payment of a legacy that had been invested in the funds in the name of the Accountant-General, the legatee having attained 21. To prove his age, an examined copy of an entry in the register of the births of Dissenters' children, kept at Dr. Williams's Library, was produced: "the Master of the Rolls thought it was not evidence that the court could act on." What the person was, who was thus unexpectedly barred from obtaining what he was as a matter of course entitled to by the decision of an equitable judge, I know not, nor am I aware of any case which has occurred since, in which this question has arisen.

I write in the expectation, that if the law is now as it was laid down by Sir Thomas Plumer only in 1820, something may be done to remedy such a great and crying evil which affects a large body of his Majesty's subjects.

A. B.

#### *Free Press in India.*

[We have received the following additional letter on the subject of the India Press from the same quarter as that which we printed in pp. 415-418. This letter appears to have been addressed to some friends of liberty at home.]

London,  
GENTLEMEN, May 1, 1822.

I HAVE heard with pleasure of the glorious Revolution lately accomplished at Goa. The prominent part which you have acted on the interesting occasion, induces me to offer to your consideration some remarks on the advantages of establishing in that city a *Free Press*. I am aware that there existed a Press at Goa soon after the era of Printing, but it was free only to serve the purposes of despotism, and to issue the rigorous mandates of a barbarous Inquisition. On this subject it must not be forgotten that the settlements of Portugal formerly extended along the coast of Africa and Asia nearly from the Cape of Good Hope to the Sea of China, and also comprehended most of the islands in the Malayan Archipelago, and that in all these places the Portuguese language is still spoken, and thus offers the most favourable medium of communicating knowledge, which, by the resistless aid of a Free Press, may at length diffuse itself through the extensive regions of the East.

It has been well said, that in the invention of Printing is contained the embryo which, in its maturity, will annihilate the slavery of the human race. Hence I shall endeavour to prove, that a Free Press, co-operating with a good system of general education, must in the issue destroy bigotry and despotism in Indostan.

There are three principal sources from whence the Hindoo society is susceptible of improvement: these are, justice, education and discussion. The political, civil and criminal laws of the Hindoos and Mahomedans are interwoven with their theology, and the union of their divine and human codes has a direct tendency to introduce and to perpetuate despotism. The introduction of a pure worship, and a just and equitable code of laws, is therefore essential to their welfare. The great mass of the Hindoos have, from time immemorial, received the rudiments of education. They have been instructed in the fabulous tales of their gods—their cruelties, their immoralities, and their abominations. This vicious education has effectually tended to perpetuate the errors of bigotry and oppression; whereas, by

a contrary course of discipline, their minds would have been enlightened and their condition ameliorated. A Free Press is, however, what is most wanted to accelerate their advancement, because the grand instrument for the improvement of the mind is the publication of truth, and, for propagating truth, discussion. By the collision of prejudices, where mind encounters mind, truth must be elicited. In this contest, Government should observe neutrality; for truth will most flourish where, like commerce, it is left unrestrained. When the great Colbert proposed to interfere with trade, even by protecting regulations, the merchants wisely answered, “*Laissez nous faire.*”

History teaches, that a reformation in the religion of the Hindoos could not be effected by the intolerant Mahomedan; nor by the Inquisition, with its synods and censors, and their impious decrees; nor even by the preaching of pious Missionaries. It cannot fail, however, to be produced, as in Europe, by the influence of free discussion. No religion probably ever deviated more from just principles than that professed by Christians during the dark ages, till the era of the Reformation. The vices of Popery, the restoration of learning, and the invention of Printing, by which learning was diffused, united to produce that event. “Man awoke from the lethargy in which for ages he had slept, to contemplate the beauties of truth, and to exercise his reason.” Luther was the first who opposed the profitable traffic in indulgencies. The Pope threatened his person, and condemned his writings to the flames. Succeeding Popes went farther than Leo. They rightly judged that a Free Press was incompatible with the support of their superstition—their oblations, penances, pilgrimages, mortifications, indulgencies, and other buffooneries. “We must put down the Press,” said Wolsey, “or it will put us down.” All their efforts were therefore directed to this object, but the Press triumphed. The Popes proscribed all heretical works, and excommunicated all who read them. They caused the ancient ecclesiastical writings to be mangled and interpolated; passages to be erased, and others inserted. An

*Index Expurgatorius*, or catalogue of prohibited books, was published at Madrid under the sanction of the Inquisition. It consisted of 900 pages closely printed. The framers of the Index condemned, either wholly or in part, not only works on religion, but those relating to polite literature and science. Of all translations of the Bible, whether printed or in manuscript, they forbade the use. On the works of reputed heretics, and on all they might in future compose, was passed the same unqualified censure. Some of Erasmus's writings, however, these gloomy persecutors allowed to be published, with the words "*Erasmi Roterodami, auctoris damnati*," inscribed in the title-page, annexing the following note: *Opera omnia Erasmi, caute legenda, tam multa enim insunt correctione digna, ut vix omnia expurgari possuit.*" Here, then, was a systematic attempt to perpetuate ignorance and superstition, to corrupt the sources of truth, and to disseminate error and falsehood. Should it be asked, Why *now* declaim against the Inquisition? It may be answered, Because its frightful decrees substantially exist in every country where the Press is still under any restrictions not essential to the maintenance of civil liberty; and because twelve millions of my fellow-subjects in the Madras Presidency are actually under a *Censor of Heretical Pravity*. This officer has lately prevented the printing in Tamul of the Prayer-Book of the Unitarians—a sect of all others the most likely to introduce Christianity in the East. In like manner, Censor Wood might suppress the religious works of the Roman Catholics, the Methodists, Presbyterians, or other sects differing with that infallible judge of orthodoxy.

The Reformation vindicated political as well as religious rights, because it destroyed superstition, which is the root of despotism. A militia of 600,000 highly-disciplined priests, backed by myriads of bigots, were baffled by a monk and the asserters of reason. The Press enabled the first Reformers to give a wide circulation to their thoughts; which, but for such an advantage, had been confined to the place where their principles had been first inculcated. May not simi-

lar results be fairly expected to appear in Indostan, through the medium of Education, of a Free Press, and the preachings of Missionaries and native Reformers?

Be it asserted that Pagan Christianity has no resemblance to the superstition that now prevails in Indostan. I contend, on the contrary, that all superstitions resemble each other in their origin and influence. They are all founded in error, and promote despotism. Whereas the prominent features of most religions resemble each other as being founded in reason—in the belief of God, and the inculcation of virtue, which is the essence of liberty. The Hindoo religion, in its uncorrupted state, approaches to a system of pure theism. The most learned Brahmins are Unitarians, according to the doctrine of Kreesna; but they so far comply with the prejudices of the vulgar as outwardly to perform all the ceremonies prescribed by the Vieds. The great bulk of the Hindoos, on the contrary, are sunk into gross superstition, and, instead of limiting their belief "to one unknown, true Being, the Creator, Preserver and Destroyer of the universe," they have enlisted Three Hundred and Thirty Millions of Gods into their service. Mahomedanism is a compound of Judaism and Christianity, joined to the belief of certain absurd tales and pretensions added by Mahomet. The Wahaubees have overrun Arabia, Syria, and Persia, for the purpose of restoring the simple Unitarianism of the Koran. We are, in fact, obliged to the Mahomedans for the destruction of Idolatry and Paganism in many parts of the world. Their great crime is that of endeavouring to enforce their creed by the sword. Mahmoud vowed to convert by force of arms the whole Hindoo race to Mahomedanism. In twenty years he invaded Indostan twelve times, and spared neither age nor sex. Tippoo boasts that he threw down 8000 idol temples. He subdued Coorg, and drove 70,000 of its inhabitants like cattle to Seringapatam, forced them to profess Mahomedanism, and then sent them back to serve as slaves under his Zemindars. This was not a course calculated to reform or to convert the Hindoos, who, for upwards of three thousand

years, had preserved their religion.

The numerous followers of Confucius have, no less than the Hindoos, deviated from the pure worship of the founders of their faith. The religion professed by literary persons and men of rank in China, consists in a deep, inward veneration of God. "Live," says Confucius, "as, dying, you would have lived; and do unto your neighbour as you would he should do unto you." "This sect," says Lord Kaimes, "have neither priests nor temples, and their religion is perhaps the most refined system ever practised by men. It has been objected to as not fitted for the human race." Thus we perceive that the doctrines of the Hindoo, the Mahomedan, and the Confucian religions, all assimilate in the belief of one, and only one, God; and that all of them, in the progress of ignorance, degenerate into gross and cruel superstition, accompanied by despotism. The only means of reforming them, and restoring among them a pure worship, is by the light of reason. In further confirmation of this argument, a noble author has observed, "that as unity in the Deity was not established in the countries where the Christian religion was first promulgated, Christianity could not fail to prevail over Paganism; for improvement in the mental faculties leads by sure steps, though slow, to one God."

The superstitious and intolerant Portuguese were sure to fail in their work of conversion. When Vasco de Gama arrived at Cochin, he found the Syrian Christians established there under a King. The Portuguese immediately claimed the churches as belonging to the Pope. The Syrian Christians replied, "We never heard of the Pope, and have for 1300 years had Bishops appointed by the Patriarch of Antioch." The Portuguese Archbishop held a synod near Cochin, at which 150 Syrian clergy appeared. His Holiness accused them of having married wives, of rejecting purgatory, the invocation of saints, and the worship of images. These heresies he commanded them to abjure under pain of suspension; while the Inquisition at Goa decreed that all their sacred books should be burned. From these persecutors the Syrian Christians fled to the forests on the mountains—every where the asylum

of liberty. Nor have the exertions of unassuming Missionaries, unaided by a Free Press, been more successful than those of the intolerant Mahomedans and Portuguese. They have, however, done no wrong, and much good, by their charities, by diffusing education, and by the example of their virtuous lives. Yet Abbé Dubois, who sacrificed more than thirty years of his life to promote the conversion of the Hindoos, has declared the measure hopeless; and that he never knew a single instance of a Hindoo becoming a genuine convert to Christianity.

It is not to be denied, but proudly asserted, that a Free Press must at length produce in Asia one of the greatest revolutions that ever appeared in the world. The government of the Hindoos is a theocracy. Their manners, customs, and mode of thinking—their castes, their laws, their despotism—all rest upon this superstition, which cannot long prevail if exposed to collision with a Free Press. This engine must destroy bigotry, and tear up despotism by the roots. It may be said, that such a revolution is dangerous. If so, it follows that the conversion of the Hindoos to Christianity would be equally dangerous; for by no arts could it be effected without a total subversion of the present state of society. I deny, however, that a free discussion, regulated by wholesome laws, is dangerous. During the administration of Warren Hastings, the Press was free to licentiousness. Now this was a period of extreme difficulty and hazard. England was at war with America and with all Europe. Bengal was threatened by Boemsha; Benares was in revolt; Oude convulsed, and the Seiks were plundering the Doab; Madras, exhausted by famine, was invaded by Hyder; and Bombay was engaged in a contest with Scindia and Holkar. Hastings was constantly outvoted by his Council; and there was not a rupee in the Treasury. The Supreme Court was appointed as a check to misrule and oppression, and it set itself in opposition to the Governor. Not a judge was on speaking terms with the Governor-General or his Council. Writers were sure of protection while they transgressed not the law of libel. The Press was even so honest and indiscreet as to attack with

its poignant satire the Governor-general and "Lord Poolbundee," the Chief-Justice. In short, British India was threatened with ruin; the Press was free, and it was saved.

In farther proof of the passive and tolerant spirit of the Hindoos, and the safety of discussion, I shall mention a remarkable event that occurred some years since at Isbra, in the immediate vicinity of Calcutta. While Jugger-naut's temple was there passing over a human victim in the presence of a hundred thousand zealots, Christian Missionaries were preaching to them unmolested, and distributing printed papers expressly designed to expose their cruel superstition. As another instance, I shall notice the work of Bruja Mahema, entitled "Strictures on Hindoo Polytheism," which has long been in wide circulation without producing the least alarm. Had this book, which contains a satirical, argumentative, and masterly exposure of the absurdities of the present Hindoo superstition, been submitted to a Censor, it would have been suppressed, or have been published under the sanction of Government. If suppressed, there would have been an end to free inquiry; if allowed, it would have gone forth with the mark of public authority, and might have excited strong jealousies. We are not to imagine that the discussion of religious subjects is a novelty in Indostan. The natives are exceedingly fond of discussion, and have been writing on the nature of the Divine essence and the doctrines of their faith for twenty centuries.

I shall now close this Letter by expressing an anxious hope that a Free Press may be established at Goa; that from it may diverge a flood of light; and that your liberties may be immortal.

I have the honour,  
Gentlemen,  
To subscribe myself,  
Your most devoted Servant,  
LEICESTER STANHOPE.

*Account of the Establishment of Presbyterianism in Manchester.*

No. IV.

SIR,  
Nov. 23, 1822.  
THROUGH a want of opportunity  
of seeing the *Register* for a con-

siderable time, I have not been able sooner to resume the task of making extracts. I now send you, as promised in my last, (Vol. XVII. 147,) the Resolutions of the "Provinciall Synod at Preston" entire, with a few extracts from the 31st and 32nd Meetings of the Classis. W. J.

"By the Provinciall Synod assembled at Preston, Novembre 14<sup>o</sup>, 1648, and continueinge unto Feb. the 7<sup>o</sup>, Anno supradicto.

"The Synod propoundinge to hear and resolve such difficult questions as the delegates should bringe in from their severall Classis for resolution, resolveth as followese.

"1. That the discipline of the Church is to bee extended in the exercise of it to all persons professinge Christian religion within our locall bounds, respectively, that are not excommunicate, and the recoverie of excommunicate persons is to bee endeavoured by all Christians, especially by the Church officers.

"2. That the Ministers and ruleinge Elders are to laboure accordinge to their places, to bringe all their people to the knowledge of the Christian faith and religion.

"3. That Catachiseinge by way of question and answer is a Minister's dutie.

"4. That all Ministers within this province are required to hould a course of publicke Catachiseinge.

"5. That the Minister in everie place is to endeavoure dilligently to bringe in all to be catachized by him, either publickely or privately, and the assemblie's Catachismes are recommended to this use.

"6. That there is not onely one way warranted or prescribed by the word of God for the Eldershippes satisfieing themselves of the sufficiencie in point of knowledge of persons that are Members of their congregations, respectively, that they may be admitted to the Lord's Supper.

"7. That it is not lawfull for the Eldershipps to tye themselves to one way, as aforesaid (suppose it bee examination before them) when that one attaines not the end, and another probably may doe it.

"8. The choice of the manner of the Eldershipp's satisfaction concerneinge a person's sufficiencie in pointe of knowledge for the Lord's Supper, is left to the Eldershippe. Provided that noe Minister or other person or other persons of the Eldershippe take upon them to admitte of anie person to that Ordinance, unlesse the Eldershippe be satisfied of the said

sufficiency, and do consent to the said admission.

"9. A congregationall Eldershippe may trye and censure one of their Elders.

"10. A private Member of a Congregation may not refuse to be tryed before the Eldershippe upon pretence they are a partie against him.

"11. The Eldershippe is to observe whether or noe the Communicants come constantly to the Lord's Supper.

"12. It is left to the discretion of the Eldershippe to use such meanes as they shall judge expedient to discover that constancie, provided that noe meanes be used that hath beene found offensive.

"13. A Minister and twoe Elders may suffice to constitute a congregationall Eldershippe.

"14. Such as preach within our bounds beinge unordaynd, and disclaime Classicall power, are first to be dealt with by conference to refrain them, some beinge designed to conferre with them by the Classis, if they refuse to appear before the Classis.

"15. Delinquents in the late warres not to be received to the Lord's Supper without giving satisfaction to the Eldershippe of their repentance.

"16. Ministers or Elders neglectinge to observe the Meetings of the severall Presbyteries, are first to be admonished by the Presbiters which they see neglecte.

"17. A Minister removeinge out of one Classis into another shall bringe testimonials both from the Congregation and Classicall Presbyteries from which, to the Congregation and Classis unto which hee removes, before hee be approved or admitted by them.

"18. A Minister officiateing in any of our assemblies for anie continuance without applyinge himself to the Classis for approbation, is to be admonished, and further proceeded against upon his persistencie.

"19. If a Minister shall administer the Lord's Supper to anie congregation promiscuously, (that is, without severinge the ignorant and scandalouse,) so farre as lyes in him, hee is after admonition to be suspended.

"20. The question whether the children of anie parents lyinge under the imputation of ignorance or scandal, yet not beinge cast out of the Church, may be denied baptisme. Resolved in the negative.

"21. If anie Ministers or Elders that have taken up the government desert the same in not executeinge their dutie in it, they are first to be conferred with by the Eldershippe to which they belonge,

and if they persist to be admonished, and if they persist to be suspended, unlesse the reasons of the partie desertinge be satisfactorie to the Eldershippe.

"22. A new election of Elders may be made in a place where there is an Eldershippe constituted, in case that either anie of those chosen dye, or depart the congregation, or lay downe their office, or the number already chosen be incompetent to the congregation.

"23. A Classis may take a view of, and make enquire into, the carriage of the severall Church officers within its lymitts, and may desire some able members of a neighbour Classis to be present with, and afford their counsell to them therein.

"24. A dependent in anie cause is not to appeale from anie inferioure to a superioure Presbiterie before a censure past in the Presbiterie appealed from, save that a defendant may be heard by the superiour Presbiterie complaineinge of an unjust delay or neglect of hearinge in the inferioure.

"25. Anie scandall whatever contained under the rules of the Ordinance of Parliament of August 29<sup>th</sup>, 1648, page 41 and 42, ought to be proceeded against unto the censure of admonition, suspension or excommunication as the case deserves.

"26. Anie Minister or person that shall make anie marriage without publication of the purpose of the said marriage before accordinge to the directorie, or shall baptize anie child privately, shall be censured by the Classis. And the Eldershippe shall be dilligent in enquireinge after, and bringinge to censure all such offenders.

"27. Where there is a Congregation destitute of a Ministrie, or of an Eldershippe, by reason whereof the Lord's Supper is not constantly administered, any member thereof may repaire to the Eldershippe of anie neighbouringe congregation, and approveing himself to the said Eldershippe, may be admitted to communicate in their congregation.

"28. A scandalouse fault committed above a yeare since, and still remaininge publickly scandalouse in any person, is to come within the compass of the Eldershippe's cognizance.

"29. One ordained Minister by a Bishoppe since the abolition of Episcopacie by the Parliament, may not be admitted as a Minister to a place, without satisfaction given for his acceptinge of the said ordination.

"30. None are to be approved by anie Classis to a place of officiateing in preachinge, that refuse to be ordayned

according to the Presbiteriall way, or renounce their former ordination, or are ordaind by non-officers.

“31. An account to be required of, and given by, the delegate unto this synode of the state of the severall Classis, how manie Congregationall Eldershippes are in each Classis, how their Classicall Meetings are observed, both for tyme and number. And the severall Classis are required to take an account of, at the Congregationall Eldershippes in their lymitts, how their Meeteings are observed, whether the congregations have the Lord's Supper constantly, and how the government is put in execution; and whether the monetly [monthly] fasts be constantly observed.

“32. Ordinary omission of duties of religion, as prayer and such like jointly to be performed by the familie, is scandalouse in the governoure thereof.

“33. The Eldershippes are to take notice of scandalouse gamsters.

“34. A voluntarie entertaininge of Papists as servants or Tablers [I am not quite sure that the last word is rightly deciphered] is scandalouse.

“35. The Ruleing Elders in a congregation may acte in a Classis without a Minister of the same congregation.

“36. A Minister comeinge to a Classis for approbation, beinge of evil report, is not to be approved of by them, until he be cleared thereof before them.

“37. If a minister give way to one to preach in his place that hath been to his knowledge denyed approbation by that Classis, he shall be the first time admonished by the Classis.

“38. If a person sent for to give testimonie to a cause dependinge before an Eldershippe, and appeareinge refuseth to take oath, or make answeare to the examination, hee is to be admonished by them, and persistinge, to be further censured.

“39. Sittinge and drinkinge unnecessarilie in an alehouse or taverne on the Lord's-Day shall be censurable.

“40. An exhortation to the severall Churches in this Province made and published by this Synod is ordered to be published in everie Eldershippe and Congregation in this Province.

“41. If any difference be in a congregation about Ticketts given to communicants, if the Eldershippe cannot end it, they are to have recourse to the Classis, and if they determine it not, to the Provinciaall Assemblie.

“42. A Committee is appointed to consult and resolve such difficulties as may occurre, and concerne our publicke acteinge in our offices, which shall meete

the 20th of February, and this Committee shall at their partinge appointe a new Meetinge, for which each Classis shall appointe a Minister and an Elder, and after this manner continue Meeteings from tyme to tyme, while there shall be occasion.

“43. This Synod concluding, appointeth the next Provinciaall Assemblie to be the next Tuesday in May next, at Preston Church, and the second Classe is to appoint who shall preach at the openinge thereof.

“EDWARD GEE,  
“Scribe.”

“*The 31st Meetinge at Manchester,  
April 10th, 1649,*

“4. The Sermon heereafter for the Classis, is to begin at tenn a clock, and to continue till eleven, and notice thereof to be given to the Minister that is to preach to observe the order.

“5. George Peake of Carrington, in Cheshire, aged about 54 years deposed, saith, that his daughter Elizabeth was married to Richard Smith of Flixton, about September, 1648, without his consent; and that shee tould him shee was married in the night tyme, by Mr. Birch, scholemaster at Prestwich.

“8. Mr. Warden and Mr. Angier to speake to the Elders electe for Salford, to move them to stand to their election.

“12. Delegates for the Provinciaall Meetinge at Preston the first of May next.

|                   |              |
|-------------------|--------------|
| “Mr. HOLLINWORTH, | } Ministers. |
| Mr. CONSTANTINE,  |              |
| Mr. HOLLAND,      |              |
| Mr. HYDE,         | } Elders.    |
| Mr. SERGEANT,     |              |
| Mr. JOHNSON,      |              |
| Mr. SMITH,        |              |
| SAMUEL TAYLOR,    |              |
| ROBERT LEES,      |              |

“*The 32th Meetinge at Manchester,  
May 8th, 1649.*

“2. Mr. Dury returned in his si quis, or instrument, with a certificate subscribed by several of the inhabitants of Gorton, testifyinge that the instrument hath beene published in the Church of Gorton, and afterwards affixt on the church doore accordinge to order. And nothinge at all objected against his proceedinge to ordination.

“3. Whereas the Churchwardens of the parish of Prestwich did in the name of manie of the Parishioners aforesaid, expresse their willingnes to have Mr. Isaac Allen for their Pastor; and where-as another partie of the said inhabitants

of Prestwich appeared against the said Mr. Isaac Allen for his non-officiating at Prestwich aforesaid, It is ordered, that those that doe appeare in the behalfe of Mr. Allen, they give in their names in writinge, the next Classe at Manchester. And also ordered, that nothing bee done against Mr. Allen, untill such tyme as the parties appeareinge for him come in to make out what they can on their behalfe.

"4. Mr. Birch, Scholemaster at Prestwich, havinge been formerly admonished for makeinge clandestine marriages and private baptizeinge of children, and hath notwithstandinge, since his admonition, offended herein contrarie to the directorie. It is ordered that the said Mr. Birch, bee from henceforth inhibited from the exercise of all Ministeriall offices within the bounds of this Classe of Manchester. And it is ordered that this Inhibition bee published in the congregation of Prestwich.

"6. Warrants to be sent to Mr. Jones, Mr. Woolmer, Mr. Benson, and Mr. Clayton, to shew cause wherefore they doe not frequent Classicall Meetings as formerly.

"9. A new summon to bee sent to the Elders of Ouldham to come in the next Classe."

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*Letters from the late Rev. J. Nicol.*

LETTER II.

*Traquair Manse, May 5, 1819.*

MY DEAR SIR,

**Y**OU are by no means to suppose that I deem this meagre scrawl, for such I fear it will prove, any equivalent for your friendly letter which I received some months ago.

When I tell you that I am writing this in bed, propped upon my elbow, you will believe me, when I assure you, that the sole design of my writing, at this time, is to inform you that I am "still in the land of the living;" that though I have long been silent, yet my heart is not dead to friendship; and that though I may seem to have forgot the friends of truth and of religion, yet I have never ceased to rejoice in their joy; and the very love of the dearest interests of religion has given you the grounds of suspecting my attachment, which I fear may have taken place. Instead, therefore, of entering into any disquisition on the interesting topics of

your last communication, for which I feel myself at present altogether unequal, I design to give you a sketch of my history, which will include my apology, and, at the same time, if such is the will of Providence, it may also prove to be "the last speech, confession and dying words" of your friend.

For many years I have been much subject to a stomach and bowel complaint, which, though not so severe as to preclude me from performing the duties of my situation, has scarcely left me a week of uninterrupted good health. You may easily conceive that this *radical* defect in my constitution—for such from early recollections I am convinced is its real character—has not been removed by the process of time; on the contrary, every year has rather increased it; and though the use of medicine, to which I am obliged daily to have recourse, has enabled me to enjoy a good deal of happiness in literary pursuits, and in the society of my friends and family, yet still, upon the whole, I have been making it worse. In consequence of this, immediately after I received your last letter, a young gentleman in Edinburgh, who has long been a particular friend of mine, and is one of my heritors, insisted that I would come to town for medical advice, offered me every accommodation in his father's family during my stay, and, with his wonted generosity, sent out his father's carriage to convey me to the metropolis. I need not say that I accepted his kind invitation; that I carried your letter to Edinburgh in order to answer it during my abode there; and that, as my other studies were to be broken off for two weeks at least, I sincerely resolved to pay all my literary debts, and yours among the rest. But what is man! Notwithstanding all my virtuous resolutions, matters turned out in Edinburgh very differently from what I expected. Uneasy, and even sick with medicine, unable almost to command a single hour from the attention and solicitude of my friends, and hoping that every succeeding day would prove more propitious to thought than the present, the whole two weeks that I remained in Edinburgh, passed away without my ever putting pen to paper,

and I returned home improved in my health, but quite dissatisfied with the manner in which my time was allowed to slip away. All this may do very well; but how has the long interval been filled up from your return to the present day? To shew this, I must go backwards a little. I have been busily employed for several years in elucidating some of the peculiar doctrines of revelation; and in giving a view of them, which appeared to me not only entirely new, but, as far as I can judge, much more *rational*, and, I must add, much more *scriptural* than any with which I am acquainted. I was engaged with Original Sin at the time when Wardlaw's "*Unitarianism Incapable*," &c., fell into my hands. I must state that the doctrine of *the Trinity* was not included in the plan which I had chalked out for myself.

My reason for leaving it out was, not because I did not deem it of the very first importance, but because I despaired of throwing any new light upon the subject, and because the other doctrines which I fondly persuaded myself I could exhibit in a light that would make them perfectly irresistible, would, in all probability, occupy all that remained of a life not *very good at the best*, and certainly at that particular period rather precarious. But in reading over Wardlaw, I could not help observing, that all that had been done in defence of the primary principles of all religion, whether natural or revealed, was so very far from silencing the orthodox, that they only seemed to gather fresh courage from every attack made upon them; and, half in jest and half in earnest, I began to fill the margin of his volume with notes as I went along, which might serve as *memoranda*, if ever I should think of turning my attention to that subject. As the margin soon was crowded, I had recourse to separate slips of paper, and many of my notes I wrote more fully out afterwards at by-hours, if you will excuse the expression. At the period of my return from Edinburgh, therefore, I had a large mass of observations, of explanations of texts and of expositions of sophisms which were employed by the orthodox, all lying by me. I need not add, that in the course of composition, many argu-

ments for the Unity of God, which I had not met with, many new elucidations of texts, which are generally brought forward by both parties, occurred to me; and even upon this subject I began to flatter myself that I might do something for the interests of religion. My papers, however, though valuable to myself, I well knew, could be of no value to any other person, from the detached manner in which they were written; and as I had then completed Original Sin, I set to the copying and extending and forming into *a whole* the insulated materials I had by me, and in a short time I got so immersed in the investigation, that I lost sight of every thing else; and wishing, with the greatest enthusiasm, to add one labour more to what I had done, I brought on myself a return of my former complaint, which my journey to Edinburgh had a little mitigated; and as I have not been able for many years to sit at my desk when writing, from a pain at my breast, I was under the necessity of standing; and the constant standing about three weeks ago brought on a swelling and inflammation in both my limbs, which has confined me to bed, and put a stop to all my operations. I am, however, getting fast better; any degree of fever which I had is gone, and I hope in a few days to resume, with more caution, my labours. This, then, is the real state of the matter. I could not think of writing to you without entering at some length into the subject of yours. I could not do that without spending a day or two upon it; and a day or two, in the way in which I felt my mind, seemed an age, as it might probably hinder me from finishing my Essay; for the state of my health is far from being good; and I hoped, by telling you the truth, and shewing you the *effects* of my silence, to obtain your forgiveness. I have now, however, been brought to a sense of my duty; I have made a confession of what I otherwise would, perhaps, not have done, and I wait with some hope of your pardon \*\*\*\*\*.

You must write me soon, notwithstanding my delinquency. I will prove a better child for the time to come. Send me all the news, not about trade and manufactures, but about something else, which is of infinitely more

importance, the success of truth and true religion. Am I never to see you?  
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I must conclude, then, by assuring you that I am,

My dear Sir,

Yours most sincerely,

JAMES NICOL.

Attempt to illustrate Jude, ver. 9.

LETTER III.

SIR,

**I** NOW proceed to consider the account we have of *Michael* in the New Testament: this is contained in only two places, Jude 9, and Revelation xii. 7. We have already seen that *Michael* (as described by Daniel) is a great temporal prince. "In the vision of the above chapter of the Revelation, a prophetic view is given of the state of the Christian Church both before and after her apostacy from the religion of the New Covenant promulgated by Jesus and his apostles." *There appeared a great wonder (sign, as it should be rendered, and as it is in the margin of the Bible) in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.* Here, under the type of a woman, the church is emblematically described as representing "the state of the church as first instituted by the apostles, invested with the splendour of that heavenly light which is ordained to illuminate the understanding of all mankind, and which forms a most striking contrast with the darkness of that unintelligible mystery with which she is described as branded in her forehead in her apostate state, chap. xvii. 5. She wears upon her head a crown of twelve stars, typifying the doctrine of the twelve apostles of Jesus; and tramples the inferior light of the old partial covenant under her feet, to denote her rejection of all carnal ceremonies and the ritual of the observances of times and seasons of the Mosaic law."

*And she being with child cried, travailing in birth, and pained to be delivered, ver. 2; and there appeared another emblematic sign in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.—And the dragon*

*stood before the woman which was ready to be delivered, for to devour her child as soon as she was delivered.* Vers. 3, 4. From the explanation in Daniel of the fourth beast,\* and in the seventeenth chapter of this book, of the beast with seven "heads and ten horns, it is certain that the dragon is intended to typify the civil power of the Roman empire in its original state of Pagan idolatry." This dragon stood before the woman who brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to God and his throne. This is universally understood to refer to the conversion of Constantine to the Christian faith, "who, by the Divine providence, was elevated to the imperial throne, and ordained to govern with despotic power all the nations comprised within the limits of the Roman empire." In consequence of his conversion, Christianity was raised to imperial dignity, and an alliance was formed between the Church and the State, which alliance led to the degradation and corruption of the pure religion of the gospel into the vilest superstition and idolatry. The woman, we are told, fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three score days, ver. 6; typifying that state of immorality to which she was reduced, as described chap. xvii. 3: *He carried me away in the spirit into the wilderness, and I saw a woman sitting upon a scarlet-coloured beast, the Roman empire, by which she was supported in all her abominations, full of the names of blasphemy, having seven heads and ten horns.* And again, ver. 18, *The woman which thou sawest is that great city, which reigneth over the kings of the earth.* "Upon this adoption and avowed protection of the nominally Christian Church by the Emperor Constantine, it was to be expected that the majority of the subjects of the empire, who were habituated to the polytheism and idolatrous ceremonies of their ancestors, would contend in opposition to the counsels of Divine Providence which had ordained

\* See chap. vii.

the approaching abolition of the old Pagan idolatry throughout the Roman empire." Such a contest actually took place; as it follows, "And there was war in heaven: *Michael* and his angels fought against the dragon; and the dragon fought and his angels." We have seen that the dragon is the Pagan Roman empire, the defender of the old religion of superstition and idolatry; so *Michael*, the prince, who fought against him and his angels, his ministers and agents, in support of the new religion, can be no other than Constantine. He it was who abolished the Paganism of the empire, destroyed the temples of idolatry, threw down its altars, and established his new religion upon the ruins of the old superstition of the empire, and changed the very form in which it before existed. "The dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him."

*Heaven* means a state of political power, authority and government; the sun, moon and stars in this heaven, are the higher orders of the state. This idea ought ever to be kept in view in reading the prophecies. The *earth* means the lower orders of the state, the common people. *The old serpent, the Devil and Satan*, does not mean a *wicked fallen spirit*; but the old Roman empire, with its rulers, which under every form of its government was the great *accuser* and persecutor of the faithful servants of God, and engaged in the support of the reigning polytheism and idolatry. *Michael* means Constantine, that *great temporal prince*, who was destined successfully to combat and cast this dragonic power out of the political *heaven* to the *earth*, the common people, among whom it continued to prevail till its final extirpation by his successors. This *war* is said to be in *heaven*, in the political heaven of the Roman power, not in the literal heavens, the celestial regions, and between its inhabitants. The prophecy is a prediction of events respecting the church; but what concern could the church have in such a war, espe-

cially if it took place (as is generally supposed) not only before the church had any existence, but even before the foundation of the world?

The only remaining passage where *Michael* is mentioned, is Jude 9, and here he is again represented as having a contest with the Devil.

Before we enter on the particular consideration of this passage, we shall proceed, as was proposed, to inquire what we are to understand by the *Devil*, the other party said to be engaged in this contest. This inquiry has, in some measure, been entered upon in the preceding observations; we shall, however, make some further remarks on this part of the subject. The Greek word, *diabolos*, here used, literally means the calumniator, accuser, slanderer. It first occurs in the account which we have of our Lord's temptation in the wilderness; but that was merely a *visionary scene*, as Farmer has attempted to prove, or, as others, a *mental* temptation. The Devil here, then, is not a *real* but an *imaginary* being, and we may observe, that that is the only instance in the New Testament in which he is denominated a *tempter*. Christians are never said to be tempted by him, or to be liable to his temptations, nor are there any warnings or cautions on that subject. The term is applied to Judas, John vi. 70. It is said, that in the last days, "Men shall (will) be *false accusers*," Greek, *devils*. 2 Tim. iii. 3. So of deacons' wives it is said, "that they must be grave, not *slanderers*," Greek, *devils*. So also of aged women it is required that "they be in behaviour as becometh holiness, not *false accusers*," Greek *devils*. Titus ii. 3. In 1 Peter v. 8, "Your *adversary, the devil*," means the enemies and persecutors of Christians, by whom they were greatly afflicted. This appears evidently from the following words: "Whom resist stedfast in the faith, knowing that the same *afflictions* are accomplished in your brethren which are in the world." In all those cases where devils are said to be cast out of persons who were possessed by them, the Greek word made use of is uniformly *demons*, not *devils*. It is very questionable whether the term *devil* is ever applied in the Scriptures to an *evil spirit*, such as the *Devil* is

supposed to be: there certainly is no direct evidence of such an application. This, however, is clear from the above-cited passages, that it does not necessarily convey that idea. We proceed,

Secondly, to inquire what is intended by the *body of Moses*, the subject of the contention between Michael and the Devil. In the New Testament, *Moses* is frequently used to signify, not the *person*, but the law or dispensation of Moses. In John v. 45, our Lord says to the Jews, "Do not think that I will accuse you to the Father: there is *one* that accuseth, even *Moses*," (i. e. the law of Moses, called the "ministration of condemnation,") "in whom ye trust." Again, Acts xv. 21: "*Moses* of old time had in every city them that preach him, being read" (i. e. his writings being read) "every Sabbath-day." In 2 Cor. iii. Paul, speaking of the blindness of the Jews, says, "For until this day remaineth the same vail untaken away in *reading* the old covenant, or dispensation, which vail is done away in Christ; but even unto this day, when *Moses*," i. e. the old covenant, "is read, the vail is upon their heart." We are not, therefore, under the necessity of understanding the phrase, the *body of Moses*, literally; it may be used here figuratively to signify the Mosaic code, or the body of the laws and institutions of Moses, or of the church formed under that dispensation of which he was the mediator. Macknight, on this passage in the Epistle of Jude, says, "He, the apostle, may refer to the angel of the Lord, before whom *Joshua the high priest* is said, Zech. iii. 1, to have stood, *Satan* being at his right hand to resist him, namely, in his design of restoring the *Jewish Church and State*, called by Jude the *body of Moses*, just as the Christian Church is called by Paul the *body of Christ*." We have before endeavoured to prove that Jude not only refers to this passage in Zechariah, but that he has in fact made a direct quotation from it; his making use of the word *diabolos*, which the Septuagint here makes use of, and from which Jude seems to have taken it, may be urged as an additional argument in proof of that point: especially as that version was in general use in the days of Jesus Christ and

his apostles, and from which they appear to have made their quotations.

Let us then inquire into the meaning of this part of the prophecy of Zechariah referred to by Jude, and see whether it will not lead to some clear idea of the nature of the dispute between Michael and the Devil about the body of Moses, which he mentions. The prophets Haggai and Zechariah were raised up and sent at the time of the return of Israel from the Babylonish captivity, to encourage the hearts and to strengthen the hands of Zerubbabel and Joshua in the work of building Jerusalem and the Temple, and in re-establishing the church and worship of God. Zechariah is directed to cry, saying, "Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy; therefore saith the Lord, I will return to Jerusalem with mercies, *my house* shall be built in it, saith the Lord of hosts. Cry yet, saying, Thus saith the Lord of hosts, my cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Chap. i. 14, 16, 17. And again, "The hands of Zerubbabel have laid the foundation of *this house*; his hands shall also finish it." Ch. iv. 9. In building the Temple and restoring the worship of God, they acted under the authority of the Kings of Persia. "In the first year of Cyrus king of Persia, (that the word of the Lord by the mouth of Jeremiah might be fulfilled,) the Lord *stirred up the spirit* of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath *charged me to build him an house at Jerusalem*, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel." Ezra i. 1—3. Notwithstanding this proclamation of Cyrus, the *adversaries of Judah* made great opposition to the building of the Temple, and endeavoured to frustrate the design. "They weakened the hands of the people of Judah, and troubled them

in building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia." Ezra iv. 1, 4, 5. "And they wrote letters of accusation to the kings of Persia against the inhabitants of Judah and Jerusalem, both in the days of Ahasuerus and of Artaxerxes," vers. 6, 7. "So the work ceased until the second year of the reign of Darius," ver. 24. In that year, however, they resumed the work of building the house of the Lord under the encouragement of the prophets Haggai and Zechariah the son of Iddo, who helped them, v. 1. Their *adversaries* also renewed their opposition, and Tatnai, the governor of Samaria, and Shethar-boznai, and their companions, wrote another letter of *accusation* against them to Darius,—vers. 3, 6, and following. Upon this, Darius, having commanded search to be made in the house of the rolls, and finding the decree of Cyrus, confirmed it, and by a decree enforced the carrying of it into effect by the building of the house of the Lord in Jerusalem, and by which he compelled the *adversaries* of Judah, Tatnai and Shethar-boznai, and their companions, not only to desist from their opposition, but also to render the people of the Jews every possible assistance in carrying on the work,—ch. vi. throughout.

Thus was this dispute terminated, and thus, by the means of *Cyrus* and of *Darius*, who were his *agents*, instruments and ministers, did the Lord effectually *rebuke Satan*, the *adversary*, and carry into effect his own designs respecting Judah and Jerusalem.

This interposition of the Lord in favour of the people of Judah and Jerusalem, is the subject of the vision in the third chapter of Zechariah; the scenery of the vision is taken from a Court of Judicature and its proceedings. "The vision in this chapter," says Matt. Henry, "concerns their *church state*, and their ecclesiastical interests, and assures them that they should be put into a good posture again." That Jerusalem should rise up out of its ruins, like a brand plucked out of the fire; that the temple should be built, and that the Jewish Church, with the priesthood and the worship of God, should be restored:

signified by taking away the filthy garments of Joshua, and clothing him with change of raiment, and putting a fair mitre on his head.

In this vision, Zechariah is shewn "*Joshua, the high-priest*," the representative of the Jewish people (for such the high-priests always were); he was "standing before *the angel of the Lord*," as their advocate to plead their cause: before the *angel*, i. e., before the prince of Persia, for before him, as we learn from the history, were the accusations preferred, and "counsellors hired" to plead against the people of Judah, in order to frustrate their design of restoring the Jewish church and worship. By him the cause was heard and by him judgment upon it was given. He was properly, therefore, the *angel*, or *messenger* of the Lord, his servant, raised up, anointed and sent to perform his purpose of delivering his people from their captivity, and restoring them to their own land. Rulers and magistrates are in the Scriptures denominated *Gods*, (Ps. lxxxii. 1—6, compared with John x. 35,) and also, *angels of God* (comp. Ps. xcvi. with Heb. i. 6); and Paul says, that "they are the *ministers* of God for good," Rom. xiii. 4. "And *Satan*," an *adversary*, the representative of the adversaries of Judah, "standing at his right hand;" the situation in which accusers and witnesses were generally placed in law courts, at the right hand of the accused. Satan is here, therefore, to be considered as a legal adversary; hence the LXX. have here, not *Satan*, but *diabolos*, *devil*, i. e. *calumniator*, *false accuser*. Le Clerc, as quoted by Macknight, "by *Satan*, in Zechariah's vision, and *diabolos* in Jude, understands Tatnai and Shethar-boznai, the King of Persia's lieutenants, who opposed the restoration of Jerusalem, and who on that account might be called *Satan*, or the adversary of the Jews, in the same manner that Peter was called *Satan* by his Master for opposing his suffering at Jerusalem." "According to this interpretation," says Macknight, "Jude's meaning is, that the angel of Zechariah's vision brought no railing accusation against the adversaries of the Jews; but reproved them with modesty, on account of their being

magistrates." *Satan* stood at his right hand *to resist him*, i. e. to prevent his prosecuting the work in which he was engaged. "And the *Lord* said unto *Satan*, The Lord rebuke thee, O *Satan*; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" Jude ascribes this saying to *Michael* the archangel: both are right, both mean the same thing; because God never spake to men immediately, but always through some medium or instrument, for no one ever "heard his voice at any time, or saw his shape," and that instrument by which he speaks, be it what it may, is his angel or messenger. It was "the Lord that stirred up the heart of Cyrus, and charged him to build him an house at Jerusalem, which is in Judah;" that he made proclamation for the return of the Jews to build the House of the Lord, and by that proclamation he spake and effectually rebuked and restrained the opposition of their adversaries.

From the preceding investigation we learn, that the *Michael* of Jude is the *angel* of Zechariah; and that this *Michael* was the *prince* of Daniel, who was then in Babylon, and who stood up for, and was the deliverer of his people. Now no other prince but Cyrus could be Daniel's prince at that time, nor can the restoration of the Jews from their captivity in Babylon be ascribed to any other.

It may be proper to observe here, that *Cyrus* is the *first* instance which we have on record of God's *raising up, anointing and sending a Heathen prince* to be the deliverer of his people. See Isa. xlv. 1—4, 13. He was, therefore, in the most strict and proper sense of the term, *the angel* or messenger of Jehovah; and being the *first* or *chief* of the *Pagan* princes, the Divine Being was pleased so to employ; and being styled by Daniel, "*Michael*, one of the *chief* princes," or as it is in the margin, the *first* of the princes, Jude, writing in Greek, naturally denominates him *Michael the archangel*, i. e. the *first* or chief messenger of God.

We learn further, that the *Devil* of Jude is the *Satan* or adversary of Zechariah. Jude refers to a contention between *Michael* and the *Devil*.

"*Michael* the archangel," he says, "*disputed with the Devil*." In the vision of Zechariah, he is shewn *Joshua*, the high-priest, the representative of the Jewish people, standing before the angel of the Lord, and *Satan*, (in the Septuagint version, the *Devil*,) the representative of their adversaries, standing at his right hand to resist him. Jude informs us that this *dispute* was about the *body of Moses*; the history, of which the vision in Zechariah is a prediction, informs us that the dispute was about the building of the temple and the restoration of the church and worship of God, according to the institutions of Moses, which Jude calls *the body of Moses*. *Joshua* and *Satan* are both said to stand before the angel: *Satan*, by *letters of false accusation*, and *hired counsellors*, to oppose and *resist* the carrying on of that work, and *Joshua* as the advocate and representative of the Jews and their rulers, to plead their cause, and to protect them in the zealous prosecution of the work.

*Michael* in Jude refers the matter to God, imploring his interposition in favour of the Jews, and his vengeance against their adversaries, saying, "*The Lord rebuke thee*." The *angel* (in Zechariah's vision), or the *Lord*, by his angel, is represented as pronouncing the same sentence against the adversary, saying, "*The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee*:" and we learn from the history that they were effectually rebuked and restrained from further opposition by the confirmation of the decree of Cyrus, and by a decree of Darius to carry it into effect, by which the Jews obtained a complete victory over their adversaries, and were enabled to finish the work of building the temple and of establishing the worship of God in Jerusalem.

It only remains now to point out the analogy there is between the contention of *Michael* and the *Devil*, mentioned by Jude, and *Michael's* war with the *dragon*, mentioned ch. xii. of the Revelation. In both cases the combatants were the same, for the *dragon* is expressly called, "*The old Serpent, the Devil and Satan*." In the former, the contention was, whether Judaism should be re-established in Judah and Jerusalem, or whether

they should remain under the power of the idolatry and superstition of the nations by which they had been conquered and enslaved. *Michael* in this contest, who espoused the cause of Judaism and fought in the defence of the Jews and of Judaism, was *Cyrus*, a *Pagan prince*, raised up of God for that very purpose. The combatants on the other side, called the Devil, were the powers who were engaged in supporting the reigning superstition and idolatry. In this contest *Michael*, i. e., *Cyrus*, obtains the victory, the adversaries of the Jews and of their religion are defeated, and Judaism is triumphant.

The other instance to which we now refer, is that of the war between *Michael* and the dragon. This dragon having seven heads, and ten horns, and seven crowns upon his heads, and who is called "The old Serpent, the Devil and Satan," we are expressly told represents the old Roman Empire under its Pagan form, and so it is generally interpreted. The matter of dispute then in this war was, whether that empire should continue in its present ecclesiastical form, or whether it should cease to be Pagan and become Christian. The Roman Empire was founded in Paganism; and to destroy that, was to overturn the empire itself. The conversion of Constantine to the Christian faith, represented by the woman clothed with the sun, bringing forth a man child who was to rule all nations; that is, all the nations which composed the Roman empire; his profession and open avowal of Christianity, would naturally rouse the Pagan princes of the empire and the interested priests of the temples of idolatry to defend the reigning superstition, the religion of their forefathers and of the empire. This produced a "war in heaven," as it is called, that is, among the higher powers of the state. In this war, Constantine, a *Heathen prince*, the *Michael* of the prophecy, the *first*, the *chief*, the *head* of the princes of the empire, erects the standard of the cross, to an appearance of which in the clouds he ascribed his conversion to Christianity, and under this standard he comes forward as its champion against all the Pagan powers of the empire. "There was war in heaven;

*Michael* and his angels fought against the dragon: and the dragon fought and his angels." The result of this war, we are told, was, that "the dragon prevailed not, neither was their place found any more in heaven,"—cast out of the *heaven* of *power* and *dominion*, and cast into the *earth*, among the common people, where the ancient idolatry continued to prevail, till by the successors of Constantine it was finally abolished, and Christianity became firmly established, and which has continued to be the professed religion of the ten kingdoms into which the Western Roman Empire was divided, unto this day.

The casting out of the dragon removed the obstacle to the appearance of the man of sin, the son of perdition, of which Paul speaks, representing an enormous corrupting power in the Church of God. This appeared to John under the figure of a *beast* rising out of the sea, and to shew that it means the same empire prefigured by the dragon under another form, that of Christian, it is also "described, like the dragon, as having seven heads and ten horns," and as having crowns, not upon his *heads* like the dragon, but upon his *horns*, because under the beast the empire was divided into ten kingdoms. "And upon his heads the name of blasphemy." The *alliance* between the Church and the State, formed by Constantine, led to the corruption, debasement and prostitution of Christianity to the vilest of purposes; so that her appearance is described as that of a *woman sitting upon a scarlet-coloured beast, full of names of blasphemy, arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication, and upon her forehead a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth: and drunken with the blood of the saints, and with the blood of the martyrs of Jesus.* \*

The war between *Michael* and the Devil, predicted by Zechariah, and that between *Michael* and the dragon

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\* Rev. xvii. 3—6.

in the Revelation of John, form two remarkable eras in the history of the world, in which the Divine Being was pleased to interpose by open war for the destruction of idolatry, and for the establishment of a religion emanating from himself, not by the instrumentality of *Jewish* or *Christian*, but of *Heathen* princes. And may we not expect, from the signs of the times and the language of prophecy, that at no very distant period, God will raise up from among the princes of this world, a *Michael*, who shall effectually make war with, and utterly overthrow, the existing antichristian powers, and introduce and set up his own everlasting kingdom of righteousness and peace?

JOHN MARSOM.

Queen Street, Cheapside,  
Nov. 29, 1822.

SIR,

BY desire of the Committee of Deputies, I send you inclosed a copy of an apology which has been inserted in the public papers, made by *Charles King*, *George Haddon*, *James Pitt*, and *Joseph Sherlock*, four of the defendants to a prosecution which the Committee had taken up under their direction, for disturbing a congregation at Totton, near Southampton, and for which the defendants suffered a conviction by default; and I am also desired to request you will make such use thereof as you may think proper.

JOHN WEBSTER,  
Secretary.

DISSENTERS.

*Disturbance of a Place of Worship.*

We, the undersigned, having been indicted for disturbing the congregation of Protestant Dissenters at Totton, near Southampton, on the evening of Sunday the 1st of April, 1821, being aware that our conduct was indefensible, did suffer a conviction to go against us by default, thereby subjecting ourselves to the penalties of 40*l*. But the prosecutors having, on our application, consented to waive insisting on the judgment of the Court against us, on condition of our making a public apology; we, therefore, hereby desire to express our concern for having acted in a manner so im-

proper and illegal, and to return our thanks to the parties injured, for their lenity in refraining from further proceedings.

*Obituary and Biographical Notices of Individual Members of the Families of Howell and Rogers.*

Dec. 4, 1822.

IT may gratify some of the best feelings, and tend to promote some highly valuable interests, if a few circumstances are recorded in the pages of the *Monthly Repository*, concerning the family from which *the late Rev. William Howell*\* descended, and another to which, by affinity and worth, he was intimately allied.

His father bore the same name, and filled the same office. This gentleman was more than twelve years co-pastor with the *Rev. Samuel Clark*,† in the congregation of the Old Meeting-House at Birmingham; in which character he was called to the painful task of delivering the address at the funeral of his colleague; a composition that he afterwards published, and that reflects great credit on his sensibility and judgment. Of the elder Mr. Howell's hearers, few, if any, are now living. Some of his pupils, however, survive: and they recollect with esteem and gratitude his conscientious regard to the duties of a preceptor. It was at Winson Green, in the immediate neighbourhood of Birmingham, that he conducted his very large and well-governed school. Not long before his death he retired to the enjoyment of the competency which he had most honourably earned. His last days were passed at West Bromwich, in Staffordshire, where he expired Feb. 5, 1776, at the age of 62, and in the churchyard of which parish he was interred.

Great justice has been rendered to his son's character, by an article already inserted in this work. Mr. William Howell received his academical education, in part, at Warrington.‡

\* Mon. Repos. XVII. 510.

† For a memoir of this most excellent person, see the Mon. Repos. I. 617, &c.; he is mentioned in Dr. Priestley's Memoirs, 8vo. I. pp. 18, 22.

‡ Mon. Repos. IX. 203, 323.

Among his numerous good qualities, a hospitable temper was not the least engaging. Nothing could be more friendly and cordial than his reception of those visitors at Swansea, who were either previously known by him or recommended to his attentions.

A sister of this individual was the first wife of Mr. Phipson, surgeon, who resided for many years in London; himself a senior member of a family long and honourably associated with Protestant Dissenting congregations in the town of Birmingham. This lady died March 29, 1787.

Mr. Fletcher, a respectable manufacturer of that place, married another sister. He was father, by a former marriage, of the Rev. J. Fletcher,\* who having been educated first at Daventry, and, after some interval, at Hackney, was suddenly removed from the world, by an apoplectic seizure, in the midst of high promise and expectations. Let a companion of the studies of this young minister be permitted to speak of his excellent talents, principles and feelings, and of his distinguished industry and ardour. His memory was uncommonly retentive; making approaches to that of Dr. Furneaux.† He could recollect with admirable exactness, not merely the substance, but the arrangement and the language of any long discourse or speech, to which his attention had been particularly given. The death of Mr. John Fletcher took place June 27, 1794; that of his mother-in-law, (once Miss Sarah Howell,) Jan. 28, 1804.

Her sister, Mary Howell, was the former wife of Mr. Joseph Rogers, the second son of a very estimable family in Birmingham, in the manufactures and trade of which he was long engaged, together with some of his relations. His apprenticeship had been served at Kettering, in Northamptonshire, where he was accustomed to join in religious worship with the Independent congregation: hence, probably, he gained an attachment to the creed and discipline of that denomination of Nonconformists. He was

a leading and exemplary member of the Society Meeting in Carr's Lane, Birmingham; zealous for what he deemed the purity of Christian faith, but equally zealous for the maintenance of practical religion. At the age of 70, and on July 20, 1811, he paid the debt of nature.

Mr. Samuel Rogers, his younger brother, also married a daughter of Mr. Howell, of Winson Green. Thus the two families were cemented to each other still more closely. It is not easy to represent in adequate language the hospitality and affection which marked the characters of Mr. and Mrs. Samuel Rogers. In the happiness of their numerous relatives and friends, they uniformly took the warmest interest. Their house, the abode of piety and order, was frequently visited by Dissenting ministers of their own connexion, and of other denominations in Birmingham, the vicinity, and from a distance. Like the late William Hunt, Esq.,\* of the Brades, Mr. S. Rogers experienced more than usual pleasure in the company of such guests; and like that highly valuable man, he was "the *Gaius*† of his neighbourhood." Throughout the midland and eastern districts of the kingdom he was well known and much esteemed, as the punctual and upright tradesman. He expired June 25, 1820, within six months after the death of his consort,‡ and little more than a month before that of his sister.§

Mrs. Mary Rogers, to whose decease a reference has just been made, maintained, through a life extended rather beyond the usual limit, a most consistent and well-proportioned, a most truly respectable and engaging character. A sound judgment, a correct taste, the purest affections and principles, aided by long experience, and adorned by perfect kindness of temper and propriety of manners, enabled her not only to be irreproachable and exemplary in her personal deportment, but to become the wise and faithful adviser of those around her; some of whom, now filling with ho-

\* Mon. Repos. XVII. 286.

† Letters to Blackstone, Pref. to 2nd ed. vi. vii.

\* Mon. Repos. IV. 53.

† Rom. xvi. 23.

§ July 31, 1820.

‡ Jan. 4, 1820.

nour stations of no small importance, are fully sensible of their obligations to her disinterested, intelligent and pious counsels. For a considerable time her bodily privations and sufferings were severe: for many years before her death, she had totally lost her sight; yet her presence of mind, her cheerful disposition, and her quickness of intellect, wonderfully supplied the loss. Her devout submission, during several months of lingering and acute disease, was exceedingly instructive. She delighted to think and to converse on the paternal character of God, and on his promises of pardon, of support, and of immortality in the gospel. Her humility was unfeigned and profound; but it was impossible not to perceive that her moral and religious attainments were of no ordinary rank.\* As her whole life adorned her Christian principles, which were strictly *Unitarian*, so in the approach of her dissolution, she fully experienced the consolation and vigour that they afford.

"You should never dismiss from your memory one relative, or one friend, or one good man, who has deserved, while he lived, your affection and esteem."† They who feel the force of this sentiment, will not think an apology to be requisite for the notices thus laid before the public. Friendship is soothed and gratified, and a rising race may be admonished and encouraged, by these recollections. The virtues of those who have preceded us belong, in a very interesting sense, to the generation which immediately follows: nor does it frequently happen, even where no offspring is left to weep over a parent's grave, and to imitate his excellencies, that there are not some young persons who are particularly concerned in such representations of departed worth. Upon the reader, to whatever stage of life he has reached, let one fact be impressed: *all the individuals whose names have passed in review, cherished THE RELIGIOUS PRINCIPLE; while they dif-*

fered from each other, in various degrees, in respect of their theological opinions. Happy they who, like these estimable persons, have their "Witness in Heaven and their record on high:" in this persuasion, and in the state of mind and conduct which it nourishes, truly happy; inasmuch as while they, remember, they, at the same time, emulate the honoured dead—

"Farewell, pure spirits! Vain the praise we give;  
The praise you sought, from lips angelic flows;  
Farewell! The virtues which deserve to live,  
Deserve an ampler bliss than life bestows."\*

N.

*Brief Notes on the Bible.*

No. XXII.

"Though I am rude in speech, yet I am not in knowledge." 2 Cor. xi. 6.

*Fragment of a second Dialogue.*

**TRINITARIAN.**—Well, I have never thought of questioning that the Bible only, which you parade such a reliance on, is the rule of faith; but why set yourself, in your construction of the sacred volume, in such flat opposition to the judgment of men surpassing you in understanding, in knowledge, in ancient and modern lore, in all the acquirements requisite to a just interpretation of the Scriptures, such as you cannot assume to possess; in opposition to the collected wisdom of councils, hierarchies, theologians and divines of successive ages; in the vain presumption that your mind, forsooth, is more enlightened than theirs, and that a comparative handful of a sect—

*Unitarian.*—You have taken heart, it seems. Bear with my interrupting you to inquire, Is it the multitudes, the genuine, abounding piety, or the superiority of intellect, within the pale of orthodoxy, which you thus build your profession upon?

*T.*—On all combined. The greatest names, the profoundest scholars, the most conscientious seekers after truth,

\* The recitation, and, occasionally, the composition of devotional poetry, cheered some of her solitary moments.

† George Walker's Sermon on the death of Dr. Currie.

\* Shenstone. Elegy in Memory of a Private Family in Worcestershire.

have not merely acquiesced in, but from age to age upheld by argument, the doctrine of the Trinity, and expressly repelled that of Unitarianism, if not as unscriptural, yet as lagging far short of the sum and substance of Revelation.

*U.*—It is pretty obvious, however, that if there have been such occasions to uphold the doctrine by argument, the impugnement of it is not to be treated as an innovation, or, if you like the expression better, as a novelty, either of this or of the preceding generation. And could no names of at least equal celebrity with your champions be adduced, in support of an opposite conviction? No confessors? No martyrs? What, if I should surprise you with one unconsidered, but irresistible, authority?

*T.*—One that you might think so! Still, the weight of such immense majorities might, if candour or modesty held the balance, be allowed some influence in the scale.

*U.*—A decisive one?

*T.*—That, indeed, might be requiring too liberal a concession; but the solid and voluminous vindications—

*U.*—Let me spare you the task of enumerating writers and their works, by admitting to the extent all that you are prepared to say of their superabundance and shrewdness. Pile their bulky tomes, like Pelion upon Ossa, to Heaven's gate, which they never can obstruct. I care not what glosses the schoolmen have put upon the Scriptures. They are open before us, our blessing and our guide. What has learning to do with the main question, the gospel having been preached, as it ought to be unceasingly, to the poor? Never has a plain subject been so confused by human trash as the sublime, but simple, doctrines of that gospel. I abandon all conjecture. I found myself upon knowledge—yes, securely but unvauntingly,—upon *knowledge*, and am at no loss what to denominate primitive Christianity. *I know*—that Jesus was the first Christian. *I know*—whom he worshiped. *I know*—whom he taught and enjoined us to worship. And *I know*—that Jesus was a confirmed, a consistent and an exemplary Unitarian.

*T.*—Mercy on us! —————

BREVIS.

P.S. I should feel obliged to any correspondent, who would assist me in a difficulty of recent occurrence. Although the great family of Christians has consisted of Gentiles, yet Jews were the first disciples of Jesus, and whatever numbers fell off at the crucifixion, a multitude continued steadfast, and many converts were made amongst them by the apostles. In course, they would be put out of the synagogues, and be under a necessity of associating separately, which would naturally produce intermarriages, and a kind or degree of insulated community. What became of them all and of their descendants? How is the striking fact accounted for that there are no Jewish Christians by descent? And where am I to find the latest historical notice of them?

B.

### *Female Writers on Practical Divinity.*

#### No. II.

MRS. MORE AND MRS. BARBAULD.

**I**N my last communication I expressed my intention of not noticing more of the works of Mrs. More, as I conceived that their plan and tendency were very similar to those of Practical Piety; but I have, since that time, been led to give particular attention to her Essay on St. Paul, which demands our consideration from its excellence, and from the rank it holds among works of the class of which I am now treating.

Great advantage may be gained from the attentive study of any one character, for “the noblest study of mankind is man.” Eminent persons form the most interesting study. We love to observe in what respects we resemble them, and in what we differ from them, and to what their superiority is owing. We make ourselves one with them, learn to enter into their feelings, to understand their motives of action,—and while we thus feel, our admiration for their virtues and our regret for their failings may be attended with most beneficial effects upon our own hearts. If these are the consequences produced by biography in general, how worthy of attention must be the study of the mind,

character and history of such a man as the Apostle Paul! He is not raised so far above us as to prevent our taking him for an example. He was subject to error, exposed to the influence of strong passions, during the earlier part of his life, and he had not the privilege, enjoyed by the other apostles, of personal intercourse with our Saviour. We may, without reservation, take him for an example; and if, with this desire, we peruse the enlarged history of him, here presented to us, we may reap great advantage, for, to induce us to do this, was it written.

Mrs. More has in this work paid her usual attention to perspicuity and accuracy. She has divided her Essay into chapters, in each of which some characteristic quality of the apostle's mind is expatiated on. By this arrangement, his various and, as some think, incompatible virtues cause no confusion, but are each suffered to make a separate impression on the mind of the reader. One chapter is on his heavenly-mindedness, another on his attention to inferior concerns; one on his inflexible integrity, another on his respect for constituted authorities; thus shewing us that those qualities which are often deemed contradictory, may be beautifully blended in the Christian character without losing any of their original force. Our Authoress has done wisely in not laying so much stress on the doctrines of St. Paul as on his practical religion, the effects of which were exemplified in himself. He was obliged by his office, and by the circumstances which gave rise to his writings, to explain and to reason upon points of doctrine, but he invariably ended with a practical application of them. It is a great mistake to denominate him the writer on Faith, in distinction from James and others who are called writers on Good Works. What did Paul mean by the "faith" on which he wrote so much? Surely, not only the simple assent of the understanding to the doctrines and facts contained in the sacred records: he meant also the effect of this belief upon the heart, and its practical application as a rule of life; and, therefore, these two points, which are so often preached up in opposition to each other, have

an inseparable connexion, and should always be considered as depending on each other. Let us hear what Mrs. More says on this subject. "Let us close our frequent reference to St. Paul as a pattern for general imitation, by repeating one question illustrative of those opposite qualities which ought to meet in every Christian. If the most zealous advocate for *spiritual influences* were to select, from all the writers of sacred antiquity, the most distinguished champion of his great cause, on whom would he fix his choice? And if the most strenuous assertor of the duty of *personal activity in moral virtue*, were to choose from all mankind the man who most completely exemplified this character in himself, where must he search? Would not the two antagonists, when they met in the field of controversy, each in defence of his favourite tenet, find that they had fixed on the same man,—Paul, the Apostle of the Gentiles? If, then, we propose him as our model, let us not rest till something of the same combination be formed in ourselves."—II. 344.

Many of the reflections presented to us in this work on the different characteristics of the Apostle's mind, in all probability occur to all who read his writings with attention and interest; but they are, notwithstanding, highly useful; for instead of our impressions being weak and transitory, as they sometimes would be, they are made permanent and tangible by the manner in which they are connected together, and one virtue made to lead on to the consideration of others. "The most interesting part of his very diversified character," his tenderness of heart, is thus beautifully treated of: "Among the peculiarities of Christianity, it is one of the most striking, that they who, in scripture language, love not the world, nor the things of the world, are yet the persons in it who are farthest from misanthropy. They love the beings of whom the world is composed, better than he who courts and flatters it. They seek not its honours nor its favour, but they give a more substantial proof of affection,—they seek its improvement, its peace, its happiness, its salvation. . . . . St. Paul's zeal for the spiritual welfare of whole com-

munities did not swallow up his ardent attachment to individuals, nor did his regard to their higher interests lead him to overlook their personal sufferings. He descends to give particular advice to one friend respecting the management of his health. In his grief for the sickness of another, and his joy at his recovery, he does not pretend to a feeling purely disinterested, but gratefully acknowledges that his joy was partly for his own sake, "lest he should have sorrow upon sorrow." These soft touches of sympathy for individuals particularly dear to him, in a man so like-minded with Christ, in the instances of Lazarus and John, are a sufficient refutation of the whimsical assertion of a lively genius, that particular friendships are hostile to the spirit of Christianity."—Vol. II. Chap. i.

Much more could I write on this subject, and many beautiful and striking passages could I adduce from this work, but my limits will not allow me to indulge my inclination. I must, therefore, here conclude my remarks on the productions of Mrs. More, convinced that my readers will concur with me in a feeling of gratitude for the services she has rendered to religion by her literary labours. I trust she has already received part of her reward in the knowledge of the utility of her efforts; for I am convinced that no one can rise from the attentive perusal of her works, without feeling that his conscience has been awakened, his sensibilities touched, and his heart, for a time at least, made better. If the brief notice which I have taken of her productions should lead any to a more careful study of them, the chief purpose for which it was written will have been answered.

It is now my duty to take a cursory view of some of the few—too few fruits of the genius of our first living female poet, Mrs. Barbauld. Her powerful eloquence, her chaste enthusiasm, and her devotional feelings, make such an impression on her readers, that deep is the regret they feel, that her powers of writing should not have been more frequently employed. Nor is this regret felt only by those whose love and respect for her private character lead them to look with partial interest on the productions of her

pen. Who is there, of whatever sect or party, that has read her *Essay on the Inconsistency of Human Expectations*, her *Address to the Deity*, her *Summer Evening's Meditation*, her *Thoughts on Devotional Taste*, who does not long for more of the eloquent, elevated and tender breathings of such a mind? Her *Thoughts*, &c. includes some remarks on sects and establishments, a subject though so often treated of, yet not exhausted. We shall see how the one subject leads on to the other. The *Essay* begins with stating religion to be considered under three different views:—as a system of opinions, in which the faculty of reason is employed; as a principle regulating the conduct, when it becomes a habit; and, lastly, as a taste, in which sense it is properly called devotion. The Authoress then proceeds to give the following description of the spirit of devotion.

"There is a devotion, generous, liberal and humane, the child of more exalted feelings than base minds can enter into, which assimilates man to higher natures, and lifts him 'above this visible diurnal sphere.' Its pleasures are ultimate, and when early cultivated, continue vivid even in that uncomfortable season of life when some of the passions are extinct, when imagination is dead, and the heart begins to contract within itself. Those who want this taste, want a sense, a part of their nature, and should not presume to judge of feelings to which they must ever be strangers. No one pretends to be a judge in poetry or the fine arts, who has not both a natural and a cultivated relish for them; and shall the narrow-minded children of earth, absorbed in low pursuits, dare to treat as visionary, objects which they have never made themselves acquainted with? Silence on such subjects will better become them. But to vindicate the pleasures of devotion from those who have neither taste nor knowledge about them, is not the present object. It rather deserves our inquiry, what causes have contributed to check the operation of religious impressions amongst those who have steady principles, and are well disposed to virtue." Among the causes which operate to check the spirit of devotion, are mentioned, the

habit of disputing on religious subjects, ridicule the "superstitious fear of superstition," which many entertain, and the "reproach which has been cast upon devotional writers, that they are apt to run into the language of love." The remarks on the first of these causes are so forcible and just, that I should readily be pardoned, if pardon were needed, for inserting them. "In the first place, there is nothing more prejudicial to the feelings of a devout heart, than a habit of disputing on religious subjects. Free inquiry is undoubtedly necessary to establish a rational belief; but a disputatious spirit, and fondness for controversy, gives the mind a sceptical turn, with an aptness to call in question the most established truths. It is impossible to preserve that deep reverence for the Deity with which we ought to regard him, when all his attributes, and even his very existence, become the subject of familiar debate. Candour demands that a man allow his opponent an unlimited freedom of speech, and it is not easy, in the heat of discourse, to avoid falling into an indecent or a careless expression; hence those who think seldom on religious subjects, often treat them with more respect than those whose profession keeps them constantly in their view." . . . . . "As the ear loses its delicacy by being only obliged to hear coarse and vulgar language, so the veneration for religion wears off by hearing it treated with disregard, though we ourselves are employed in defending it; and to this it is owing that many who have confirmed themselves in the belief of religion, have never been able to recover that strong and affectionate sense of it which they had before they began to inquire, and have wondered to find their devotion weaker when their faith was better grounded." Having thus considered the various causes which contribute to deaden the spirit of devotion, our Authoress proceeds to "inquire in what manner it is affected by the different modes of religion," and thus introduces her remarks on sects and establishments, which are so connected together, that it would be doing injustice to them to quote any part, and I shall therefore refer my readers to the Essay itself. Mrs. Barbauld has employed her pen in a most useful way in compiling the

devotional pieces which are placed at the end of the volume. They are taken from the Psalms and the Book of Job, the objectionable parts being omitted, and are thus in the highest degree adapted for family worship. It is much to be regretted that this valuable little volume is out of print, and I believe that I express the general wish when I beg for its republication. I must not quit this subject without stating that the Essay has not my entire approbation. I think that though it professes to treat of devotional *taste*, and not religious principle, it is still too imaginative. Though I do not believe that Mrs. Barbauld could approach such an awful subject with improper familiarity, yet there is too much of the language of poetry and romance, instead of that calm, though warm, that sedate, though animated tone of feeling, which the theme demands.

It is curious to observe the difference in the style of writing of Mrs. Barbauld and Mrs. More. Both have the same end in view, both are forcible and eloquent, and yet this force and eloquence are of totally different kinds. Mrs. More awakens and impresses us, and we listen to her warnings with an awe which would make us believe that we are on no equality with her. We stand reprov'd under her solemn exhortations. But with Mrs. Barbauld it is different. She meets our ideas, and seems to express what had passed through our own minds, much more forcibly than we ourselves could have done. We have a fellow-feeling with her in all that she says, and it is thus that we are carried away by her fervour of feeling, and are tempted to overlook all errors, and all that borders on extravagance, in consideration of the justice with which she paints our passions and emotions, and touches every chord of feeling in our bosoms. This is more especially to be said with respect to her poetry. Who has not felt in reading her sublime Address to the Deity, that he meets with his own aspirations, clothed in finer language than he could have found, and illustrated by loftier imagery than his own imagination could have furnished him with?

Before I conclude, I must take notice of one who, had she lived, would

most probably have rendered important services to the cause of religion and virtue. She did indeed, during her short life, all that shining talents and humble virtue could do in the great cause, and has left us, at least, her example, to lead us on to the same end to which she so ardently aspired. I refer to the well-known and universally-interesting Elizabeth Smith. Her translation of the Book of Job is a testimony to the greatness of her powers, and we cannot doubt that, if her life had been spared, she would have devoted these powers to their noblest use—the improvement of mankind.

I am tempted also to point out the characters and writings of many other distinguished Christian women of our own time; but I must leave the other remarks I have to make, till my next communication, in which I propose to offer some observations on Female Education.

#### DISCIPULUS.

SIR, *December 7, 1822.*

IN common with your correspondent G. P. H., I am somewhat at a loss to know exactly what his opponent I. B. (p. 671) “is aiming at or means to express.” It would appear that I. B. is the victim of some act of oppression, but as no intelligible charge is brought against those who “seek to violate the personal rights of others,” your readers must await a third letter for the *eclaircissement*.

I should not have thought of soliciting space in your valuable publication for any observations of mine on the subject in question, did I not wish for a little information which your other correspondent, who signs “*A Barrister*,” (p. 672,) is doubtless able to communicate, being, as he says, “pretty well acquainted with Trust Deeds of many Dissenting Chapels.” Certainly, there are various modes in practice of electing a minister of a congregation, but if I rightly understand the “*Barrister*,” he knows of no Trust Deed “which gives to Trustees or others the power of removing as well as appointing the minister.” It is true that the minister of a Freehold Chapel is “entitled to all the rights appertaining to freehold property,” where no stipulation exists to the contrary; but is the “*Barrister*”

prepared to shew that Dissenters are not at liberty to legislate for themselves; reserving what powers the majority may think essential to the common welfare? In short, embodying in the Deed of Trust, a definite constitution providing for the election and accountability of officers, as would be customary in any merely *civil* institution? It will surely not be denied that the *people* have rights and interests to protect, as well as the minister; that the “tyranny” may be on either side, and that an agreement which is binding on one party only, can never be either right or equitable. I am aware that this doctrine will ill accord with antiquated notions and priestly prejudices, but it is nevertheless in strict agreement with just principles; and instances are not wanting (though I hope they are rare) to prove that the cause of religion, and the fair liberty of a Christian society, have been sacrificed to the private interests and unreasonable pretensions of an individual, even among Dissenters. I contend, therefore, in order to meet extreme cases, every Trust Deed of a chapel should provide both for the “removing as well as appointing of the minister,” such power resting with the acknowledged members of the society, in such a proportion as shall have been defined. With due deference to the knowledge of “*A Barrister*,” I believe a clause to this effect has been introduced in several Trust Deeds; nor do I conceive that any remote probability of abuse to arise therefrom is any argument against its universal adoption.

Whilst I am on the subject, I may be permitted to remark, that it would essentially conduce to the well-being of our religious societies, particularly some of the smaller ones, were they, in making their Trust Deeds, to put them into hands sufficiently informed in Dissenting law to be able so to frame them as to afford the best security against the unpleasant and expensive litigations which not unfrequently originate with them. Can we wonder at the dilemmas into which our chapels are sometimes brought, when we observe the Deeds confided to a country attorney, with just sufficient knowledge to put this kind of property on the same footing with a dwelling-house or a brewery? It would be well to

recollect that we have among us men eminently qualified by their acquirements, as well as by their predilections for the cause of Nonconformity, who esteem it their duty, no less than their business, to undertake this branch of the legal profession.

Your correspondent "*Edinburgensis*," (p. 672,) will perhaps pardon me if I hint that the case he alludes to might be beneficially referred to a quarter of this kind, although it is readily conceived that English and Scotch law may differ on certain points. True it is that the question as to "the method of acquiring the rights of a member in a Christian congregation," is one which has given rise to a diversity of opinion. The rigid stickler for abstract rights will contend for the perfect equality of every worshiper, whilst those who look more to expediency, and to protection from the doubtful operation of legal contingencies, with greater prudence confine the privilege of voting, on occasions of emergency, to the subscribers of a pecuniary sum, the minimum being previously named in the Trust Deed. This is obviously a better Test than that founded, as your correspondent says, "on subscription to articles of faith," which must ever be repugnant to the feelings of

A NON CON.

*Newcastle-under-Lyme,*  
Dec. 10, 1822.

SIR,  
AS your correspondent Euelpis states (pp. 677, 678) that he has never been in the West Indies, I am not at all surprised that he should be of opinion that men of industry and perseverance will be able to evangelize the Negroes in spite of their present degraded condition. And yet I strongly suspect, that if he would fix in his mind a clear picture of a master treading on his slave "with the feet of despotism," he would perceive the cruel mockery of the same individual pretending to raise, while in such attitude, his wretched victim "with the hand of mercy." The feet must be removed before the hands can be held out to any effectual purpose. But the difficulty will be, to raise the slave without throwing the master down. For my own part, much as I hate slavery, I should shud-

der at the dreadful alternative of attempting its destruction by physical force. In the nature of things, no great evil can be cured without time and labour, and, therefore, I cannot help deeming those the best friends to the Negroes, and even to the planters themselves, who advocate the principle of gradual emancipation. No person who has at all attended to the question, can for a moment believe it possible for the present order of things to exist for ever, and hence the palpable necessity of adopting measures which shall render the change as easy as possible. But the slaveholders dread the idea of innovation, apprehending that the greatest mischief would follow from any attempt to disturb the old fabric. I give them, as a body, the fullest credit for a desire to make the slaves as happy as they can be made in a state of complete servitude; and believe they would eagerly fall in with any plan of improvement which could be proved not to have a tendency to sow the seeds of insubordination. But to my mind, no attempt can be vainer than that to render Negro slavery compatible with human happiness. With a view, however, to this, many benevolent planters (for such, Mr. Editor, there undoubtedly are) have spent considerable sums of money, in addition to the cost of the supplies with which the law compels them to furnish the slaves. And yet there really appears no alternative for them, but either to throw up their estates, or continue to whip on their unwilling gangs, as a post-boy does his hacks from mile to mile. If managers do not abuse that despotic authority with which it is absolutely necessary to invest them, those who justify slavery as a system can have no reason to complain. That individuals should, from passion or a want of judgment, occasionally inflict an unnecessary punishment, or administer many, where a few stripes would answer, are circumstances that will not excite surprise with any who have the least knowledge of our nature. In short, while we ought to acquit the planters of wanton cruelty, I am at a loss to conjecture how it is possible for them to wield their iron sceptre, otherwise than with the greatest severity. But Euelpis has made a quota-

tion from the Report of the Wesleyan Missions to shew, that there is an estate in Antigua, upon which "the whip is not needful now;" and another, where "the sound of the whip is now rarely heard." This, Sir, to a Jamaica-man, is truly astonishing; and I can venture to assure Euelpis, that if the Missionaries can perform such wonders, without creating in the minds of the Negroes the hope of freedom, they will, by going to Jamaica, meet with the most zealous support from the planters of that island, who, I am sure, would be glad to throw aside the whip, if they saw they could do it with safety. Besides all this, the Missionaries have schools, in which there are no less than 4227 children; and if I understand rightly, they are all Negro slaves. Euelpis must, however, pardon me, if I take leave to doubt, whether they are all of them actually Negro slaves; and if they are, whether any of them are taught the dangerous art of reading. As far as Jamaica is concerned, I am next to certain, that the Missionaries have no such things as schools, in which any thing in the shape of education is attended to. They may teach their victims the Lord's Prayer, a few hymns, &c., but, I believe, nothing further. With children of free condition they may act otherwise, but with such happy beings we have now nothing to do. As far as I could ascertain, my little school in Georgia was the only one ever known in the island, which had for its object the instruction of the Negro slaves in reading; and I have no reason to believe that any of the planters approved of my plans: many of them I am certain did not. I was even told by a clergyman, that I was training up those who would act as officers, at some future time, in the black army. I met with two of the Methodist Missionaries in Montego Bay, both of whom told me they had no opportunity of teaching the slaves to read. A Moravian Missionary, with whom I met about the same time, bore the same testimony. There is, indeed, the strongest prejudice among the slave-holders to any thing which is in any way calculated to open the minds of their people. They allow the Negroes to be christened; but that makes them, if possible, ten-fold blind-

er than they were before. That the Missionaries have 22,926 persons under their care, I am not disposed to question, while I must add, that if they are all in a state of slavery, and yet under a course of real religious instruction, they are, in my opinion, in the road to freedom. This I know is not the general opinion, and I have reason to believe it is not the opinion of the Methodist Missionaries, or of those planters who give them encouragement; for the latter seem to flatter themselves that the Christian religion will, virtually, add a new rivet to the fetters of their captives, by bringing into action the doctrine of "passive obedience." It is, I believe, very commonly supposed in Jamaica, that the Negroes are an inferior species of the human race, and of the truth of the doctrine the poor creatures themselves seem not to entertain the slightest doubt. Now, this circumstance has certainly a most powerful tendency to keep them in obedience, and therefore no one thinks of removing it. Ignorance, gross ignorance, is the grand prop of Negro slavery, and that which has a tendency to remove the one, has a tendency to remove the other. The most complete slave is he or she who has no knowledge beyond that of yielding the most entire obedience to the mandate of the master. On this ground, I repeat, that the master who is not prepared for the ultimate freedom of his slave, cannot consistently allow him to be taught Christianity, if Christianity be at all calculated to enlarge the mind as well as to touch the feelings. The picture which Euelpis has given of the moral and mental condition of the slaves in Tobago, would, with a very little alteration, represent that of the slaves in Jamaica. Of the Obiah professors, the Jamaica Negroes still entertain the most dreadful apprehensions:—indeed, so dreadful, that even christening, once a sovereign remedy for this destructive malady, begins to lose its efficacy. In proof of which, I might remark, that the day before I left the island, I attended the trial of a black man and his wife, (or rather house-keeper,) who stood charged with this crime. They were found guilty, and transported for life. They had both been christened, as well as the unfortunate people on

whom they practised. Not many months before this, a man was tried for the same crime, found guilty and hung; but whether he had been christened, I cannot say. This disease may have no cause "but their own superstitious fears," which fears, however, spring from ignorance, which nothing, I imagine, but education can cure. They maintain, naturally enough, that the white man believes in Obiah as firmly as themselves; because, while he affects to call it a mere superstition, he punishes its professors either with death or transportation.

I am no advocate for the postponement of Negro improvement, as Euelpis appears to think; on the contrary, if he will turn to my second letter, (pp. 297—299,) he will see that I allow something to the exertions of the Missionaries; and, I think, produce sufficient proof to shew that even my own labours were not wholly unproductive. I own, however, that I am of opinion that all that progress is not made which people in general are apt to imagine. The Missionaries undoubtedly create a high degree of religious fervour in the minds of their converts, the tendency of which is on the whole beneficial; but they give them no knowledge: and if they did, they would be unfitting them for that station in life which they are born to fill. Get the government and the planters to admit of the poor creatures being made free as speedily as they can be prepared for it, and education and evangelization will become sound policy, and be sure to gain the prompt and zealous patronage of all the best friends to the Blacks. But before this can be expected, the public must be furnished with a full and candid statement of affairs as they now exist in the West Indies. The Missionaries talk about marrying the slaves, but, in point of fact, they do no such thing: they may, by a religious service, add a degree of solemnity to the bargain which is made between Quamina and Quasheba; but they can do no more: the bargain, not being legal, may be broken by a third person as soon as it is formed. The falsely called wife may be abused in a thousand ways, and the pretended husband could get no redress; for, properly speaking, he has no right to her, she is the property of another

person, and so will all her offspring be. The person of the man is, of course, in the same predicament with that of the woman. I well remember hearing an overseer threaten to flog a Negro slave for presuming to send the woman, whom he called his wife, to his ground in her master's time. Now, however hard this case may seem to a person altogether unacquainted with the management of a sugar estate, the overseer did nothing more than what he was compelled to do; and had he actually punished the man, I see not how his employer could have complained. Persons, whose senses are paralyzed, and whose understandings are stupified, may put up with the above treatment, with a little grumbling, but if they were properly enlightened by education and Christianity, what would their feelings be? It should never be forgotten, that the converted Negroes are, unless they use violence, as far from freedom as the unconverted: I might say farther, for if their religion has the effect of rendering them more attentive to their master's work, he will, for a very obvious reason, be the less willing to let them go. In the towns, in which the Methodist chapels are chiefly situated, there are a great number of Blacks and Browns of free condition, amongst whom the Missionaries may undoubtedly make themselves very useful: but as to the slaves on estates, I cannot see of what avail their presence in the island can be to them. I can, indeed, assure Euelpis, that when I was in Jamaica this difficulty was felt by the Missionaries themselves, one of whom confessed to me, that he saw no prospect of gaining any ground on estates. He mentioned one in particular, which he was in the habit of visiting, where he owned that he had no hope of his labours turning to any good account unless they should have the effect of inducing a few individuals to attend the chapel in the town. He said he had known an instance of a Dissenting Minister's settling on an estate, not far from Kingston, for the sole purpose of promoting the religious welfare of the slaves; but that the minister soon saw the necessity of resigning his post, his labours proving almost, if not altogether, in vain. I then informed him that I intended to

resign my situation, and asked him, whether he would accept of it, provided that Mr. Hibbert's consent could be obtained. He replied that he would not, from a conviction that preaching to an estate's gang would prove a useless effort. In this place I might mention another instance where the Baptists were applied to, to send out a Missionary to reside on a sugar estate for the purpose of instructing the slaves in the principles of the gospel, but they refused to do so, because they were informed that permission to teach the children to read would not be granted. My opinion, then, Mr. Editor, of the almost uselessness of Missionaries residing on estates in Jamaica is not without example.

Since writing the above, I have been able to procure the Report from which Euelpis quotes, and am, therefore, better able to judge of his statements than when I commenced my letter. In eight or ten schools, under the care of the Missionaries, in the different islands, reading, it appears, is taught; but *not*, as far as I can judge from the Report, to the *slaves*, which is the circumstance that weighs so much with me. In Jamaica, the Report states, that "there is but one regular Sunday-school;" and then it immediately explains, that "in Kingston there is a very promising class of girls formed and instructed by Mrs. Johnstone, who are not only making great improvement in reading, but many of them are also truly serious." The number of this class is thirty-six. Now, I should be obliged to Euelpis if he would ascertain whether the children are bond or free, and also what their colour is; for it is not improbable, but that some of them may be several degrees removed from the African race, and thereby entitled, if not by law, yet by courtesy, to special privileges. The Report is extremely general, whereas, on a subject like the one in question, it could not be too particular. Euelpis, however, is not aware of this, for he contents himself, and, I doubt not, the majority of your readers, with the off-hand statement, that "the children in the schools were 4,227." Now, the Report, with all its indefiniteness, admits that in the "school at Rock Sound, in Eleuthera, the numbers

are, *Whites*, 35; *Blacks*, 9:—at Palmetto Point, *Whites*, 20; *Blacks*, 9:—Savannah Sound, *Whites*, 17; *Blacks*, 43:—Harbour Island, we have four schools; *Whites* and *Blacks*, 117. At the Cove, 20 *Whites* and 6 *Blacks*. Spanish Wells, 32 *Whites* and 6 *Blacks*." At Abaco, the "number is 67 *Whites* and 22 *Blacks*, male and female."

The Whites mentioned in the Report certainly are free, and I should conclude, that the other children taught to read are either free Browns or free Blacks. I intended to have given you an account of a visit I made to two Moravian Missionary stations just before I left the Island, but as Euelpis has thrown me off my plan, I must here conclude.

T. COOPER.

*Edinburgh,*

*October 27, 1822.*

SIR,  
I HAVE read with much interest several articles in some of the late numbers of your valuable Repository, relative to that very extraordinary character and highly-gifted individual, Rammohun Roy. If you think the following extracts deserving of a place in your pages, they may perhaps serve in some degree to satisfy the public, that the Brahmin's inquiries have not terminated in Deism, as has been alleged, but in a thorough conviction of the truth of revealed religion. The tracts of Rammohun Roy's, referred to in these extracts, are an appeal to the Christian public in answer to the animadversions of a Reviewer in a periodical work, entitled, "The Friend of India," and a second Appeal, occasioned by some remarks of the same person on the principles of Rammohun Roy, as avowed in the first; both these tracts are very ably written, and in a spirit very different, I am sorry to say, from what usually characterizes theological controversy. He seems to believe in the pre-existence of Christ, but rejects all the reputed orthodox notions, because he can find no trace of them in Scripture.

T. G.

*Extract 1st, dated January, 1822.*

When I was in Calcutta I met the native of whom I wrote to you in some of my letters of last year, and to whom you allude in your letter since received. Rammohun Roy is really a wonderful man;

he is not only master of almost every Eastern language, (including Hebrew,) but is, I may safely say, a perfect master of the English, so far as idiom goes; his pronunciation only is defective. I found him asked one evening by the friend I was living with to meet us at dinner time in a family party, that we might see him at his ease. He talked freely of the politics of Europe, and especially of England; he seemed perfectly to understand our whole system of parliaments, &c. &c. Talking of some regulations in this country, which appeared oppressive to the natives, especially of their not being eligible to posts of rank in our service, he said readily it was certainly a hardship, but allowed that the majority were not fit for it. That the few who were could not complain when they saw our own fellow-subjects in Ireland similarly excluded, and suffering, in his opinion, more than the natives of India, because we had left the natives their own priests and their own religion, unfettered with any contributions to uphold ours, while the Irish were obliged to pay for priests they did not respect, and had a religion they did not follow, settled on them. Whether you will accord Rammohun all he says on this head or not, you will allow it shews no little information and research for a man like him. Some of the Missionaries attacked his little books in rather a severe style, which led him to write a small pamphlet in reply. It is a perfectly Christian pamphlet, in which he acknowledges himself a convert from conviction, to the general tenets of our Bible. He could not, he says, subscribe to the Trinitarian doctrine, because, he says, he finds no authority for it in Scripture. He argues the matter very fairly, and quotes with great ease and fluency the passages of both the Old and New Testament, explaining some maltranslations of Hebrew, which Trinitarians sometimes urge in their favour. On the whole, I wish I could send you the pamphlets of both parties: if I can I will; and I think you would find in Rammohun Roy not an unable and not an uneloquent Christian in his expression, though, perhaps, you may not agree with him in all he says. In the pamphlet he says, in one place, (or else he said so to us in conversation,) that the Rev. Missionary had forgotten that he (the Missionary) was supporting a doctrine which he no doubt believed, but which it was possible he believed more from the prejudices of education than from self-conviction. He said he revered the prejudices which made the opinions of our forefathers sacred, but he did not from his own experience allow that they were always

true. He had started in search of argument to defend his own, which finding untenable, he was now in search of truth, but would not lend his conviction to any tenets not supported by clear proof.

*Second Extract from another Correspondent, dated April 11, 1822.*

Tell —, that I dispatched to my brother —'s address, a new work of Rammohun Roy's, which he presented to me, with many acknowledgments for my attention in sending that book of Southwood Smith's on the Divine Government—

The same writer, speaking of the Missionaries, says,

You would be amused to see the Missionaries here preaching, and laying down their own opinions to a mob of the lowest cast of natives: out of perhaps a meeting of 200, you will see certainly half that number with their back to the preacher smoking their hukah, while the other half are either talking to one another, or if they are giving any attention, apparently don't from their looks comprehend the subject; were they to confine themselves to reading the Bible to them, they would have many more attentive hearers.

#### *Unitarianism in Calcutta.—Mr. Adam.*

(From the *Baltimore "Unitarian Miscellany,"* for June, 1822.)

BY recent intelligence from Calcutta, it appears that Mr. Adam, one of the Baptist Missionaries in that place, has become converted to the Unitarian faith. This gentleman is a native of Scotland, and by the advice of Dr. Stuart, of Edinburgh, he was induced to go to India as a Missionary. The following extract from a letter is published in the *Christian Register*. \* It was written by a gentleman lately returned to this country from Calcutta, and contains interesting information on this subject. The Sermon alluded to was preached by Mr. Adam.

"By the last arrival from Calcutta," says the writer, "I received the accompanying sermon, which, as you will perceive, was delivered before a Unitarian congregation in Calcutta. It was occasioned by the first establishment of this Society, and pronounced at its first meeting.

\* The *Christian Register* is a weekly paper published at Boston, "to inculcate the principles of a rational faith." *Ed. Mon. Repos.*

"When in Calcutta, it was my good fortune to enjoy an intimate intercourse with the author. He was sent to India as a Baptist Missionary, by the Society in London, and had, subsequently to his arrival, proved himself to be judicious, well-informed and pious. About six months prior to my departure, he engaged with Ram-mohun Roy, as an instructor in the Greek and Latin languages; but being at the same time employed with him and another gentleman of the same mission, in preparing a translation of the New Testament into the Bengalee, the subject of his conversation with Ram-mohun Roy alone, was most frequently one which had been suggested or discussed at other Meetings.

"In consequence of these conversations, the instructor was led to doubt, to examine, and at length, to renounce his previous opinions; and on the occasion above-named, he made his first public confession of the change which had taken place in his belief.

"The Society is not regularly organized, nor have they a proper place of worship; but Mr. Adam intended to appeal to the benevolence of the public for aid in erecting a chapel.

"It would give me pleasure to be able to state, that this difference of opinion had not affected his standing in the good opinion of his brethren of the mission and the public; but in this, as in almost every other instance, a difference in religious opinion has succeeded in destroying Christian charity.

"A letter from a friend, himself a Missionary and a Trinitarian, speaks in the highest terms of Mr. Adam, acknowledging that in his view, he appears to be as pious and as sincere as at any former period of their acquaintance."

In an advertisement prefixed to the sermon mentioned above, the author speaks the following language, which is equally creditable to his independence, his goodness of heart and Christian temper.

"He would respectfully suggest to those who differ from him, that the exercise of Christian charity even towards such as himself is not forbidden, that hatred even of enemies is not enjoined, and that fierce declarations of eternal vengeance proceeding from the mouth of a human being,

are neither honourable to him that makes them, nor convincing to those against whom they are directed. Firmly to believe, boldly to avow and zealously to propagate what is believed to be the truth of God, the author conceives is perfectly consistent with the most unfeigned charity and meekness towards those from whom he differs; and he is the more confirmed in this, from recollecting how conscientious he himself formerly was in the belief of the Supreme Deity of Jesus Christ—a doctrine which he is now satisfied has no foundation in Scripture."

The sermon is taken up in explaining the author's views of the offices, person and character of Christ. We cannot but look upon this discourse as portending much good to the cause of pure Christianity in India. Should a Unitarian Society be established in Calcutta, it will at least afford an opportunity of ascertaining whether the simple truths of the gospel, as believed by Unitarians, may not be introduced to the natives with better hopes of success, than the dogmas of orthodoxy; which, in the space of twenty years, have scarcely secured one unwavering convert. In this point of view, an institution of this sort, rising up at Calcutta, ought to be regarded with more than common interest by all Unitarians.

#### *Toleration in New-York.*

[As the subject of the *Blasphemy-Law* in the *United States of America* has been brought into discussion in the present Volume, pp. 224, 585 and 690, we think it right to insert the following paper, which we confess surprises us, from the *Baltimore "Unitarian Miscellany"* for January, 1822.]

ON a trial for Blasphemy before the Recorder in the city of New York, we find that the learned judge, "in his charge to the jury, instructed them, that although by the constitution every man in the country had a right to entertain any religious opinion, and all sects had free toleration in their respective modes of worship; though the Unitarian, Jew, Mahometan and Pagan remained here free from persecution, yet it was contrary to the principles of the common law for any

man to revile the religion generally prevailing here, or its author; or to impeach or call in question the attributes of the Deity. "While, on the one hand," the learned judge continues, "we say to Unitarians, Jews, Mahometans and Pagan, *Enjoy your own religious notions free from restraint*, so on the other we say, and such is the language of the law, *Revile not the religion which we profess, or its author.*" As a reason for this language of the law, he goes on to say, that "it is from religion that oaths in court derive their efficacy; and to undermine the religious opinions of men would deprive us of the security we place upon oaths in judicial proceedings and others, and would finally operate to the subversion of civil society." \*

The words witnessed against the defendant were sufficiently blasphemous, but the learned judge said, considering the testimony adduced on his behalf—"the testimony of his good character, and his peculiar religious opinion, it was hardly possible that he could have uttered the words laid in the indictment."

Of his peculiar religious opinion, it appeared in evidence that the defendant had often been heard to express his "conviction of the truth of the doctrine of universal salvation." It is only necessary to add in the history of the case, that he was acquitted.

The reporter, at the head of the article alluded to, lays it down as the law, probably from the decisions of the learned judge in the case, that where it appeared that blasphemous words "were uttered in the course of an intemperate political dispute, by one who belonged to a church and frequented it, who had a sense of religious obligation, and otherwise sustained a fair character, it was held that he was not guilty. It is wonderful that it was not also given as a reason, why a man uttering blasphemous words should not be held guilty of blasphemy, that he was a man of good education, and moreover belonged to the prevailing political party. I will not undertake to say how far the part the defendant took in the political dis-

pute which gave occasion to the blasphemous words in question, mitigated his crime in the eyes of the learned judge and intelligent jury; but I am at a loss to conceive in what manner "a sense of religious obligation," or "belonging to a church," could absolve from the consequences of such a crime in a civil, any more than in a moral point of view.

My principal object, however, is not to question the correctness of the decision or the law in this case, but to warn our friends of the First Congregational Society in New York, who may not have seen the Report, of the dangerous ground on which they stand. It is not to be regretted, that, not belonging to any *Christian* church, they may not blaspheme, in the usual sense of the word, with impunity in this world, and we presume they do not expect, as the defendant in the present case, an unconditional acquittal in the next. But let them beware of calling Jesus Christ, in the language of Peter, "a man approved of God," for "in the language of the law," this would be blasphemy; it would be "to revile the author of the religion generally prevailing" in New York, which considers Christ, and commands us to worship him, as God. They must not call in question the underived existence, the almighty power, the eternity of Jesus Christ, since, by the same standard, this would be to impeach the attributes of the Deity himself. If they do not believe, they must not teach any thing in contradiction to the doctrine of universal salvation, of the Thirty-nine Articles, or the Assembly's Larger or Shorter Catechism, or other symbols of Christian churches in this land of religious light and liberty, for this would be to "operate to the subversion of civil society." And let them no longer blame the angry polemic, or the bigoted professor, who denies them the name of Christians, since they are, even from the bench of justice, in the very metropolis of our country, the seat of religion, of learning, and the arts, ranked with unbelievers, and assigned only a precedence in the enumeration with Jews, Mahometans and Pagans.

\* New York City Hall Reporter, Vol. IV. p. 40.

## REVIEW.

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

ART. I.—*Remarks upon the Consumption of Public Wealth by the Clergy, &c.*

(Continued from p. 625.)

**H**UNGARY contains about 8,000,000 of people, of various sects, living harmoniously together under the regulations established by the Emperor Joseph II., who laboured most laudably and, as the event in some parts of his dominions has proved, successfully, to eradicate intolerance and banish discord. The sects of Hungary are—the Catholics, Latin and Greek, estimated at 4,750,000; the Greek Church at 1,150,000; Calvinists at 1,050,000; the Lutherans at 650,000; the Unitarians at 46,000; other sects and Jews at 200,000.—In the Latin Catholic Church of Hungary appears one of the greatest instances, on the Continent of Europe, of the abuse of Church property: e. g. to about 4,000,000 of hearers there are 5,469 clergymen, including three archbishops, 18 bishops, 16 titular bishops, and 274 prebendaries and canons. The Church revenues are 320,000*l.*, being 80,000*l.* per million of hearers: of this, the archbishops and bishops receive 96,000*l.*, and the prebendaries and canons, 58,000*l.*, leaving only 170,214*l.* (or little more than half the amount) for 5,158 working clergy, whose incomes average 33*l.* per annum. The explanation of this disproportion in the distribution of the ecclesiastical revenue is, that the richest benefices are considered as a provision for the junior members of the great Hungarian families.—The Calvinistic Church of Hungary has 1,384 clergymen to 1,050,000 of hearers: the income of this church is little more than 60,000*l.* per annum, being an average of 44*l.* to each minister.—The Lutherans are more economical in their ecclesiastical arrangements, having only 456 clergymen for 650,000 hearers, the highest clerical stipend being 80*l.*, the average 55*l.*, and the expense being at the rate of 40,000*l.* per million of hearers.—Of the finances of the other sects, the particu-

lars are not known. By a law of the Emperor Joseph, no man is obliged to pay tithe or tax to a religion to which he himself does not belong. The chief University of Hungary, that of Pest, though founded for Catholics only, is now attended by all Christians and even by Jews.

The estimate of expenditure on the clergy in the United States of America must be in a great measure conjectural. The author sets down the hearers at 9,600,000, of whom he reckons that there are 1,600,000 people of colour and blacks, and the clergy at 8,000, with a total income of 560,000*l.*, i. e. about 70*l.* for each, which is at the rate of 60,000*l.* per million of people. The United States have no established church, and yet religion is popular and fashionable. We are told by this author that an assessment on every man for some place of worship to be named by himself, was enforced for some time in a few States, but the clergy joined in getting the law repealed, for it was found that in the States which left the contribution free, places of worship and clergymen were more liberally supported than in the others.

In Italy we should expect to find the clergy most richly endowed, but here the French Revolution extended its anti-priestly influence, and national sales have been made of church-property. Our fleets protected, for a time, the lands of the church in Sicily, but since the peace, these, being the choicest in the island, and nearly one-fourth of the whole, have been guaranteed to the holders of the Sicilian loan of 1821. The hearers in all Italy are estimated at 19,391,200, and the clergy at 20,400, including pope, 46 cardinals, 38 archbishops, 62 bishops, 853 other dignitaries, and 19,400 working clergymen. The ecclesiastical income is rated at 776,000*l.*, being 40,000*l.* per million of hearers. The tithe is a fortieth, and is taken in kind: a prosecution by a clergyman for tithe is nearly unknown. There are no pluralities, and residence is strictly enforced. The lowest regular

stipends in Venice are 30*l.* for a rector and 17*l.* for a curate. The ordinary income of a cardinal, who is next in dignity to the pope, is from 400*l.* to 500*l.* per annum. Instead of 70, the full number of cardinals, only 46 places in the sacred college are filled up, of whom, it is conjectured, one third are supported by their respective nations. The number of bishops is arbitrary and is lessening. The monks and nuns are dwindled to a small number, who are extremely poor.

In Austria, properly so called, there are 18,918,800 subjects, and 19,000 clergymen, with an income of 950,000*l.*, or 50,000*l.* per million. Here the Emperor has the power to tax church-property as he pleases; so that benefices are not to be taken at their nominal income. This remark applies also to Hungary and Austrian Italy. The Emperor Joseph set the example of suppressing the rich ecclesiastical establishments and equalizing the incomes of the episcopal and parochial clergy. Monasteries in Austria are few and not rich.

The population of Switzerland is two-thirds Calvinists, and one-third Catholics. Hearers are estimated at 1,720,000, the clergy at 1,700, with an income of 87,000*l.*, or 50,000*l.* per million. In many parts of Switzerland is to be witnessed the edifying spectacle of the two Christian sects, the Calvinists and Catholics, using the same church alternately at different hours; there being a communion-table for the Protestants and an altar for the Catholics. Here it should be observed, that in statistical nomenclature, the Calvinists signify not the believers in the doctrines of Calvin, but the Reformed who are not Lutherans.

Prussia is computed to have 10,536,571 hearers, of various sects, and 9,578 clergymen, with an income of 527,000*l.*, being at the rate of 50,000*l.* per million. Here all religions are on an equal footing, and all subjects are equally eligible to civil and military offices. The population is classed into six millions of Lutherans, four millions of Catholics, and 300,000 Presbyterians, of which last denomination are the King and Royal Family, and many of the nobles. In Silesia is an admirable regulation, established by Frederic the Great, that

no clergyman is admissible to a cure who does not produce attestations of his having learned and practised the system of education for the people, introduced by Felbiger, the Augustinian monk.

The German States, exclusive of Austria and Prussia, are supposed to contain, 12,763,500 people, with 11,600 clergy, having an income of 765,000*l.*, viz. at the rate of 60,000*l.* per million of people. In Saxony the people are Lutherans; the royal family, who are extremely beloved, Catholics. In Brunswick and Hanover, Lutheran countries, the clergy are said to be best provided for. There is a regulation in Hanover that a clergyman shall not go from one living to another, unless he has been seven years in his first parish.

The number of hearers in the kingdom of the Netherlands is estimated at 5,000,000, of whom the Dutch, one-half Calvinists, one-fourth Catholics, one-fourth other sects, are 2,000,000, the Flemish, all Catholics, are 3,000,000. For these, there are 4,540 clergymen, whose income is 265,000*l.*, being at the rate of 80,000*l.* per million of people of Holland, and of 35,000*l.* per million for the Flemish. Both the Dutch and the Flemish are remarkably religious, steady, industrious and cleanly. The Emperor Joseph II. cleared Flanders of a host of idle clergy and monks.

The Danes, who are all Lutherans, amount to 1,700,000, and have (including six bishops or superintendents) 1580 clergy, whose income is 119,000*l.*, being at the rate of 70,000*l.* per million. The richest benefice in Denmark is the Bishopric of Copenhagen, which is about 400*l.* per annum.

Sweden and Norway contain, the former 2,700,000, the latter 700,000, hearers, making a total of 3,400,000, for whom there are 3,100 clergymen, with an income of 238,000*l.*, being at the rate of 70,000*l.* per million. All here are Lutherans. The only archbishopric of Sweden is that of Upsal, which has a revenue of 400*l.* per annum.

The subjects of Russia amount to 43,800,000, but of these 1,800,000 are Mahometans. The Greek Church is supposed to contain 34,000,000 of hearers, the Catholics, Latin and

Greek, 5,500,000, and the Lutherans, 2,500,000. The number of clergymen is computed at 74,270; viz. for the Greek Church 67,000, for the Catholics and Lutherans 7,270. Ecclesiastical Revenue is assessed at 910,000*l.*, making in the Greek Church 15,000*l.* per million, in the Lutheran and Catholic Churches 50,000*l.* per million. The bulk of the clergy in Russia are in a very abject state. Some have rated the monks as high as 7,300, and the nuns 5,300.

The Christians in Turkey are estimated at 6,000,000. The income of the clergy is reckoned to be 180,000*l.*, being 30,000*l.* per million.

The estimated expenditure on the clergy in South America is 450,000*l.* for 15,000,000 of people, being at the rate of 30,000*l.* per million.

One sweeping estimate of the author's sets down the rest of the Christian world at 3,000,000 of people, and their allowance to the clergy at 150,000*l.*, being 50,000*l.* per million.

The author next proceeds to the Church of England, "the only grand monument of church wealth remaining in the world to shew the influence and dominion over the minds and property of men, which the clergy have had the power to exert, in the ages of darkness and superstition, before the art of printing, and the consequent diffusion of knowledge and education."

The population of England and Wales is estimated at 12,000,000, of which the author allots one-half to the Church of England, and one-half to the remaining sects. This is an evident miscalculation, which he candidly acknowledges in a circular to the periodical publications, and which, we presume, he has corrected in later editions of the pamphlet. Owing to this error, we cannot safely quote all the statements of the Church of England tables.—The number of regular clergymen is 18,000, including 2 archbishops, 24 bishops, 60 archdeacons, 27 deans, and 544 canons and prebendaries. The income is 7,596,000*l.*, which, on the calculation of 6,000,000 of hearers in the English Church, would be at the rate of 1,266,000*l.* per million.

Let this sum be reduced as much as the error before pointed out requires, and it will still appear enor-

mous: yet it is moderate compared with the ecclesiastical revenue of Ireland, which exhibits the greatest extravagance that was ever put down in figures. Ireland has a population of about 7,000,000, of which the religious distribution is as follows: Roman Catholics, 5,500,000; Presbyterians, 800,000; Church of England and Ireland, 400,000; Methodists and other sects, 300,000. For the 400,000 members of the Established Church there are 1,700 clergymen, including 4 archbishops, 18 bishops, 33 deans, 34 archdeacons, and 500 canons, prebendaries, &c. The ecclesiastical revenue is 1,300,000*l.*, being at the rate of 3,250,000*l.* per million.

On the erroneous estimate of 6,000,000 of hearers in England and Wales, not of the Established Church, it is calculated that for 4,670 clergymen there is an income from voluntary contributions of upwards of 500,000*l.*, being at the rate of 110*l.* for each clergyman, and of 85,000*l.* per million.

In Scotland, the Dissenters are computed at 500,000, their clergy at 400, with an income of 110*l.* each, amounting to 44,000*l.*, or 90,000*l.* per million.

Hearers in Ireland, not of the established religion, are estimated at 6,600,000, for whom there are 2,378 clergymen, viz. Catholic, 1994; Presbyterian, 239; other sects, 145; having a total income from voluntary contributions of 261,580*l.*, being at an average of 110*l.* for each, and of 40,000*l.* per million. There is a yearly parliamentary grant to Protestant Ministers in Ireland, as follows: Presbyterians, 8,697*l.*; seceding Presbyterians, 4,034*l.*; other Protestant Dissenters, 756*l.*; making in all, 13,487*l.*

In one sum the author sets down the result of all his calculations, which cannot be much affected by any error that may have crept into his statements. The clergy of all the Christian world, except Great Britain and Ireland, the whole population being 198,728,000, receive 8,852,000*l.* per annum: the clergy of the Established Church of England and Ireland, containing 6,400,000 hearers, receive 8,896,000*l.*!

The total of Christians in the world, viz. 219,728,000, pay to their clergy 18,762,000*l.*, of which England, for

21 millions of people, (Established Church and other sects,) pays more than one half!

Having thus laid the basis of his plan, the author goes into the detail. We cannot follow him further than to say that he proposes that the church lands should be sold for the national benefit, each incumbent, however, to receive for life his present income, the future clergy of all sects to be paid out of the national fund, and their salaries to be in proportion to the number of hearers in their congregations. He reckons the amount of church property available for the use of the state at 177,450,000*l*. The mode of the new provision for the clergy is by a per centage on the rent of lands and houses, which is estimated at 1*s*. in the pound, of which two-thirds would be raised from lands and one-third from houses.

A curious Table is exhibited, p. 76, of *Intolerant* and *Tolerant* nations. The *Intolerant* nations, in which men are excluded from civil offices and emoluments on account of religious opinions, are Spain, Portugal, Italy, Denmark, Sweden and Norway and *England*; but then the grievance is nothing in any of these countries, except *England*, as there are no sects in them: the *Tolerant* nations, in which no man is excluded from office, civil or military, on account of his sect or religion, are United States, France, Russia, Austria, Prussia, Netherlands, Bavaria, Wurtemberg, Hanover, Saxony.

ART. II.—*Don Carlos; or, Persecution. A Tragedy, in Five Acts.*  
By Lord John Russell. Second Edition. 8vo. pp. 136. Longman and Co. 1822.

**W**E are not accustomed to criticise works of this description, but the peculiar character of this tragedy may justify us in laying an extract from it before our readers.

Don Carlos was the son of Philip II. of Spain, the gloomy bigot who is memorable in the English annals for having been the husband of our Queen Mary, and for having sent out the "Invincible Armada," to reduce these islands to the yoke of Popery. The son disappeared, and his body lies in the royal tomb of the Escorial, headless. Philip has borne the imputation

of his murder, and not without reason. The rumour has been that the vindictive father employed the Inquisition to take off his son secretly; incited to the atrocity by the discovery of his leaning towards heretics, and by jealousy of the Queen, Elizabeth of France, for whom Don Carlos entertained strong affection, previously to her becoming his stepmother. This story is the basis of Lord John Russell's tragedy. The noble author has, however, made little more use of it than as a vehicle of some excellent sentiments in favour of religious toleration. The following Dialogue states these, and from it the reader will form his own opinion of the poetical merit of the Tragedy.

"CARLOS.

"I do remember well—too well, alas,  
My age but scarce fourteen, your royal  
self  
Absent in Flanders, I was bid preside  
At the great Act of Faith to be performed  
In fair Valladolid: at that green age  
Quite new to life, nor yet aware of  
death,  
The solemn pomp amused my careless  
mind.  
But when the dismal tragedy began,  
How were my feelings changed and  
clouded! First  
Came there a skeleton, upon its head  
A cap with painted flames; this thing  
had been  
A lady who throughout her life had  
borne  
A name unsullied; twenty years had  
past  
Since her remains had rested in the  
ground,  
And now by sentence of the Holy  
Office,  
The dull disgusting mass of whitened  
bone  
That once had been her garment, was  
dug up  
To clear some flaw in her theology:  
Then came a learned priest, his name  
Cazalla;  
With countenance serene, and calm  
devotion,  
He walked to death, and as he passed  
me by,  
With earnest manner he entreated me  
For his poor sister's offspring; she  
condemned  
To prison for her life, and loss of  
goods,  
While twelve unhappy children were  
bereft

Of parents and of food ; I wept, and  
thought  
Of the poor orphans.

“ PHILIP.

“ You should have rejoiced  
To think so many infant souls were  
saved  
Perversion.

“ CARLOS.

“ How ! rejoice ! not to have wept  
Were then impossible ; I sobbed for  
pity.

But soon a sterner sight braced up my  
nerves,  
Rigid with horror, for the murderous  
pile

Was lighted for the sacrifice : unmoved,  
‘The Great Inquisitor beheld his vic-  
tims.

Cazalla too was undisturbed : the mind  
Might fairly doubt which of the two  
were judge,

And which the culprit, save that gleams  
of joy,

Like one who sees his haven, spread  
their light

Upon Cazalla’s face. The flames burst  
forth,

And with slow torture singed the limbs  
of him,

Who seemed alone amid the multitude  
To be unconscious of this earthly hell.

But as we looked amazed, sudden he  
rushed

From forth the flames, and while by-  
standers fled

In sudden panic, bore from off a heap  
Fresh store of wood, upbraiding the  
weak wretch

Who stood beside it ; this he flung  
amain

Upon the pile, and raising high his  
voice

Exclaimed ‘ Farewell ! thou sinful  
world, farewell !

Ye—earth, and sun, and moon, and  
stars, farewell !

Welcome my God ! welcome eternal  
life !”

“ PHILIP.

“ Blasphemous error !—could this heretic  
Have hope of heaven ?

“ CARLOS.

“ Such was his belief ;  
Perhaps mistaken.

“ PHILIP.

“ Prince, did I hear you right ?  
Perhaps mistaken ?

“ CARLOS.

“ Patience a little while ;  
You shall know all my thoughts. Ca-  
zalla, he

That stood so tall before me in the  
strength

Of a high soul, was now a cinder, tost

And scattered by the air : but there  
was more

Of this too dreadful pageant ; I beheld  
Fourteen of our poor brethren suffer  
death

From Cain’s descendants.

“ PHILIP.

“ Peace, prince !

“ CARLOS.

“ I have done  
My narrative, but that I should have  
told

That ere the hecatomb began, Valdéz,  
As Great Inquisitor, tendered an oath  
Which I unwilling took : I thereby  
swore

If ever I should see, or hear, or know  
By any means, of aught concerned the  
faith

Of friend or stranger, parent, brother,  
son,

I should reveal the same without delay  
Unto the holy office ; that dark oath  
I took, but, thanks to Heaven, I broke.

“ PHILIP.

“ You broke !

“ CARLOS.

“ More than a thousand times : the hor-  
rid glare

Of that dread sacrifice fell on my mind,  
And drove the senses from my brain ;

my thought  
Hung on the place where virtue had  
been slain,

Where I had been a chief of mur-  
derers.

Long while I suffered ; still by day and  
night

The features of Cazalla, old and grey,  
With mildness mingling somewhat of  
reproach,

Haunted my couch, nor could I gain  
relief

Till I sought out the wretched seats of  
those

Who err in faith and feel themselves  
impelled

To seek for heaven by martyrdom on  
earth.

“ PHILIP.

“ You sought them out ! you should have  
hated them.

“ CARLOS.

“ Many of these I have assisted, bade  
Them fly this perilous air of Spain,  
conversed

With several of their leaders, viewed  
their lives,

Pure as the light ; their faith, still  
steadfast, worshipped

Christ and the book of life Forgive.  
me, father,

I could not, can not, will not hate  
these men.

“ PHILIP.

“ You hate them not—you, prince of  
Spain !

“ CARLOS.

“ Alas !

I know how scruples of this hue offend  
The eyes of Spanish rulers ; I have  
weighed

Each separate argument, conned one  
by one

The reasons that our church puts forth  
to spur

Her sons to persecution.

“ PHILIP.

“ Call it not

By that unworthy name, nor is it fit  
A child like you should mount the  
judgment-seat

To censure policy which Spain has  
deemed

The way of health, by sages pointed  
out

To Ferdinand the Catholic—approved  
By counsellors grown grey in the state’s  
service,

By saints and martyrs of our holy  
church,

By the pope’s wise decree infallible,  
In fine, by God himself.

“ CARLOS.

“ That I deny.

“ PHILIP.

“ Don Carlos, hold your peace.

“ CARLOS.

“ King, I have drunk

The stream of revelation at its source :  
That book, to common eyes denied, to  
me

By Osma’s reverend bishop, my pre-  
ceptor,

Was early given ; best and dearest gift  
That man can give to man, becoming  
thus

The minister of God, and angel-like  
Carrying glad tidings to the immortal  
soul :

There have I read, assisted by the lore  
Of my dear master ; there too have I  
read,

Alone and unassisted, late at night,  
And early in the morning, words of  
peace,

Forgiveness ev’n for sin ; brotherly  
love,

And charity that beareth, hopeth all ;  
I found, and wept with joy ; but to this  
hour

Find I no precept that commissions  
man

To slay his erring brother.

“ PHILIP.

“ Prince, beware :  
Dread my displeasure.

“ CARLOS.

“ I dread Heaven’s more ;  
And, strongly armed with truth, I dare  
proclaim  
The Inquisition murderous tyrant.

“ PHILIP.

“ Peace,

Thou bold blasphemer ! most unwor-  
thy thou

To fill the throne, or even to tread the  
soil

Of Christian Spain.

“ CARLOS.

“ Of persecuting priests !

I know my own unfitness, every act  
Of rigour draws fresh tears into my  
eyes,

And therefore purposed I to fly from  
Spain

To seek in Flanders a secure retreat,  
And there lie hidden ; willing to forego

The mighty sceptre of imperial Spain,  
My bright inheritance, unless repentant

The Spanish people should one day  
admit

Their king might reign unstained with  
righteous blood.

“ PHILIP.

“ What rebel purpose is it you disclose ?

“ CARLOS.

“ No rebel purpose, sire ; for whilst you  
live

No son to father, subject to his king,  
Should pass me in obedience.

“ PHILIP.

“ Tell me, then,

What think you of our war in Flan-  
ders ? say,

Shall not the traitor suffer for his trea-  
son ?

Is’t not legitimate to take up arms  
That rebel heretics may be subdued ?

“ CARLOS.

“ Yet kindness were more politic than  
force :

Grant them their privilege, your royal  
grace

To worship God in their own simple  
form,

Rebellion’s hydra head will straight be  
crushed,

Or of itself fall off.

“ PHILIP.

“ I’ll hear no more ;

Prince, look not for indulgence : duty,  
nay,

Affection bids that I should be severe ;  
And I will be so.

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*To Mrs. Webb, on her Birth-Day,  
August 29, 1801.*

BY FRANCIS WEBB, ESQ.

Muse, string the lyre this day to softest  
tone,

And sing a life far dearer than my own;  
For, Muse, this is the natal day,  
And this demands her votive lay.

What tho' hoar Time with envious wing  
Hath swept the verdure from her Spring,  
And touch'd, tho' not despoil'd the  
Flow'r!

Affection still, with magic charm,  
Can his destructive scythe disarm,

Her fruits not time can e'er devour;  
And sweet Remembrance, that still bears  
In mind the charms of youthful years,

(Nor feels the lapse between,) Preserves the image deep imprest,  
In all its charms within my breast,  
And seventy appears but seventeen.

But few can boast at such late hour,  
Midst soft'ning shades, to charm, such  
pow'r:

Thy virtues shall embalm  
Those charms within that won my heart;  
May Heav'n still act its gracious part,  
And grant our evening a propitious  
calm.

Long hand in hand the varied day  
Of life we've spent—its devious way  
We've trod with equal feet:

And Heaven, I trust, will gently slope  
Our downward path, whilst Faith and  
Hope

Lead to the seat of bliss again to  
meet.

## OBITUARY.

*Memoir of Dr. Benjamin Spencer, late of Bristol, born at Southwold, in Suffolk, died at Hackney, Nov. 5, 1822, aged 67.*

THE power of religion to develope and expand the faculties of the human mind has seldom been more strikingly illustrated than in the subject of the present memoir. To a singular train of events, which led him at an early period of life to investigate with seriousness the doctrines and duties of the Christian religion, he owed the awakening of intellectual faculties of no ordinary strength: the growth of the religious principle and the developement of the powers of the understanding were strictly correlative: the former was the immediate cause of the latter, and this he was accustomed to acknowledge with deep gratitude.

The early habit of reflecting on a subject containing such powerful sources of emotion as religion, by a mind naturally contemplative and strong, was likely to absorb it, and to render it comparatively indifferent to every other concern. Accordingly, he soon conceived the desire of devoting himself to the Christian ministry, in which he perceived that he should not only have ample opportunity, but in which it would become the business of his life to investigate the most interesting subjects: and as his friends recognized in him indications of talent which would render him capable of filling the office with usefulness and honour, combined with a gravity of deportment which promised to secure his steady devotedness to it, they warmly encouraged his wish. Circumstances had led him to unite himself with a society of Particular Baptists: hence he received the theological part of his education at the Baptist academy at Bristol. When he first arrived at this institution, the students were warmly engaged in the discussion of, what to many will seem a very singular question, namely, Whether it be the duty of all men to believe in the gospel of Christ? He entered with earnestness into this controversy; he took the affirmative side of the question, and he soon saw that it would lead him far, though he did not at first suspect how far, from Calvinism.

While at the academy he applied himself with diligence to the study of the Greek and Hebrew languages, and to the ordinary, but very limited course of instruction pursued in that institution. His progress was so steady and rapid in

every thing to which he directed his attention, the good sense he displayed on all occasions so great, his seriousness so deep, and his general demeanour so exemplary, that he attracted the particular notice of Dr. Caleb Evans, then the resident tutor, who soon ceased to treat him as a pupil, and made him his companion and friend.

On leaving the academy, Dr. Spencer was chosen the pastor of the Particular Baptist congregation at Alcester, in Warwickshire. Here he resided several years in great harmony with his people, much respected as a man of sound judgment, and universally considered by his brother ministers as an acute and able reasoner. His manner of conducting an argument was excellent; he was precise, logical, guarded, and rarely lost his temper. His style of preaching was somewhat singular. It was generally an exposition of a passage of Scripture, rather than a discourse from a single text, which latter method he considered better calculated to keep men in ignorance of the sacred books, than to elucidate what is obscure, and to register in the memory a clear and connected account of what is certain and important. His usual plan was to give what he conceived to be the precise meaning of the passage selected for consideration; then to state, to explain, and perhaps to defend the doctrine it might teach; and, lastly, to deduce and to enforce the moral precepts it might contain.

In the comparative seclusion in which he was placed he had much leisure; he visited but little, and he had few books. His active mind thirsted for fuller information on many of the doctrines which are usually considered essential parts of the Christian system, and on this account he regretted his distance from those sources of knowledge which larger towns afford; but at length it occurred to him, that all the real knowledge on these subjects which men possess, and which they have recorded in their writings, must have been derived from a study of the Scriptures, and that this great source of instruction was as open to him as to them. Immediately, and with great ardour, he applied himself to the study of the Greek of the New Testament: he read through, in a connected manner, the four Gospels, next the Acts of the Apostles, and then their various epistles; and where one author has written several epistles, he always read these in succes-

sion. In this manner, he read through the New Testament several times with great care : explained, as well as he could, scripture by scripture ; interpreting what was obscure by what was clear, and registering and arranging as he went on the passages which appeared to favour or to disprove the doctrines which are commonly received as true. At the end of this process, to his no small astonishment, he found himself a Unitarian. Here, then, is an instance in which a man of a sound judgment, of sincere piety, influenced by an ardent love of truth, pursuing it with that patient industry and in that manner which are most likely to discover it, and with all his prepossessions in favour of Trinitarianism, becomes a Unitarian simply by reading the New Testament in the language in which it was originally written. He perused no other book : he consulted no expositor : he was guided to the conclusion in which he rested by nothing but the language of scripture, operating on a mind as favourably circumstanced as can well be conceived to interpret it aright. Rarely, indeed, does there happen a concurrence of circumstances so favourable to the discovery of the real meaning of Scripture ; and therefore both the fact and the consequence deserve to be recorded. He often expressed his surprise that Arianism should so universally be considered as the direct route, the half-way house, as it has been termed, from Trinitarianism to Unitarianism : and he who considers what the most extraordinary and astonishing doctrines of Arianism are, and contrasts them with the simple and calm and cold language of the evangelical narratives, will understand the ground of his wonder.

On this change of opinion, after having distinctly stated to his congregation the nature of it, the process which conducted to it, and the considerations which produced it, he resigned the pastoral office, and finally determined on studying medicine ; intending still to perform the duties of a Christian teacher, should he be placed in a situation in which his services would be useful. In conformity with this resolution, even while he was pursuing his professional studies at Edinburgh, he conducted a regular religious service in his own lodgings every Sunday. This service was commenced in the year 1791, and he was occasionally assisted by Mr. Fyshe Palmer, with whom he had formed an intimate friendship, whose talents and excellences he respected and loved, and whose cruel persecution he never ceased to deplore. From that period, Edinburgh has never been without a number of avowed Unitarians, who,

with a few interruptions, have regularly met together for public worship.

Dr. Spencer had continued thus publicly to read and expound the Scriptures, for the space of about two years, when a gentleman, a resident of Glasgow, happened to hear him, who was so much pleased with the service that he invited him to Glasgow, and requested him to repeat the same service in that city. On acceding to this request, he was heard in Glasgow with so much acceptance, that he was earnestly solicited by several persons to fix his residence there, and, as an advantageous offer was at the same time made him which would enable him to pursue his medical studies with satisfaction to himself, he readily yielded to the wishes of his friends. Thus he became the public and avowed preacher of Unitarianism in Glasgow, and although his style of preaching was peculiarly scriptural, the way in which he stated his opinions guarded and judicious, and the manner in which he defended them uncommonly mild, yet so great was the sensation produced, and so violent the opposition excited, that his very life was in danger. Several fanatics threatened to lay violent hands on him ; and his friends, though not himself, were under serious apprehension that the menace would be executed. He fearlessly continued his labour : the ferment gradually subsided. By his mild and judicious manner, some of his most violent opponents were induced first to examine and next to believe ; and he had the honour of sowing that seed which, though at several periods it seemed to be lost, has since sprung up abundantly, and is now flourishing.

After finishing his medical studies in Scotland, Dr. Spencer removed to Bristol, where he settled as a surgeon, and by those who best knew him, and were best able to appreciate his worth, was esteemed a most judicious practitioner. He had indeed studied his profession with a diligence of which there are few examples, and his knowledge was not only uncommonly extensive, but precise and scientific. Yet he never neglected to cultivate his prior, and perhaps his favourite, pursuit, that of theology. He possessed, more in consequence of extraordinary labour than as an original endowment of nature, a great facility in acquiring language, and he had an admirable method of teaching whatever he knew. It was his custom to reduce every subject he attempted to teach to its first or most simple principles ; to begin with the inculcation of these, and then, in a regular series, to advance to the higher and more complicated parts : and this he did in so

excellent a manner, that it may be justly affirmed that of all his pupils there is not one who does not feel deeply indebted to him, not only for the actual knowledge which he gained, but for the improvement which his understanding received from his method of teaching. It was this valuable talent which rendered him so well qualified to commence that plan of communicating an accurate knowledge of the Scriptures which we owe to him, and which will render his name honoured and revered.\* That plan occupied his thoughts many years: when he had sufficiently matured it, he spared no time nor labour to carry it into effect. And his efforts were crowned with success. He has added to the reasonableness of the plan, the proof from experience, that it is capable of accomplishing, to a very great extent, what it professes. It is an instrument of diffusing the knowledge of Christianity in its genuine simplicity and beauty, such as has never before been thought of, and such as, if fairly tried, cannot fail of success. And if through the want of zeal or the want of virtue, Christians neglect it, it will afford another melancholy proof that to think for the good of mankind, and to shew them the clearest and surest means of securing it, is too often vain and futile.

Seldom does there exist a more disinterested mind than that of this excellent man. He was benevolent and virtuous in the highest sense, for he laboured for the welfare of others simply from a desire to promote their happiness, and without any reference to his own gratification or profit. He was truly pious. There was always on his mind a serious and devout sense of the superintending providence of the Deity; of his dependence upon him; of his accountableness to him, and of the duties which he owed him. And these duties it was his sincere and habitual endeavour to perform. He knew the tendency of the pursuits of life to absorb the mind, and therefore he was careful not to neglect the means of keeping up a sense of religion in his heart. He read

some portion of the Scriptures daily: daily he meditated on the sublime precepts they inculcate and the glorious prospects they unfold, and he was uniform in his attendance on the ordinances of public worship. In a word, he was truly, what he ever deemed it his honour to be, and to be esteemed, a Christian. He was a Christian from conviction; he was a Christian in feeling; he was a Christian in conduct.

S. S.

Oct. 25, at *Sheffield*, where he had resided for the last few years of his life, the Rev. EBENEZER ALDRED, at the advanced age of 77. His remains were interred in the burial-ground belonging to the Unitarian Chapel at that place, Nov. 1st. The following extract from the funeral sermon has been kindly furnished by Dr. Philipps, by whom it was delivered. The text of the discourse was taken from Acts xi. 24: "He was a good man."

"I have been led to the choice of this subject in consequence of the death of the Rev. Ebenezer Aldred, who for many years was the minister of the united congregations of Protestant Dissenters assembling for public worship at Great Hucklow, Bradwell, Middleton and Ashford, in Derbyshire. He was the son of the Rev. John Aldred, formerly pastor to the Presbyterian Chapel in Wakefield, and was himself intended for the pulpit. The early part of his education was conducted with a view to this object, but he entered on commercial life. In this walk he proved unsuccessful, and he determined to retire from the world and devote himself to that profession for which he was originally designed, and was settled as a minister of the gospel in the places before mentioned. His public services were for many years highly acceptable and useful; but growing infirmities and increasing age compelled him to resign his office, and he removed to Sheffield, where, after a confinement to his bed for some years, the scene of his pilgrimage and his life was closed.

"The character of Mr. Aldred for benevolence, and that most feeling and active, will long be remembered by the poor of Hucklow and its neighbourhood, where he gave the vaccine inoculation to many hundreds of families with the greatest success, and was in the habit of performing many other acts of kindness, rather *beyond* than *below* his scanty means and income. He administered consolation and assistance to the sick wherever they were needed and desired, and this without regard to any religious opinions or party whatsoever. He was in his religi-

\* See a tract entitled, *The Plan of Dr. Spencer's Institution in Bristol, for acquiring and communicating an accurate and critical Knowledge of the Holy Scriptures without Expense.* London: sold by B. Hunter, (Successor to J. Johnson,) 72, St. Paul's Churchyard; and by Barry and Son, Bristol. 1817. See also *The Christian Reformer*, Vol. III. pp. 368—372; and, for a still more detailed account, see *The Monthly Repository* for August 1822, art. *Nonconformity*, No. XXV. pp. 419—425.

ous sentiments a decided Unitarian Christian: and if he entertained certain notions upon the sacred prophecies which are imaginary and erroneous, let it be remembered that almost *all* who have presumed to apply these prophecies to the states and revolutions of Europe, have failed in their conjectures, and that the books of prophecy still remain, in many respects, sealed up from human investigation and developement.

“The errors of a disordered imagination, or a fond attachment to peculiar opinions, are not errors of the heart, and cannot destroy the excellence of character. The memory of the benevolent and just is blessed.

“Let us seek rather to attain the reputation of the good than of the great. Goodness, indeed, is true greatness, whether in the humble and private walks of life, or in the broad and open path of activity and usefulness. A Cornelius, ‘who feared God with all his house;’ a Dorcas, ‘who was full of good works,’ and ‘alms-deeds which she did;’ a Saviour, ‘who went about doing good,’—throw all the splendour of ambition in the shade.”

Mr. Aldred possessed great integrity of mind, and was strictly conscientious in acting up to that which *he* considered as his duty. The pure and simple doctrines of the gospel were firmly embraced by him. These he was zealously desirous to disseminate, and these were his solace and support during a long and truly painful illness. Consoled and animated by these, he looked forward to his approaching dissolution with composure, and with a well-grounded hope of immortality.

One of Mr. Aldred’s ancestors was of the number of Ministers ejected by the Act of Uniformity, 1662, and afterwards was minister of Morley Chapel, near Leeds, where his remains were interred. Several of the family were ministers of note among the Protestant Dissenters. His father, as noticed above, was pastor of a very large and respectable congregation at Wakefield; and the subject of this brief memoir was himself a warm and decided advocate of the right of private judgment, and of the liberty of worshipping God according to the dictates of an enlightened conscience.

J. W.

Oct. 26, at *Salisbury*, SAMUEL WHITCHURCH, Esq., the universal supporter of all Christian denominations and societies in the city. In him all men seem to have lost a friend, for his charity was almost unbounded.—*Evang. Mag.*

On the 15th November, at her house, the *Willows*, near *Preston, Lancashire*, deeply lamented by her family and friends, Mrs. PILKINGTON, relict of the late John Pilkington, Esq., whose death was recorded in the obituary for January last, pp. 61—63. She was the second daughter of Mr. Ormerod, of Foxstones, near Burnley, in this county, and was born in the month of June, 1750.

Though educated in the principles and accustomed to the form of worship of the Established Church, she possessed a mind too independent to be confined within the limits of human creeds, too ingenuous to attach infallibility to the opinions she had imbibed, too charitable to condemn those who differed from her in matters of faith and worship, too deeply convinced of the importance of right views of religion to be indifferent as to the system she espoused. With a mind thus adapted for the reception of truth, she became the wife of one who encouraged and assisted her in the pursuit of it.

By the study of the Scriptures, together with the conversation and example of her beloved partner, she was induced gradually to abandon “the traditions of the elders, and the commandments of men,” and to adopt the plain, but sublime, faith of the gospel. She rejoiced that her researches had introduced her to a better knowledge of the only living and true God, the universal Father, and to a more scriptural view than she had hitherto entertained of the one Mediator between God and men, the Man Christ Jesus.

It has been asserted that Unitarianism affords no healing balm for the ills of life, no firm and chastened hope of acceptance and happiness beyond the grave; in short, that it is the frozen zone of Christianity, wherein the sun of Divine love and mercy never shines, in whose ungenial clime the fairest blossoms of religion wither, and its choicest fruits fall blighted from the parent tree. It is delightful, however, to oppose to the dogmas of this uncharitable theory, the practice of one of the professors of the faith every where spoken against. She found it to yield comfort and happiness to her heart even when the trials of life assailed her; and with respect to its influence on her temper and conduct, it produced those virtues, which the apostle calls the “fruits of the spirit—long-suffering, gentleness, goodness, faith, meekness, and temperance;” together with that highest and best attainment of the Christian character, complete resignation to the will of God. It was her aim and delight to observe strictly and conscientiously the several duties of her station; as an affectionate and dutiful wife, a teo-

der and anxious mother, a kind and sincere friend, few could equal her; and, when in tolerable health, she was never happier than in being employed in useful and benevolent works. At the head of an affectionate and united family, her life might, perhaps, have afforded her as much enjoyment as is usually met with in this transient and chequered state, had it not pleased the Divine Providence to visit her with personal affliction. During the last fifteen years of her life, her health had been extremely delicate, but more particularly so for the six years previous to her decease; within which period her complaints were frequently attended with the most excruciating pains. Yet in the midst of her sufferings, her daily and hourly prayer was, not so much to be released from them, as to be endued with strength patiently to bear that which her Heavenly Father allotted her. She was thus passing away the evening of life in the practice of piety, when it pleased God to deprive her of her beloved partner.

The friend and companion of fifty years could not be resigned without a struggle too severe for her enfeebled frame, and although she still bowed in submission to the will of Heaven, yet her spirits and cheerfulness forsook her, and she waited for her summons to depart hence and be at peace, "more than they that watch for the morning."

And here it is impossible not to notice the display of God's goodness, even in the afflictive dispensation which deprived her family of a beloved parent, and which must tend powerfully to soothe their minds under the loss which they have sustained.

The near approach of the destroyer was attended with no terrors, no painful suspense, no excruciating pains, for she retired to rest in the evening at her usual hour, amidst the blessings of her children, to awake, in the morning, in the world of spirits, and to join the innumerable company of those, who, having come "out of great affliction," "will hunger no more, nor will they thirst any more; nor will the sun strike on them, or any heat. For the Lamb that is toward the midst of the throne will be their shepherd, and will lead them to fountains of waters of life; and God will wipe away all tears from their eyes."

C. R.

Dec. 3, at Barrington, in Somersetshire, at the advanced age of 91, Mrs. HANNAH WEBB, relict of the late Francis Webb, Esq. (See Mon. Repos. XI. 70, 189,

280, and 331, and XV. 112.) This lady had a great dislike to eulogies of the dead in the public prints, and enjoined her surviving friends to avoid all comment in announcing her own departure.

*Testentur pauperes.*

Dec. 6, at Stoke Newington, in his 75th year, JOHN AIKIN, M. D., well known to the world by his numerous elegant and useful contributions to English literature, and the head of a family which perhaps has done more than any other family in England for the promotion of knowledge and the gratification of the literary taste. A memoir of this valuable writer is contemplated by his relatives, and when it appears we shall extract from it some biographical particulars.

— 8, at Firle, near Lewes, Sussex, Mr. JOHN MARTEN, in the 70th year of his age. For many years he regularly assembled with the Unitarians in the Chapel at Southover, Lewes, and was highly esteemed and respected by Christians of various denominations. His mild and unassuming demeanour, his humility of mind and natural sweetness of temper, could not but engage the esteem and affection of all who knew him. He passed through many weeks of languor, weakness and decay, without a single murmur of impatience, and at length closed his eyes in death with hope and resignation. His remains were committed to the receptacles of mortality at Ditchling, on the following Sabbath, when the Rev. James Taplin, of Lewes, preached on the occasion from Heb. xiii. 14.

— 23, at Homerton, Mr. JOHN CLENNELL, aged 50. He was a native of Newcastle-upon-Tyne, where he was for a considerable period engaged in one of the manufactures of that town; but the ardour of his mind impelled him to the preference of literary pursuits, and in these and in the congenial labours of tuition, his latter years were solely employed. His thirst of knowledge was very great, nor less his desire of its diffusion for general good. (See a Letter of his on Subscription Libraries, Vol. III. p. 132.) He published many years ago an "Essay on the Disclosure of the Processes of Manufactures," first read to the Literary and Philosophical Society of his native town, of which, as of several other similar institutions in Scotland, he was a member. For some time he conducted a periodical work, devoted to his favour-

rite object of making the secrets of arts and manufactures public property. He was also a contributor to several of the *Cyclopædias*. Natural diffidence of manner prevented him from making the most advantage of his respectable powers of mind; but he was ever forward to recommend and prepared to assist every plan for bettering the condition of his fellow-creatures, towards all of whom, whatever were their opinions, he indulged truly friendly sentiments. His own faith as a Christian was steady, and confidence in the Divine Government was his support under all his troubles and afflictions. As his life appeared to draw to a close, he was anxious that his family should take notice that he found in the Unitarian scheme of the gospel all that fainting nature could desire. His end was calm and placid; his last thoughts and affections were Christian, and therefore happy.

Dec. 26, at his residence, *Walthamstow*, after a long, honourable and useful life, SAMUEL THORP, Esq., at the age of 85. He was the father of Alderman Thorp, and one of the oldest liverymen of London. He distinguished himself in the city, many years ago, as the supporter of the principles of liberty, and as the friend of the late Alderman Coomb, the only representative of London who adhered to the politics of Mr. Fox, during several successive parliaments.

#### Deaths Abroad.

May 27, at *Malacca*, the learned and respected Chinese Missionary, Dr. MILNE, four days after his return from Singapore and Penang, which islands he had visited with the hope of recovery.

July 8, at *Calcutta*, T. F. MIDDLETON, D.D. F. R. S., Bishop of that Diocese. He was interred with great solemnity in St. John's Cathedral.

At *Venice*, Oct. 12, ANTONIO CANOVA, the great sculptor. He had arrived there from Rome on the 4th, when he was seized with the illness that terminated his life. He died with the utmost resignation. In a codicil to his will, he ordered his body to be interred in his native place of Passagno, and his heart to be deposited at the Imperial Royal Academy of Fine Arts at Venice, of which he was Chief President. The funeral obsequies were very splendid. Canova is said to have devoted a great part of his fortune to benevolent uses. With the title of Marchese, the Pope conferred upon him 3000 piastres of rent, the whole of which he dedicated to the support and encouragement of poor deserving artists. He was building a church in his native village, which he is reported to have left funds to complete. This edifice is to be enriched and ornamented with some of his greatest works.

Lately, (Dec. 1821,) at *Shiraz*, in *Persia*, Dr. TAYLOR, formerly a Missionary.

Lately, in the Island of *Jamaica*, aged 44, Dr. SAMUEL FOTHERGILL, for many years a physician of eminence in London. He went to Jamaica for a change of climate, where he practised his profession with success for many years.

Lately, on his way to Geneva, ALEXANDER MARCETT, M. D. F. R. S., Honorary Professor of Chemistry at Geneva, and some years eminent as a physician in Russell Square.

## INTELLIGENCE.

### DOMESTIC.

#### Manchester College, York.

The thirty-sixth annual meeting of the trustees of this institution was held in the Cross-Street Chapel Rooms, Manchester, on Friday the 2nd of August last, John Touchet, Esq. in the chair.

The proceedings of the Committee since the last annual meeting of the trustees were read, approved of and confirmed.

The accounts of the treasurer were laid before the meeting, duly audited by Mr. Edward Hanson and Mr. S. D. Darbishire, and were allowed.

Unanimous votes of thanks were then passed to the President, Vice-Presidents, Visitors, Committee, and other officers, for their valuable services during the past year; after which the following officers were elected for the year ensuing, viz. Joseph Strutt, Esq. of Derby, President; James Touchet, Esq. of Broomhouse,

near Manchester, Peter Martineau, Esq. of St. Alban's, Daniel Gaskell, Esq. of Lupsett, near Wakefield, Abraham Crompton, Esq. of Lune Villa, near Lancaster, the Rev. John Yates, of Toxteth Park, near Liverpool, and the Rev. John Ken-tish, of the Woodlands, near Birmingham, Vice-Presidents; George William Wood, Esq. of Platt, Treasurer; Thomas Robinson, Esq. of Manchester, Chairman of the Committee; Mr. Samuel D. Darbi-shire and the Rev. John James Tayler, of Manchester, Secretaries; and Mr. Samuel Kay and Mr. Joseph Mason, Au-ditors. The office of Visitor continues to be filled by the Rev. William Turner, of Newcastle; and the trustees have much pleasure in stating, that the Rev. Lant Carpenter, LL.D. of Bristol, has accepted the office of Assistant Visitor for the cur-rent year. The Rev. Joseph Hutton, B. A. of Leeds, and the Rev. John Gooch Robbards, were appointed Public Exa-miners, with a request, to which they have subsequently acceded, that Mr. Hut-ton should attend the Easter and Mr. Robberds the Christmas examination.

The Committee of the last year was re-elected, with the exception of the Rev. William Johns, Mr. Robert Philips, Jun., and Mr. James Potter, who are succeeded by Mr. John Touchet, Mr. Robert H. Gregg, the Rev. J. J. Tayler, all of Man-chester, and the Rev. Arthur Dean, of Stand.

The Deputy Treasurers were also re-elected, with the exception of Alfred Estlin, Esq. of Bristol, who has resigned his office. He is succeeded by the Rev. Dr. Carpenter: and Thomas Eyre Lee, Esq. of Birmingham, and the Rev. George B. Wawne, of Bridport, are appointed Deputy Treasurers for their respective places of residence.

The divinity students in the College during the past session were fifteen in number, all on the foundation. Of these, Mr. Edmund Kell has completed his course, and entered upon the duties of his profession as a Protestant Dissenting Minister,—and Mr. John Smale, the trust-ees regret to state, has been under the necessity of retiring from the College in consequence of ill health. Of the several candidates for admission on the founda-tion, three have been received into the College on probation, viz. Mr. Edward Talbot, son of Mr. John Talbot, of Leeds; Mr. Robert Brook Aspland, M. A. of the University of Glasgow, son of the Rev. Robert Aspland, of Hackney; and Mr. John Stowe of Birmingham; making the present number of students on the foundation sixteen. Mr. ——— Martineau,

son of ——— Martineau, Esq. of Norwich, entered the College at the commencement of the present session as a student for the ministry on his own foundation, and Mr. Arthur Tozer Cloutt, son of the Rev. Thomas Cloutt, of London, has been sub-sequently admitted on the foundation of the Hackney Education Fund, procured for him on the recommendation of the Rev. Thomas Belsham. Applications for admission for the session commencing in September 1823, accompanied by the re-quisite testimonials, should be addressed to the Secretaries before the 1st of May next.

The Treasurer's report of the state of the funds was, on the whole, a satisfac-tory one. The difference between the discontinued and new subscriptions during the last year was stated to be 18s. 6d. in favour of the College. The congrega-tional collections during the same period have produced 109l. 6s. 8d., and the be-nefactions, including 24l. 8s. from Fel-lowship Funds, amount to the sum of 123l. 18s. On the general statement of the accounts there appears to be a ba-lance due to the treasurer of 117l. 9s. 10d.

At this meeting, a series of resolutions was passed, in reference to the perma-nent fund, which had been previously a subject of consideration with the Com-mittee, and had been by them strongly recommended to the adoption of the trustees. These resolutions, which are given at length below, the trustees con-sider very important, and they are in-duced to believe that they will contribute much to the permanence and welfare of the College.

Resolved unanimously,

That a large proportion of the pro-perty of the College consists of buildings which are subject to a gradual decrease of value, and that the existing practice of making a regular deduction of 2½ per cent. per annum from the current esti-mated value of the buildings in Man-chester, and a regular deduction of 7½ per cent. per annum from the current estimated value of the buildings in York, is judicious and proper, and ought to be continued.

That it is highly important to the per-manent prosperity of the College, that the money value of its property should be maintained at its present amount, independent of such future additions as the generosity of its friends, or any other cause, may enable the trustees to make thereto.

That it is the opinion of this meeting, that an addition should be annually made to the permanent fund, out of the current

income of the College, the amount of which should not be less than the amount of the annual allowance made for depreciation on buildings, viz.  $2\frac{1}{2}$  per cent. on the current estimated value of the Manchester buildings, and  $7\frac{1}{2}$  per cent. on the current estimated value of the York buildings.

That the said addition to the permanent fund should be over and above the addition now annually made thereto of the surplus income of the long annuities.

In pursuance of the above resolutions, the sum of £261. was voted to the permanent fund, being the amount of the depreciation on the estimated value of the Manchester and York buildings since the last annual meeting.

The chair was then taken by T. B. W. Sanderson, Esq., and the thanks of the meeting were unanimously voted to John Touchet, Esq. for his services as President.

S. D. DARBISHIRE, } Secretaries.  
J. J. TAYLER, }

Manchester, August 1822.

#### Unitarian Congregation, Portsmouth.

THE state of the Unitarian Congregation in this town affords the most encouraging proof, that the views of Christian truth entertained by them are well adapted to the spiritual wants of mankind generally. By adopting every allowable means of exciting public attention, then laying open the pure and simple doctrines of the Gospel in a plain, earnest, and familiar manner, contrasting them with prevailing errors, avoiding abstruse discussions, and constantly appealing to the Scriptures, the place of worship which was for many years considered the gate of perdition, and frequented chiefly by a few families of the educated classes, is become the regular resort of nearly a thousand persons of all ranks and conditions, who gladly avail themselves of the instructive ministry of the venerable minister, (the Rev. Russell Scott,) and delight to bring up their families and their friends to the worship of the one living and true God.

Under these circumstances, some anxiety was felt in the beginning of the present year, at finding the ancient chapel so much in need of repairs, that it could no longer be used in safety: Aided by the very munificent donations of individuals and families connected with the society, although several of them non-residents, the congregation has been enabled to put a new roof on the building, and otherwise repair and improve it, in a manner promising safety and comfort for a century to come. They have added a

spacious vestry to contain the Subscription Library, amounting to about 400 volumes, and a room over for the Sunday Schools. Upwards of £1100 have been expended on these objects, and they hope to defray the whole expense without appealing to other congregations for assistance; but to accomplish this, their aid must necessarily be withholden for the present from objects which have strong claims on Christian benevolence.

The proprietor of the Crown Assembly Rooms in the most liberal manner allowed them to be used by the congregation gratuitously for several months, till the chapel was re-opened on the 27th of October. On that occasion the Rev. W. Hughes, of the Isle of Wight, and the Rev. J. Fullagar, of Chichester, (whose labours, in connexion with other ministers, at the Fortnightly Lectures established in Portsea and the suburbs, have effectually promoted the spread of Unitarianism,) preached in the morning and evening to crowded assemblies. Mr. Fullagar shewed wherein the true glory of a Christian church should consist. Mr. Hughes pointed out the advantages arising from just views of the Divine character. The gratitude due to those who erected the chapel in 1717, was well enforced; and a hope expressed that the "glory of the second house" would be greater than that of "the first." The society were congratulated on their distinguishing name being now inscribed on the front of the building; and the Divine blessing implored that it might be as a house of refuge for the disconsolate and those who are wearied with the weight of superstition; an asylum for the persecuted, and a standard for, in-gathering the house of Israel.

D. B. P.

We noticed in our last the intended resignation of the Rev. PENDLEBURY HOUGHTON in the ensuing month of March, as one of the ministers of the congregation meeting in *Paradise Street Chapel*, in *Liverpool*. We are informed that the Rev. JOHN YATES has also signified his desire to retire at the same time. And we farther learn, that it is the intention of the congregation to have only one minister in future.

By the death of Mr. SMYTH, (son-in-law of the late Duke of Grafton,) a vacancy was created in the representation of the *University of Cambridge* in Parliament. A new election took place on the 26th and 27th of November. The can-

didates were three in number; two who started having withdrawn, viz. the Speaker of the House of Commons, Mr. C. MANNERS SURTON, (son of the Archbishop of Canterbury,) who found a legal impediment arising from his office in his way, and Mr. R. GRANT, brother to the late Secretary for Ireland, who gave up from finding his sentiments in favour of Catholic emancipation an obstacle to success. The three who went to the poll were Mr. BANKES, son of Mr. Bankes, proprietor of and member for Corfe Castle, who has lately written a Roman History, which the Quarterly Review has mercilessly torn to pieces, Lord HERVEY, and Mr. SCARLETT, the Barrister. Mr. Bankes depended upon the interest of the clergy, excited in his favour by his well-known opposition to the Catholic claims; Lord Hervey seems to have relied upon family interest and upon ministerial and aristocratic support; Mr. Scarlett canvassed as a Whig. The number of votes was as follows:

|              |     |
|--------------|-----|
| Mr. Bankes   | 420 |
| Lord Hervey  | 280 |
| Mr. Scarlett | 218 |

The first-named gentleman was, of course, declared duly elected, and Cambridge may vie with Oxford in its "No Popery" antipathies.

At the late election of *Lord Rector of the University of Glasgow*, the candidates were Sir WALTER SCOTT and Sir JAMES MACKINTOSH, and the liberal principles and feelings of the students were manifested by the result. The votes were nearly three to one in favour of Sir JAMES MACKINTOSH, who was accordingly elected. Mr. JEFFREY, the late Lord Rector, gave his vote for this gentleman, expressly stating that he did so upon public grounds. Only two of the Professors supported the Whig candidate, viz. Messrs. MUIRHEAD and SANDFORD. This election will convince Sir WALTER SCOTT that the finest talents and the greatest literary popularity may be nullified, even amongst the young, who are most likely to set a high value upon them, by political subserviency.

AMONGST the visitors at *Verona*, during the late congress of the Holy Alliance, of unholy name, was Mr. WILLIAM ALLEN, the Quaker, of London, the apostle of philanthropy. His appearance is said to have alarmed the Austrian minister, the ever-watchful guardian of despotism, who ordered the plain Friend to quit

the city. He appealed for protection to the Emperor of Russia, who granted him a licence to remain. The Duke of Wellington is also said to have befriended him. His object was to induce the congress to agree on some measure for the effectual extirpation of the *Slave Trade*. He was listened to with kindness by the northern Autocrat, and permission was granted him to translate and circulate amongst the "gods on earth," and their satellites, the address on this subject which was issued by the Quakers at their last yearly meeting. The condescension of Alexander caused WILLIAM ALLEN to be bowed to by the high-born nobles attending on majesty; and the people of Verona, seeing that he received obeisances from the great in the public streets without returning them, naturally enough concluded that the immoveable broad brim was the symbol of some high ecclesiastical dignity, and that the unbending wearer was the patriarch of some religion prevailing a long way off.

The Baptist Magazine lately gave a list of the *Particular Baptist Churches in England and Wales* at four periods. In 1771, they were 251; in 1794, 379; in 1811, 537; and in 1820, 672. In the first period, it is stated that the largest Baptist Churches in London had not more than 150 members, whereas now several have more than 400.

The *Fox Club* has unanimously voted that a monument shall be erected to the memory of the late Mr. PERRY, proprietor and editor of *The Morning Chronicle*, for his faithful exertions in the cause of the people, and for his constant and uniform adherence to the principles of Mr. Fox.

#### *Close of the Year, 1822.*

CONSIDERABLE gloom hangs over the opening year. At home, there are peace and plenty, but the depression of agriculture fills a large body of the people with apprehension and trouble, and the uncertainty of property, occasioned by a change in the value of the currency, tends to discourage commerce, and to unsettle all plans of prospective advantage. *Ireland* is in a feverish state. The outrages are renewed in the provinces, and in the capital a brutal assault has been made by some of the rabble of the Orange faction on the person of the Lord Lieutenant, the Marquis WELLESLEY, on account of

his known sentiments in favour of Catholic emancipation. This impolitic, as well as wicked, explosion of the rage of the faction has led all wise and good men to rally round the government, and has presented an opportunity, which, we trust will not be neglected, of putting down for ever the insolence of a handful of persecutors, who have so long been suffered to keep the island in a state of turmoil and civil war. The *Holy Alliance* has held its congress at *Verona*. Hitherto, the official proceedings of this junta of sovereigns have been withheld from the public, but it is understood that the congress has given leave to France to make war upon Spain, in order to crush the free government there set up. Whether the French government will use the *holy licence* is scarcely determined. A sense of justice, however, will not restrain the Bourbons of that country from the mad attempt to enable the Bourbon of Spain to pluck down the liberties of the peninsula. Their fears may, notwithstanding, dictate sound policy. Unsupported, and even opposed by England, they would enter, we apprehend, with faint hearts upon a Spanish crusade, though cheered by the shouts of Croats and Tartars at the extremity of Europe. English opposition to the Holy Alliance, so honourable to our country, we owe to the change in the department of Foreign Affairs. The late Marquis of LONDONDERRY seemed to be pledged to the measures of the continental despots,—his successor, Mr. CANNING, is free to act as his judgment shall direct, and, little as we admire his political character, we are bound to say that his conduct since he came into office has been worthy of a British statesman. Gratitude impels us to acknowledge his manly and spirited offices on behalf of our friend, Mr. BOWRING, on whose liberation we congratulate our readers. The French government durst not bring Mr. Bowring to trial, but, on the contrary, confessed in the order for his being set at liberty, that they had no

charge whatever to bring against him, and consequently no reason for detaining him a prisoner! This they were six weeks in discovering, during which time an English merchant was shut up in one of their dungeons. The abominable outrage upon the laws of nations will not, we hope, be suffered by our own government to pass without some measure of apology to the injured individual, to the honour of the country, and to the law of civilized Europe. The state of *France* is variously represented. The mad ultras are the present actors, but the more temperate royalists are said to have the greater power: the liberal party is quietly looking on. To strengthen the hands of the government by means of the church, education is gradually drawn into the hands of the priests, and the Pope has granted a *concordat* for the erection of new bishoprics. The nuncio of his Holiness has appeared once more upon the stage, and has demanded with success the banishment of LLORENTI, the virtuous and enlightened Spanish ecclesiastic, alleging, as a reason for the demand, his *History of the Inquisition*, and his other works against papal domination. It was not to be forgiven by the church, that one who had been secretary to the Inquisition, should afterwards reveal the secrets of the prison-house, and animate his countrymen in the work of destroying the horrid engine of spiritual despotism. At seventy years of age, therefore, he is sent, in the depth of winter, across the Pyrennees. His countrymen have, no doubt, by this time welcomed him back to a free country, and shewn him that the persecution of the faction that mourns over the fallen Inquisition, is a recommendation to the esteem and support of every liberal mind. *Russia* is still watching her interests; *Turkey* is convulsed with fanaticism; and the *Greeks* yet exist, and in sufficient strength to annoy and discomfit the barbarians, especially at sea, and to make them tremble for their dominion.

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### CORRIGENDA.

Page 682, col. 1, line 6, for "thus, by," read *then, after*.  
 line 36, for "more substantial," read *sure and substantial*.

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