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## *Mahometan Influence on Christian Literature and Opinions.*

**A**CCIDENTAL circumstances have of late occasioned me to devote considerable attention to the literature, customs and opinions of the inhabitants of the South of France, among whom arose the first blossoms of the modern European, as opposed to the classic school of poetry, and on whom the Arabian spirit of literary enterprise is generally considered to have exerted so much influence. In these inquiries it has often struck me as, at any rate, rather a curious coincidence, that the same people who took the earliest strides in the progress of literary and political civilization, should also be the most prominently fixed with the stigma of heresy for opinions little understood, but certainly in many respects bearing the marks of a very peculiar origin. The result has been an endeavour to draw up a few remarks on the influence which the various connexions of Europe with the Arabian schools of manners and science can at this distance of time be discovered to have exercised; and though the following observations are only put together hastily to meet the present occasion, they may, perhaps, at least, suggest some points of inquiry, and supply a sort of sequel to the remarks which I submitted on a former occasion.

I then briefly noticed the brilliant progress, particularly in Spain, of the Arabian poets, philosophers and metaphysicians, at a period when all Christian Europe was sunk in the lowest depths of ignorant sloth; and it remains for me to call your attention to the influence which they exercised during the early ages on the theological opinions and divisions of their contemporaries and immediate successors, and to the circumstances which seemed to mark that influence with the character of toleration, as well as of freedom in speculative inquiry. These, I think it will be plain, facilitated a much more cordial feeling, on the part of the professors of Christian-

ity, than the inveterate hostility which was subsequently the result of the Crusading wars, would, at first sight, induce us to suppose capable of having ever existed between the rival followers of such widely different faiths.

In the earliest period of Mahometan proselytism we may, I think, very safely conceive it possible and probable, that even among many who refused to acknowledge the miraculous mission of the *Prophet*, the corruptions of the church, and the corrective tendency of the new opinions, would neutralize opposition if they did not conciliate inclination in favour of the *Reformer*, a character on which it appears that he long rested his claims on public consideration. On the other hand, policy, as well as a congenial feeling of opposition to the vices of the Christian establishment, would dispose the triumphant Mahometan to protect and encourage those sects which it found most widely opposed to the prevailing corruptions. Certain it is, that they tolerated, encouraged, and even zealously fought for sectarians who were in open rebellion to the Greek Church, and particularly those who were stigmatized as favourers of Gnostic and Manichæan heresies, and who, under the later epithet of Paulicians, every where signalized themselves by the purity of their practice, if not by the simplicity of their creed.

The orientalism of the peculiar dogmas of these sectarians would doubtless tend greatly to soften the distinction between them and their protectors, and it would be very easy to point out several obvious coincidences in the results which each deduced from the topics of their most favourite speculations.

With the Jews the same feelings seem to have early operated to produce among the learned professors of the Mahometan faith, during the days of its literary greatness, a courteous reception, a zealous union in the cultivation of common pursuits, and an

unrestrained freedom of speculative inquiry, on a variety of subjects equally interesting to both classes of believers. But without dwelling on points necessarily involved in great obscurity, it is sufficient here to observe, that at the period when the literary greatness of Moorish Spain was in its zenith, when it was exercising its widest influence on Europe, the genius of Arabian cultivation was strikingly, and to an extent never since equalled, tolerant and conciliatory towards the votaries of faiths, apparently most widely and irreconcilably opposed—and Christian, Jew and Islamite united in one harmonious effort for the promotion of what was thought science and philosophical inquiry.

From this union resulted a mutual agreement to declare, as neutral ground (open to all, and considered by none as constituting the essentials of their respective faiths) a vast field of speculative inquiry into the deepest theological questions. The European Universities did not consider it inconsistent with their religious faith to unite zealously with them in the same pursuit, and the schoolmen followed it up to the most subtle refinements, subject, however, to the continual protest of the more orthodox supporters of the church. The latter soon saw that these freedoms could not be permitted without danger to the system of absolute ecclesiastical authority, and, in the end, they were justified in their predictions by the excitement to inquiry and resistance which these speculations created.

The external influence of the energetic spirit of Arabian literature and refinement on the neighbouring European courts, need hardly be dwelt upon. Strangers flocked from all sides to the Saracen Universities for instruction. The Arabian geographers, naturalists and philosophers, were in all the Southern courts; and when the Gothic monarchies began to cultivate the sciences for themselves, their teachers and professors were almost all drawn from the Infidels, whom, as yet, they had not grown wise enough to despise and butcher. Those who inspect the scanty evidences which the literary remains of these early ages will afford of the state of political and religious feeling, prior to the Crusades, will be surprised to find how

little is to be found of that anti-infidel spirit of exasperation which soon afterwards animated the Christian world. Even for some time *after*, the theologians on either side took little share in the contest. Christian moralists and divines were proud to draw their faith from Averroes, and to expound the Aristotelian philosophy on the principles of the Arabian commentators; and it may not be undeserving of remark, that even the earliest tales of romantic chivalry (those of the Round Table) breathe nothing of the bigoted spirit of religious intolerance towards the Heathen, which distinguishes the similar productions of a later age. If the deadly animosity which afterwards prevailed had existed in the days of Charlemagne, it is not probable that Salernum, the central point of the political warfare of the European and Asiatic powers, would have been selected by him for the foundation of an University where European students might freely resort for the cultivation of science, or that such a spot could have maintained its celebrity for the next three centuries.

Of all European nations, not immediately under the Arabian yoke, the inhabitants of Provence seem, on many accounts, to have been most subjected to its influence, on their opinions, literature and customs. Their poetry is generally allowed to have been modelled on the tender and passionate tone of Eastern luxury. Their institutions were gay, chivalric, liberal and courteous; and even in their courts and parliaments of love, with all their frivolity, we may perceive one useful principle established. Public opinion was brought to bear upon the highest ranks of society, and even lawless power was confined within conventual limitations, which it was not prudent to violate or set at defiance. The earliest efforts of this democratic freedom of the Troubadour poets was manifested in eager satire and invectives against the vices of the church; and the opinions of the speculative heretics, whom the Arabians had protected and brought in their train to seek an asylum from persecution, here found a fruitful soil for propagation. Thus the great principles of literary energy and social cultivation, which the Arabian influence established in the South of Europe,

were from the first associated with rebellion to church authority, with free inquiry, and a spirit of conciliation among rival professors. Nothing is more obvious than that the whole genius of the Arabian policy and literature in Spain, was one of liberality and charity, and one which the church did not till late see the policy of opposing by all its temporal and spiritual authority.

It is singular that the earliest heretics of Europe should be the earliest poets; and if it be (as almost all the writers on the subject contend) clear that the poetry of the South of Europe owed its form and character to the Moorish school, that circumstance alone would lead us to suspect some considerable influence of the same school on the character of their theological speculations.

The literature of the Vaudois, which certainly belongs to the 11th century, will not, perhaps, at first view, be admitted to be very closely connected with that of Provence. Yet the identity of the language, the vagueness with which the terms of Vaudois, Albigeois, &c., were applied, and the obscurity in which their respective histories and opinions are involved, would lead me to suspect a much greater affinity, and antiquity of these sectaries, than is usually allowed. The religious poetry of the Vaudois, which has lately been published by M. Raynouard, would form in itself an interesting subject for examination, particularly as furnishing evidence of the real tendency of the opinions of these heretics, which hitherto we have been compelled to take on credit from their enemies.

During the violent persecutions of the Paulicians in the 9th century, it is certain that a strict alliance existed between them and the Mahometan government; that they afterwards followed its armies; that in various ways they directed their course into Europe, and, apparently, chiefly by way of Spain, through which they followed the Moorish course to the South of France, and were there patronized by the Troubadour courts, and especially by the Counts of Toulouse. Here their followers afterwards acquired the undefined title of Albigeois, and were supposed to be deeply tainted

with Manichæan and other Oriental errors.

But the free spirit of the Troubadour school, and indeed almost every Arabian relation, soon became the object of vehement attack from the church. It will not be necessary for me to dwell here on the details of the blind and bigoted warfare in which the Christian world was engaged, especially during the 12th century, or to point out how effectually the church accomplished its object. The Crusades were the first result of its policy, and the same zeal was soon directed to uprooting the freedom of opinion which the Mahometan spirit had encouraged in the countries immediately subject to its operation. Domestic crusading against free inquiry among Christians, was the proper companion of intolerance towards unbelievers. The gay and smiling plains of Provence and Languedoc were soon deluged with blood; and the gay creations of chivalry and poetry fled from the scene of horror.

But in the midst of all the fury of the Inquisition, which commenced its reign of horrors in the native soil of poetry and romance, we still see the strongest traces yet uneffaced of the peculiar literary spirit which had been impressed upon society. We actually find a mock tribunal, not like the old parliaments of love for the decision of knotty points in amatorial casuistry, but one of the same external form, devoted to the investigation and condemnation of theological heresies. Instead of the Teuson being directed, as before, to the solution of tender difficulties and equivocal obligations, we have Izarn, the Dominican Inquisitor, bringing forth a refractory heretic, to wrestle with him on points of faith, and forcing him, under the pain of burning with more material flames, to confess before the court the blasphemy of his creed, and the superior power of persuasion of his fiery antagonist. I do not mean, however, to place the poetry of these heresy hunters on a footing with that of the objects of their wrath, and that I may not be mistaken, will give a specimen of the holy Inquisitor's style, in which I have attempted neither to elevate nor depress the flight of his muse. After a long argument, which had hitherto



been attended with little success, the orthodox champion throws in the following powerful motive for choice :

As you declare you wont believe,  
 'Tis fit that you should burn,  
 And as your fellows have been burnt,  
 That you should blaze in turn.  
 And as you disobey the will  
 Of God and of St. Paul,  
 Which ne'er was found within your  
                   heart,  
 Nor passed your lips at all—  
 The fire is lit, the pitch is hot,  
 And ready is the stake,  
 That thro' these tortures for your sins  
 Your passage you may take.

This extraordinary piece is particularly worthy of notice, as containing a view of the opinions then generally attributed to the proscribed religionists, and among these the most prominent are those in which Orientalism prevails, and in which a Mahometan and a Christian schoolman would have found little difficulty in agreeing, at any rate, to consider as fair matter of innocent discussion. These chiefly relate to speculations on the principle of evil, the nature of angels, demons, &c., and, what is more extraordinary, a transmigration of the soul.

One peculiar instance, both of the inclination among many Christians to favour the liberal spirit and speculative freedom of the Mahometans, and of the zeal of the church in controuling this spirit, and rendering religious discord as vehement as possible, may be found, I think, in the strange and otherwise almost inexplicable persecution of the Templars. Amongst the mass of absurd charges which were brought forward on the trials of the members of this devoted order, it is impossible not to suspect that there must have been some very urgent ground for alarm on the part of their prosecutors, and a great degree of favourable inclination towards their Mahometan opponents, who had, perhaps, in many respects, really a good title to their respect and esteem. For the same reasons, the history of these times records several instances of the most distinguished sovereigns of Europe, (who lead the Christian armies either from political motives, or from deference to the enthusiasm of the age,) at constant variance with the church, and as constantly under the singular

stigma of favouring the Mahometan faith itself. Frederic Barbarossa, and his successor Frederic II., are both striking instances of this. They were both zealous patrons of literature, and where could they, if they cast their eyes around them, see more competent models and instructors than in the Moorish schools? They were brave and generous warriors, and undoubtedly those qualities were more strikingly developed in some of the leaders of the Musselmen armies than in the bigoted warriors of Christendom, generally the mere slaves of an ignorant hierarchy. We can therefore little wonder that their fame was through life aspersed by attacks on the orthodoxy of their creeds.

But whatever zeal was displayed in eradicating all traces of Infidel principles and associations, it is impossible not to observe great and durable effects upon the opinions and literature of Europe. Its poetry (if, indeed, it be so clearly traced, as is generally supposed, to an Oriental origin,) received, through the medium of the Troubadours, a new and permanent character. Its scientific pursuits, its natural and moral philosophy, were for many ages entirely Arabian; and out of the subtle inquiries of these schools sprung the greater part of the current dreams on daemonology, magic, witchcraft and astrology.

We shall have occasion to notice hereafter the graver speculations which were borrowed by the labouring learned of the European schools: at present we have only to advert to an acknowledged fact, that all which was in those days dignified by the name of science, whether experimental or occult, took its rise in the speculations of the Arabian Universities. Peter Maurice, the venerable Doctor, the friend of Abeillard, who went to study in Spain in the 12th century, bears testimony to the number of men of learning from England and other countries, whom he there found sedulously applying themselves to the study of such sciences as astrology. In such pursuits the Jew, the Christian and the Islamite, were at all times found cordially united, and that not only in the Mahometan states, but even at the courts of Christian monarchs, of



whom Alonso the Wise, himself an astrologer and adept, may be proposed as the model and perfection. With these subjects were naturally associated those arts of magic and demonology, which bear strong traces of their Oriental origin.

In considering the theological character of the being or beings by whose influence, and by alliances with whom it was supposed that the laws of the Creator of the universe might be controuled, the current superstitions will be better understood, when we consider the prevalence of those opinions on the nature and power of the principle of evil, in which many sects, both of Mahometan and Christian Orientalists concurred.

Neither the opposing principle of evil, as recognized by the Islamite and the Christian Manichæan, nor that with which the forbidden alliances of the middle ages were supposed to be entered into as a constantly active belligerent power, seem, in many respects, to coincide with the theological Lucifer. It is true, that, in the popular mythology of much remoter times, in the heathen days of Europe, the principle of evil, as a fatality, as an almost equally-balanced existence of conflicting power, seems every where a predominant article of belief; but the perfect and scientific character afterwards given to the operations of the same principle, seems to be the product of the conjoined efforts of the Talmudist, Gnostic and Mahometan speculators, in the schools where unbounded licence of inquiry was encouraged. From these arose the laboured, wiredrawn treatises on spiritual and dæmoniactal essences and intelligences, and the systems of popular tactics, on which was to be carried on the unceasing combat between the two principles which they represented.

As might have been expected, the countries most exposed to the influence of Hispan-Arabic opinions, were the first to be singled out as the subjects of persecution, as soon as the jealousy of the church was awakened. The Albigeois were acknowledged as Manichæans; and it was a short step to charge them with unholy alliances with the power whose active energies they were supposed most heretically to admit, though it seemed to be forgotten that those became the real

Manichæans, who, by their zeal to extirpate these dangerous intimacies, admitted their power to influence the temporal and spiritual fortunes of mankind. The South of France was accordingly early and long the chosen seat of all witchcraft and magical operations, and many fell victims to the rage which seemed every where to expect that the Devil's kingdom was sure soon to be uppermost, unless his subjects were most vigorously put down. The same spirit seems to have dictated the charges on this head which were brought against the Templars.

It is rather singular, that the belief in communion with the evil spirit, magical incantations and witchcraft should have survived, nay, have acquired for a time deeper influence over the mind, from the Reformation. But, perhaps, this is ascribable (in the same way, as we shall hereafter observe, concerning several matters of opinion which, from being speculative, became then dogmatic), to the new light in which men began to consider opinions and prejudices, which had been too deeply rooted in the popular creed to be at once discarded. Luther admitted and enforced the belief of the existence and constantly active energies of an evil principle, though by discarding all the legendary speculations, on which it had long been founded, he recognized it merely under the character of the theological Satan, and gave it a dogmatic weight and solemnity, by basing it on scriptural authority. In this light, the persecution of dealers in black arts was as perseveringly and unrelentingly pursued by professors of the Reformed faith, as even in darker ages, by those who had handled the same subject as one of a more speculative character. There was a species of joviality attached to the older popular demons, to the pucks, swart-elves and goblins, the bogles, nekkers and nixes, who vexed and crossed the victims of their wayward antics. This disappeared with the Reformation; but the principle of controul over the benevolent agency of Providence was still admitted, and all its operations transferred to the account of the Devil and Antichrist.

In more important theological opinions, Europe has been greatly affected by the direction given to its studies,

and to the cultivation of the human mind, by the Moorish schools. The scholastic philosophy is almost exclusively derived from thence. I need not observe, that the philosophy of Aristotle was early and ardently embraced by the schools of Bagdad and Spain, and gave birth to those subtle metaphysical reasonings, which scandalized many of the more orthodox believers, and produced an infinite variety of sects, who disputed on all the intricacies of predestination, liberty, free grace, necessity, &c. The Mahometan doctors had, most conveniently for the peace of *their* church, an admirable plan of preventing schism, by at once declaring the field of these controversies neutral ground, and thus allowing space for their most ardent spirits to expatiate, without coming into collision with the essentials of its faith. Among them we hear of such things as *orthodox sects*. In this way, too, the union with Jew and Christian believers, in the prosecution of similar inquiries, was greatly facilitated. Points of difference were avoided, and we have the singular spectacle, which these ages afforded, of the most hostile sects pursuing the deepest theological speculations in perfect unity, and Christian doctors, openly educated in Mahometan schools, writing on the subjects, and professing the opinions, there discussed and inculcated. There is, I believe, now no question that the whole system of the schoolmen is to be found in the speculations of the Mahometan metaphysicians and commentators. Even the precise dispute, which so long agitated the European schools, between the contending sects of Nominalists and Realists, is stated and discussed by Al Gazel.

The original scholasticism of the Arabian schools required little or no accommodation to the specific objects of the Christian. Their doctrines on the Divine Being and his attributes, observes Denina, on Grace, Free Will, Human Actions, Virtue and Vice, Predestination, Eternal Punishment and Heaven, even the very titles of the works of the Arabians and the schoolmen on these subjects are so similar, that one cannot doubt that the one was copied from the other. Indeed, some of the names which stand foremost in the ranks of

the European schoolmen are intimately connected with, many of them educated in, the Spanish schools; at the head of whom, in order of time and influence we may, perhaps, place Gerbert, afterwards Sylvester II. Even so late as the age of Petrarch we find from him, that the learned exalted Averroes above the Christian fathers in no very courteous terms: "Utinam te Averroem pati posses, ut videres quanto ille tuis his nugatoribus major sit."

The adoption of the scholastic philosophy, by the Dominican and Franciscan brotherhoods, contemplated its ascendancy throughout the whole circle of European literature; but still we find the church and many of her more wary sons protesting against the latitude assumed by these inquirers, who, on the other hand, not being allowed, (as the Mahometan philosophers had wisely been, under similar circumstances,) to treat these subjects as neutral ground, sometimes denied the tendency of the latitude claimed, and at other times boldly met the Biblicists, as they were called, and sought to establish a distinction between reason and revelation, contending that tenets, which were philosophically true, might still, with perfect consistency, be theologically false, or contrary to the orthodox faith.

In pointing at the coincidence between the theological pursuits of the Arabian and the scholastic systems, and the consequent probability that the one was indebted to the other, I do not mean to assert that the same subjects had not agitated the controversialists of the Latin Church before the proper age of the schoolmen. As early as the 9th century, in the days of John Erigena and Hincmar, the same subjects were the occasion of eager controversy (though Anselm, in the 11th century, is called the first metaphysician since the days of Augustin); but it is to be observed, that this was the precise æra when the freest intercourse with the Mahometan Universities was established. In tracing the history of the scholastic philosophy, it would be difficult to deny that many of its branches were cultivated in the form of comments and reasonings from Boethius and St. Augustin, before the Aristotelian philosophy came into vogue; but it is

certainly true that the scholastic system owes all its perfection and scientific establishment to the Arabian schools, and this fact is sufficient for my purpose. It must further be admitted to me, that a principal branch of the studies thus brought into vogue, consisted of the theological speculations in question, and the popular importance of the latter would certainly be greatly increased by such a connexion, if they did owe their existence to it.

However absurd many of the speculations of the schoolmen, it is impossible to refuse them their utility in exercising the human mind, in preparing it for more serious investigations, and, above all, in stimulating it to resistance to the shackles which it was the tendency of the Papal government to impose. If the scholastic reasoners had only given rise to the Biblicists, (who laboured, and in the end effectually, to expose their sophistries, and draw the mind to nobler objects,) they would have deserved some gratitude at our hands. The orthodox Biblicists little thought that, in vindicating the Scriptures as the test of theological and moral truth, they were laying the foundation for heresy much more dangerous to the church, than could have been brought upon it by those who were content to give outward submission to its authority, in exchange for free liberty to pursue their subtle disputations in nonessentials.

The cultivation of the scholastic taste, however, continued to the æra of the Reformation. Huss was a zealous Realist, Luther a Nominalist. Immediately previous to this epoch, it met a powerful corrective in the revival of Greek learning; and a beneficial result would doubtless (independently of the actual Reformation) have shewn itself in the formation of minds who would have extracted the marrow of the ancient "philosophy, illustrated it by the aids of genuine literature, and the rules of good criticism, and corrected it by the dictates of right reason, and the doctrines and principles of true religion." Even if the German Reformation had not broken out, this collision must have established, in the bosom of the church, a liberal, enlightened and eclectic spirit, which, in many respects, the violence of the

Reformers checked. We are not to look to the Reformers as immediately introducing any great extension of freedom of inquiry on those religious subjects, at least, which had not been considered as immediately essential to the interests of the church. The peculiar doctrines which they enforced, may all of them be said to belong to the schoolmen; and, of course, (if the origin of that school is correctly placed,) primarily to the Arabian Universities. Instead of increasing the freedom with which these points were to be canvassed, the immediate effect of the Reformation was to limit the boundary, (at least so far as the church itself was considered,) and it will be difficult to say, that the peculiar doctrines which it made essential to salvation, and based on scriptural authority, had not a contracting influence on the mind.

It is true, that some of the Reformers, in the difficulty which they might well feel in warranting their peculiar dogmas from the Scriptures, professed to found much on the authority of St. Augustin, preferring a Christian father to a Mahometan doctor or his scholastic disciples: and if these Reformers had been the first broachers of the opinions they so zealously enforced, as essentials to salvation, and had not merely adopted doctrines which had been for many ages the common subject of discussion in the schools, we might have overlooked the intermediate progress of opinion, and admitted, that the doctrines now broached arose from actual investigation, and early Christian authority, however obscurely developed. At present there seems no reason why the Motazalite sectary should not at least equally share the credit of them with the Christian father.

The distinction between the tenets held by Luther and his followers, and the same opinions in the mouths of the Arabians and schoolmen, seems only to be, that the latter had treated them merely as matters of philosophic speculation; the former warranted them solely from Scripture, and thereby gave them a deeper, and, if erroneous, a more pernicious influence. In this view, the good effects of the Reformation are to be sought not in its immediate results, not in the superiority or originality of the dogmas.



which it delighted to inculcate, but in the principle which it cherished, to be in time the destroyer of its own absurdities, and in the recognition of biblical authority as the ultimate argument, which, when falsely applied, might, for a while, only sanctify and give weight to error, but must in the end complete its work, in overturning the systems of those who brought it into operation.

The early Biblicists who stood forward, perhaps in a bad cause, and to support the dogmatic corruptions of the church, were the persons whose efforts first led the way to the overthrow of that fabric which they sought to protect, and their successors have, in like manner, furnished a corrective for the absurdity of their creed, in the very authority on which they sought to place it, and in the testimony of the witnesses by whom they intended to give it a more durable existence.

E. T.

SIR,  
VALCKENAER, in his *Scholæ* on the first Epistle to the Corinthians, p. 153, thus renders part of the last verse of the fourth chapter of the Epistle to the Ephesians: *Amabiles et gratiosos vos exhibete inter vos invicem, sicuti Deus in Christo sese vobis exhibuit gratiæ plenum*. It is, indeed, well known that the Common Version is wrong; but the authority of Valckenaer is not without its value, as his orthodoxy will not be called in question, and his profound skill in Greek is the just admiration of the literary world. But when this verse is properly translated, there remains no passage in the Christian Scriptures in which God is said to bestow any blessing on mankind *for the sake of Christ*. Whence, then, did this expression intrude itself into the Received Version of the New Testament, and whence has it found its way into the ordinary language of professing Christians? The answer is at hand; because it naturally arises out of the views which have been entertained of the end proposed and effected by the mediation of Christ. It flows from the orthodox doctrine of the Atonement, as the stream from its fountain; and I am much mistaken if any force of criticism or of argument could induce our Calvinistic

brethren to lay this phraseology aside. But what is the just conclusion to which we are led by the absence of this phraseology from the sacred volume, contrasted with its prevalence in the dialect of modern Christians? That the views, of which it is the natural expression, were not the views of the sacred writers. The same ideas will and must give rise to the same language; and no stronger argument can be brought to prove that two persons do not think alike on any topic than that when treating of this topic they do not speak alike. And it will appear incredible to any man, who is at all acquainted with the constitution of the human mind, that if the apostles had regarded the death of Christ as the procuring cause of every spiritual blessing, they should *never* have adopted that phraseology which is so frequently in the mouth of every Christian who holds this doctrine. I know that the mere sound of *one* text of Scripture will weigh, with the generality of Christians, more than fifty negative arguments, not less convincing than that which has now been stated; but to an impartial man who possesses comprehension of mind to estimate the force of such arguments, this reasoning will appear to fall little short of demonstration.\* But this is not the only instance in which our orthodox brethren confute themselves, by deviating from the language of Scripture. When they talk of God the Son and God the Holy Ghost, when they speak of an infinite satisfaction made to infinite justice for the sins of mankind, when they speak of God as being reconciled to the world by Jesus Christ, &c. &c., they speak as Scripture never speaks. And why?

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\* This reasoning applies to every view which has been taken of the doctrine of the Atonement. Whether Christ be supposed to have paid a full satisfaction to the offended justice of God, or by his obedience and death to have vindicated the honour of the Divine government, so that sin may, with propriety, be forgiven, in either case sin may be said to be forgiven on account of what he has done and suffered, in other words, *for his sake*. And if the apostles never used this language, the obvious conclusion is, that they did not entertain the views of which this language is the symbol.

Because they think as the writers of the New Testament never thought. Much as they reproach their theological adversaries with wresting the declarations of Scripture from their obvious meaning, they themselves use a phraseology, inseparable indeed from their system, but which is no where to be found in the sacred volume; and a phraseology which, were they to cease to use, their doctrine, I verily believe, would not long survive its disuse. They make it their constant boast that their views of Christianity are conveyed in the New Testament from beginning to end, as though their doctrines were there expressed with the same clearness with which they are sometimes expressed in their own creeds and confessions; and it never seems to occur to them that their system (granting for a moment that it is not unscriptural) is laid down in no part of the sacred volume as a connected scheme, and that no one article of it is promulgated in terms which do not at least admit of a different interpretation. And yet their doctrine is capable of being laid down, and is laid down by themselves, in language which no man can misunderstand. For instance, that all mankind were sentenced to everlasting misery in consequence of the sin of their first parents, is a proposition, the terms of which are perfectly intelligible. And it would have been as easy for an apostle, as for Calvin or any other man, to have stated this proposition in language which would have equally precluded mistake and evasion. And if the belief of the Calvinistic doctrine is essential to our future happiness, the least that we might have expected would have been, that it should be clearly defined in that volume which is intended to make us wise unto salvation, and not be left to be inferred from it by the interpretations of fallible men. The orthodox divine, indeed, will tell us that his interpretations of Scripture are obvious and certain, and can be rejected only by a mind which is perversely and wilfully blind to the truth. So says the Catholic; and so, if he pleased, the Unitarian might say too. But who is to judge between them? In truth, the whole Calvinistic system is neither more nor less than an *hypothesis* to explain a certain phraseology which is found in

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the New Testament, and an hypothesis so abhorrent to reason as (previously to all inquiry) to afford no small presumption of its falsehood. And granting that it would explain some passages in the volume, there are many others (to say nothing of the general tenor and spirit of the book) to which it stands manifestly and diametrically opposed.

When I said that the Calvinistic system is abhorrent to reason, I said nothing more than what is acknowledged by some of its advocates, who vehemently object to reason as an arbiter in matters of religion. But reason is like nature, *expellas furcâ, tamen usque-recurret*. It may indeed be misemployed, but employed it will be. Calvinists themselves reason in behalf of their doctrine; though, in my judgment, they reason ill. Their system is deduced from Scripture by reasoning, though reason impartially exercised will never find it there. Reason, indeed, we must, if we wish to reconcile the sacred volume with itself. Otherwise, we may believe any thing and every thing; as there is no doctrine which certain passages of Scripture, detached from their connexion, will not appear to support.

E. COGAN.

Birmingham,

SIR,

December 6, 1822.

HAVING many applications for information respecting the management and success of the Sunday-Schools belonging to the Old and New Meeting Societies in this town; and each such request subjecting me to a lengthened detail in writing of particulars, which even leisure itself would rather avoid, I beg leave to trouble you with the insertion of the following proposal in your liberal Miscellany.

Some time ago, I published a statement of the establishment and progress of the said institution, with the display of its laws and management, together with a few lectures prepared for and delivered to the youths therewith connected, under the title of "Moral Culture." [See Mon Repos. XIII. 767.] This contains all the general information in my power to give, as it was not intended to enter into the minutiae of the arrangements, but rather to exhibit such an outline as would be better filled up by the

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judgment and discretion of such persons as may be desirous of making similar attempts, and who must be guided by local and undefinable circumstances. Whoever, then, of your correspondents or readers may be anxious to avail themselves of the experience necessarily connected with such a large establishment, and of so long standing, and will apply through the medium of their booksellers or to your publishers, I shall be glad to supply the demand by sending each of them a copy of the work as far as fifty of them may extend, or more if they can be made useful, and shall feel honoured by their acceptance. I propose waiting two months to see what applications may be made, and then one arrangement will do for all. The books to be then forwarded with the Numbers of the Repository, and whatever trouble and expense may attach, I will cheerfully remunerate.

I cannot refrain from improving the present opportunity, by stating the great encouragement held out to others by the uniform and gratifying success of this establishment. There are two buildings exclusively erected for the purpose, each of them at not less than £1000 expense, in which there is an average of 1200 children regularly instructed in the duties they now or hereafter may owe to themselves, to society, and to their Maker. Their teachers are upwards of fifty in number, all giving their attention and instruction gratuitously, most of whom were themselves educated by the institution, and have now unitedly almost the whole management of the concern in their own hands. The discipline of the schools and of their own society is steady and effective; and the organization of the whole seems to admit no doubt of its being well-calculated to provide for its continuance and improvement. The fund connected with the provision for relief in cases of illness has realized nearly £600; the Committee having honourably, and in some cases generously, discharged every claim which the rules enjoined; and most of the teachers are themselves interested in the benefit they may hereafter derive from this valuable part of the plan.

Could the most sanguine enthusiasm have anticipated such a result from the apparently small resources which

presented themselves at the commencement of the institution? One of the resolutions of the original committee, in the year 1787, was, that the number of children should be limited to twenty! On the present and ultimate consequences I need not attempt to enlarge. The advantages of public instruction are now almost universally admitted, and any attempt to direct the benevolent zeal of its patrons, will by the public be duly appreciated.

JAMES LUCKCOCK.

*Liverpool.*

SIR,

*December 3, 1822.*

THE following is an extract from one of the first numbers of a periodical publication, lately established at Charleston, South Carolina, entitled the "*Unitarian Defendant*;" a work conducted with no little talent, and certainly in the same excellent spirit which shines so conspicuously in the writings of our Unitarian brethren in America. It may not be unknown to your readers that at Charleston there is a very large and respectable society who profess to worship the Father *only*, and who, in consequence, have been subjected, to use the language of the "*Unitarian Defendant*," to "a species of persecution that has sprung up within a few years against that class of Christians, who, believing in the strict unity of God, have ventured to conform their worship to this great and impressive doctrine."

The article alluded to is headed by the Editor, "Signs of the Times."

"One of the most grateful and satisfactory indications of the progress of correct opinions on the subject of religion in our country, is the rapid increase of periodical publications of a decidedly liberal character. By this term we mean to designate, in general, all such publications as maintain, in its broadest sense, the right of private judgment in matters of faith. We hold it to be the privilege and the duty of all men to examine the records of our faith for themselves; to form their own opinion of the facts and doctrines which they contain, and of the duties thence resulting; and to hold and express these opinions without let or molestation—without incurring a liability, on account of their sentiments merely, while they are



guilty of no conduct that violates the law of Christian kindness, or disturbs the peace of society, to censure or reproach; to any injury to their feelings or reputation; or to exclusion from the charity and fellowship of their Christian brethren. This is what *we* mean by liberality in application to this subject; and we consider those as liberal Christians, by whatever name they may be known, who agree with us in this fundamental principle.

"Six years since, there was but one periodical publication in the United States to which the above description could apply, and this one, though conducted with ability by its venerable Editor, had a very limited circulation. There are now *twelve*, at least, of this character, and most of them well supported. From some of these we do indeed differ, and differ widely, on certain points of doctrine; neither can we altogether approve of the manner in which some of them are conducted, on the ground either of taste or principle. But they are all, each in his way and manner, the strenuous advocates of religious freedom; the fearless assailants of bigotry and spiritual domination; and on this ground we hail them as fellow-labourers, and cordially bid them God-speed. The efforts of these publications are daily becoming more conspicuous and striking. There is, unquestionably, a growing attention to religious subjects in almost every part of our country; and especially among that portion of the community whose influence and example, if engaged on the side of truth, will be likely to produce the most salutary effects; we mean persons of strong sense and cultivated minds. Men of this character have been too often driven into the ranks of infidelity by the repulsive form which Christianity, in the hands of bigots and sectarians, has been made to assume. The absurdities of the vulgar system, which they were taught to consider as the system of the gospel, their minds instinctively, as it were, rejected. They were too busy, too much engrossed with other pursuits, to institute a laborious investigation for themselves, and the gospel in its native truth and beauty had never, perhaps, been presented to their minds. They were left, therefore, to a cold and comfortless scepticism, if

not to downright disbelief. Incalculable is the injury which society has in this way sustained. The influence of many of its brightest ornaments, in every other respect, has, with regard to this, its highest interest, been neutralized at least, if not rendered positively hurtful. The progress of liberal Christianity is, we rejoice to think, effecting a remedy of this evil. This interesting portion of the community are fast returning to their natural allegiance. We say *natural*, and we speak advisedly; for it is not, whatever our opponents say or think, it is *not natural* for well-informed men to reject the gospel, when fairly presented to their minds. It approves itself at once to the judgment and the conscience; and they are guilty of a libel on human nature, or the gospel, or both, who affirm otherwise. There is in the minds of all men an inherent love of truth. Error is never embraced for its own sake; it is only admitted under the disguise of truth.

"The cause of truth and righteousness has nothing to fear, if they can but fairly meet their adversaries in open day. They *are* meeting them in every quarter with triumphant success, and they will go on 'from conquering to conquer.' On this state of things we heartily congratulate the friends of the good cause throughout the world."

H. T.

SIR,

January 6, 1823.

**T**HOUGH I have noticed with satisfaction the increase of Unitarian opinions in various parts of the world, yet I am inclined to believe the accounts which have been received of late from Eastern India, hold up to us appearances of a more glorious victory in favour of genuine Christianity than even those which it has already obtained. The conversion from Idolatry of that wonderful man Rammohun Roy, and the singular conversion of Mr. Adam, the Baptist Missionary, cannot fail to make a strong sensation at Calcutta, and the Unitarian doctrines will gradually work their way without European aid. But the efforts of our humbler friends at Madras call upon us for assistance, and I hope they will not call in vain: approving, therefore, of your proposal of a contribution from these friends to

the cause, I request you will apply to it the inclosed note of five pounds, and acknowledge the receipt of it in the next Number of your Monthly Repository.\*

C. B.

P. S. Perhaps I can the more readily yield my assent to the contents of the modest letters of William Roberts, because I happen to know that his master, Mr. William Harrington, was that excellent man he describes him.

—  
"Helon's Pilgrimage to Jerusalem,"  
by M. Strauss.

THE success of the Travels of Anacharsis has led many persons to adopt a similar method of interweaving information respecting the history and antiquities of ancient nations with the adventures of some fictitious personage. Hardly one of them, however, has obtained any permanent place in literature, and Barthelmy, we believe, owes his success chiefly to the valuable matter contained in those parts of his book in which his Scythian traveller disappears; and the learned member of the academy presents us with the fruit of his own antiquarian researches. Indeed, in adopting such a form for the communication of this kind of knowledge, it is scarcely possible to avoid either sacrificing the grace of the fiction to the didactic object, or the didactic object to the fiction. Sismondi's Julia Severa, perhaps, combines these two points in the highest degree of all the antiquarian novels which have hitherto appeared; and yet we doubt whether even his readers have not often felt that the attempt to attain two dissimilar purposes had prevented the author from accomplishing either in perfection.

The Holy Land has not, as far as we know, been chosen as the scene of such a fiction by any author before M. Strauss, of whose work,† as being connected with biblical criticism and history, we propose to lay some ac-

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\* We publish this excellent letter as the best form of acknowledgment of the contribution. ED.

† Helon's Wallfahrt nach Jerusalem. 4 vols. 12mo. Elberfeld. 1820.

count before the readers of the Monthly Repository. He was previously known in Germany by a work distinguished for piety and warmth of feeling, entitled "Glockentöne; or, The Church Bells," a series of pictures of the principal calls of duty of a clergyman. His present work is entitled, "Helon's Pilgrimage to Jerusalem 109 Years before the Birth of Christ," and its object is to present a view of the political condition, the sacred usages and domestic manners, and the opinions of the Jews, in the century preceding the Christian era. It is offered to the world as a substitute for a much more elaborate undertaking which the author had projected early in life, but has been prevented from accomplishing by the increase of official duties. The plan of it is the following. Helon is a pious Jew of Alexandria, whose parents had migrated from the Holy Land. He had early lost his father, and by association with the Greeks of Alexandria, especially a young man of the name of Myron, he had been for some time seduced to prefer the wisdom of the Greek philosophers to the Law and the Prophets; and, without renouncing his Judaism, had wandered in the labyrinths of that system of mystical allegory with which the Jews of Alexandria endeavoured to improve upon the simplicity of the literal sense of Scripture. He had, however, been awakened from this delusion, chiefly by the influence of his uncle Elisama, a venerable man, full of zeal for the law and its literal interpretation, hoping for the consolation of Israel, and detesting the degeneracy of many of his Alexandrian brethren, who had so far forsaken their ordinances as to worship at the Temple of Leontopolis, in Egypt, erected for them through the influence which they had obtained at the court of the Ptolemies. Helon, in short, from a *hellenizing* becomes an *Aramean* Jew, and is impatient to keep the sacred festivals at Jerusalem and visit the land which had been the scene of the past glories of his nation, and was soon to witness more illustrious displays of Divine power in the appearance of the Messiah. It is on this journey that the reader is called to attend him. We think the groundwork of the fiction has been very happily chosen. The motive is in strict

accordance with historical truth ; the piety, sensibility and ardour of Helon are well adapted to the author's purpose of giving an attractive picture of the Jewish people ; even the circumstance of his having been recently reclaimed from the love of spiritualizing and allegory, by heightening his interest in every thing which related to the history and usages of his people, (considered by the allegorists merely as the covering of some deeper meaning,) gives an air of nature to his eager curiosity respecting things which might otherwise have appeared trifling. The Christian reader naturally wishes such a work to be made as much subservient as possible to the illustration of the New Testament, and may, perhaps, regret, that the travels of Helon had not been placed somewhat nearer to the Advent of our Saviour. But this could not have been done without injury to the fiction, and without defeating one of the chief objects of the author. A completely different character must have been given to the work, had it represented the Jewish people as degraded and oppressed under the Roman yoke : they must have been drawn with the vices of slaves, instead of the high feeling of a nation, who, under the Maccabees, had recovered their independence, and, with Hyrcanus at their head, felt themselves once more free in the land of their fathers. At the same time, it must be observed, that, except in what relates to political condition and those moral differences which it produces, the picture of the Jews given in this work may be applied to the time of our Saviour. The Temple, as it is here described, is that of Herod ; the sacred usages were prescribed by an unchangeable authority ; and it is not in the nature of Oriental manners to vary from one half century to another, like our own.

The first volume opens with the description of Helon's departure from Alexandria, (where he leaves his mother,) accompanied by Elisama, Myron, who is going on commercial business to the maritime cities of Palestine, and Salla, a faithful slave of the family, who, when offered his emancipation by Helon, prefers continuing his bondsman, in order to visit the Holy Land in his company. They join themselves to a caravan which is

going to Gaza, and as they journey through the dreary regions which separate Palestine from Egypt, Elisama, at each evening's halt of the caravan, relates to Myron and Helon a portion of the previous history of the Jewish people, and explains the effect which Providence designed to produce on the character of the nation, by their captivity in Egypt, their wandering in the desert, their possession of the promised land, and the subsequent vicissitudes of their fate. This occupies rather too large a part of the book, and the effect ascribed to particular series of events is not always accurately characterized and supported : there seems, for example, no good reason why the period from the reign of Rehoboam to the Captivity should be exclusively called *the period of retribution*. Undoubtedly, the calamities which befel the Jews, whenever they gave themselves up to idolatry, taught and at length convinced them of the folly of forsaking the living God ; but many events in their earlier history, indeed the whole tenor of it, had the same tendency. We pass on, therefore, to the beginning of the second volume, which brings us to Gaza, where Myron takes his leave, engaging to meet them again at Jerusalem, when he has finished his affairs in Sidon and Damascus. Helon and Elisama begin their pilgrimage together, to reach Jerusalem at the Passover.

"From Gaza, two roads conduct to Jerusalem. One passes by Eleutheropolis and the plain of Sephela ; the other, through the hills by Hebron. Although the former was the easier and more customary, Elisama preferred the latter. He had a friend in Hebron whom he had not seen for many years, and in whose company he wished to perform the pilgrimage, and he was desirous of making Helon's first entrance into the Land of Promise as solemn and impressive as possible. By taking the easier road, they must have gone a long way through the country of the Philistines, and not have been joined by pilgrims till they reached Morescheth, and then only in small numbers. On the other road, they entered immediately on the Jewish territory, and their way conducted them through scenes adorned with many an historical remembrance.—



They had not proceeded far inward from the sea, in the direction of the river Besor, when they reached the confines of Juda; they stood at the foot of its hills, and the land of the Heathen lay behind them. Helon seemed to feel for the first time what home and native country mean. In Egypt, where he had been born and bred, he had been conscious of no such feeling; for he had been taught to regard himself as only a sojourner there. Into this unknown, untrodden native country he was about to enter, and before he set his foot upon it, at the first sight of it, the breeze seemed to waft him from its hills a welcome to his home. 'Land of my fathers,' he exclaimed, 'land of promise, promised to me also from my earliest years!' and quickened his steps to reach it. He felt the truth of the saying, that Israel is Israel only in the Holy Land. 'Here,' said Elisama, 'is the boundary of Juda.' Helon, unable to speak, threw himself on the sacred earth, kissed it and watered it with his tears, and Salla, letting go the bridle of the camels, did the same. Elisama stood beside them, and as he stretched his arms over them, and in the name of the God of Abraham, of Isaac and of Jacob, blessed their going out and their coming in, his eyes too overflowed with tears, and his heart seemed to warm again as with the renewal of a youthful love. They proceeded slowly on their way; Helon gazed around him on every side, and thought he had never seen so lovely a Spring. The latter rains had ceased, and had given a quickening freshness to the breezes from the hills, such as he had never known in the Delta. The narcissus and the hyacinth, the blossoms of the apricot and the peach, shed their fragrance around. The groves of terebinth, the oliveyards and vineyards stood before them in their living green: the corn, swollen by the rain, was ripening fast for the harvest, and the fields of barley were already yellow. The wide meadows covered with grass for the cattle, the alternation of hill and valley, the rocks hewn out in terraces, and filled with earth and planted, offered a constant variety of delightful views. You might see that this was a land, the dew of which Jehovah had blessed, in which the prayer of Isaac over Jacob had

been fulfilled, when the patriarch said, 'God give thee of the dew of Heaven, and of the fatness of the earth, and plenty of oil and wine.' He drank of the pure, clear mountain stream, whose sparkling reflexion seemed to him like a smile from a parent's eyes on a returning wanderer, and thought the sweet water of the Nile, so praised by the Egyptians, could bear no comparison with it. Elisama reminded him of the words of the Psalm (lxv.):

'Thou lookest down upon our land and waterest it,  
And makest it full of sheaves.  
The river of God is full of water.  
Thou preparest corn and tillest the land.  
'Thou waterest its furrows and softenest its clods;  
Thou moistenest it with showers, thou blessest its springing,  
'Thou crownest the year with Thy blessing,  
And Thy footsteps drop fatness.  
They drop upon the pastures of the wilderness,  
And the hills are encompassed with rejoicing:  
The pastures are clothed with flocks,  
And the fields are covered with corn;  
All shout for joy and sing.'

"Helon replied to him from another Psalm (civ.):

'The springs arise among the valleys,  
They run among the hills.  
Here the thirsty wild beast cools itself,  
The wild ass quenches his thirst.  
The fowls of Heaven dwell beside them,  
And sing among the branches.  
He watereth the hills from his clouds above;  
The fruit of his works satisfieth the earth.  
He maketh grass to grow for cattle  
And herb for the service of man,  
Preparing bread from the earth  
And wine that maketh glad man's heart;  
The fragrance of the oil for ointment  
And bread that giveth strength.  
The cedars of Lebanon, tall as Heaven,  
He has planted, he watereth them!'"

They reach Hebron in the evening, and are hospitably entertained by Elisama's friend. On the following morning, they set forth again for Jerusalem.

"At the first crowing of the cock, all was in motion; their host was making the last arrangements for his departure; the neighbours entered to announce that the march was about

to begin. Refreshments were offered to the travellers, and especially to Elisama, but he declared with earnestness, that, even amidst the idolaters of Egypt, he had scarcely ever allowed himself to taste food early in a morning, and much less would he do so in Israel, and in the city of David, and on a pilgrimage to Jerusalem. The commotion in the streets became greater and greater, and it was scarcely dawn when they set forth. All the doors of the houses were open, all the roofs were covered with persons watching their departure. Helon, as he passed through the streets of Hebron in the ruddy light of the dawn, and by the palm trees at the gate, was reminded that Hebron was one of the oldest cities in the world, even older than Zoan in Egypt; that it had been conquered by Joshua, and given as a portion to Caleb, the bravest and most faithful of the explorers of the land; that it had afterwards become a city of the priests, and had been for seven years the residence of David; that it had been taken by the Idumeans, and reconquered by the Maccabees, and once more incorporated with Juda. But when he had passed the gate, and gained a view of the lovely valley in which it stands, full of vineyards and corn-fields, and looked around on the region where patriarchs had tended their flocks and pitched their tents, and lived in friendly communion with Jehovah, all the high and enthusiastic feelings of the preceding day were renewed in his mind. From all the cross-roads, men, women and children were streaming towards the highway that led to Jerusalem. They had scarcely proceeded a Sabbath-day's journey, when they saw the grove of terebinths; cymbals, flutes and psalms resounded from the midst of it, and hundreds were standing under the turpentine tree of Abraham, a tree of immense size and wide-spreading branches. Helon entered the grove of Mamre with feelings of religious veneration. Here Abraham had dwelt; here the angels had appeared to him; beneath these trees Isaac had been promised, and the rite of circumcision instituted; here Ishmael had been born and driven from his father's tent; and not far off was the cave of Macpelah, where Abraham and Sarah, Isaac and Rebecca, Jacob and Leah

were buried. And on the spot consecrated by so many recollections, the children of these patriarchs were now preparing to depart on their festal pilgrimage to Jerusalem. The occasion and the place seemed to banish from all hearts every other feeling but piety and good-will: mutual greetings were exchanged, friends and relatives sought each other out, and associated themselves for the journey, and all faces beamed with joy. The priests and elders led the procession; the people followed, and the slaves with the camels were placed in the midst of them; the Levites had distributed themselves with their instruments among the multitude, and as they set forward they sung this Psalm (cxxii.):

'How am I glad when they say unto me,  
We will go up to the house of Jehovah!  
My foot hath stood already in thy gates,  
O Jerusalem!  
Jerusalem, thou beautifully built,  
Chief city, where all unite together!  
Thither do the tribes go up,  
The tribes of Jehovah to the festival of remembrance,  
To praise the name of Jehovah.  
There are the thrones of judgment,  
The thrones of the house of David.  
Pray for the peace of Jerusalem,  
May they prosper that love thee!  
Peace be in thy walls,  
Prosperity in thy palaces!  
For my brethren and companions' sake,  
I wish thee peace.  
For the sake of the temple of our God,  
I bless thee with good.'

"It is impossible to conceive of the soul-felt exultation with which this Psalm was sung, and of its effect on old and young. Now the voices rose like the notes of the mounting lark upon the summits of the hills, now sunk again in the depths of the valleys. How differently did it operate now upon the heart of Helon, and when he had sung it before to his solitary harp on his roof in Alexandria! How did he bless the memory of Samuel, who had given his schools of the prophets the harp and the flute; and of David, who, bred up among them, did not forget them even when seated on his throne, but appointed Levites for the cultivation of music, and himself often laid down his sceptre to assume the harp!"

In this way the train of pilgrims to the Passover proceeds; they halt at mid-day beside the pools of Solomon, the reservoirs of an aqueduct by which Jerusalem had formerly been supplied. In the evening they enter the Holy City, and are hospitably received by Iddo, an old friend of Elisama's family. The description of the City and Temple, of the day of Preparation, the feast of the Passover itself, the Sabbath and the remaining days of the solemnity, occupy the remainder of this volume. The following description of the Paschal meal may serve as a specimen of the antiquarian part of the work.

"In the middle of the room stood the table, which in the East is always low, because the guests either lie around it on divans, or sit on cushions. On this occasion, however, there was neither divan nor cushion, and the table stood apart, as if the preparations were but half finished. It was about the middle of the second hour of evening (half-past seven) when the company, consisting of nineteen persons, assembled around the table. Every one, though splendidly clad, appeared prepared for a journey. With sandals on their feet, which at other times were not worn in a room, but given to the slaves to be placed at the door, with their garments girt and a staff in their hands, they surrounded the table. A large vessel, filled with wine immediately from the cask, stood upon it, and the meal began by the master of the house blessing it. He laid hold of it with both hands, lifted it up with the right, and said, 'Praised be Thou, O Lord our God, Thou King of the world, who hast given us the fruit of the vine;' and the whole assembly said, 'Amen.' Next he blessed the day, and thanked God for having given them his passover; and then, drinking first himself from the cup, sent it round to the rest. When this was over, he began again; 'Praised be Thou, O Lord our God, Thou King of the world, who hast sanctified us by thy precepts, and commanded us to wash our hands.' He and the whole company then washed their hands in a silver bason, with water poured from an ewer of the same metal. This was the emblem of purification, and implied, that every one should come with a pure heart, as well as clean

hands, to partake of the paschal meal. The unleavened bread, (flat cakes with many small holes in them,) the bitter herbs, a vessel with vinegar, the paschal lamb, were then placed upon the table, and last of all the charoseth, a thick pottage of apples, nuts, figs, almonds and honey, boiled in wine and vinegar, and not unfrequently made in the form of a brick or tile, to remind the Israelites of their Egyptian slavery, and strewed with cinnamon in imitation of the straw which was mixed with the clay. The master of the house then spoke again, 'Praised be Thou, O Lord our God, who hast given us the fruits of the earth.' He dipped one of the herbs in vinegar, and the whole company did the same. At this moment, the mistress touched her little grandson, a child of ten years old. Children were always present at this festival, and one design of its establishment was, that the son should learn from the lips of his father the events to which it referred, and the remembrance of them might thus be propagated to the most distant posterity. The child understood the hint, and asked his grandfather why on this night only unleavened bread and bitter herbs were to be eaten; why on this night alone the guests stood around the table, instead of sitting or lying. With dignity and solemnity, the grandfather, turning to the child, related to him how their forefathers had been oppressed in Egypt, and how the Lord had brought them out thence with a mighty arm. He described to him the evening which preceded their flight from Goshen, their busy preparation, and their anxiety to conceal it from the Egyptians. The lamb was slain and the blood sprinkled on the door-posts, that the destroying angel of the Lord might pass by their houses, when he slew the first-born of the Egyptians. It was to be roasted, not boiled, that it might be sooner ready, and strengthen more those who partook of it; it was to be eaten in a standing posture, as by men prepared for instant departure; it was to be consumed entire; for the whole people were to quit their dwellings and never to return to them: and no bone of it was to be broken; for this is the act of men who have time and leisure for their meal. The bitter herbs and unleavened bread were then eaten, and



the cxliith and cxlvth Psalms sung. This formed the first half of the great song of praise which was called emphatically the Hallel, consisting of six Psalms, from the cxliith to the cxviiiith, and was sung on all great festivities. A second washing of the hands followed, the cup was a second time blessed and sent round. The master broke off a piece of the unleavened bread, wrapped it in the bitter herbs, and, having dipped it in the charoseth, ate it and then distributed a portion to each of the company, who did the same; and now the eating of the Lamb began, in which the Paschal feast properly consisted."

When the festivities of the Passover are concluded, and the crowds returned home, Helon feels an irresistible desire to enter into the order of the priests, that he may renew and perpetuate the delight which he has felt from the services and offerings of the Temple. Being Levitically born, he presents himself to the High-Priest, and seeks admission into the sacerdotal order; his request is granted, but he is told that he must produce the genealogical register of his family, and to obtain this he makes a journey first to Joppa, and, not finding the genealogist there, afterwards to Ziklag, to find him. This gives the author an opportunity of describing these parts of Palestine; and Helon and Elisama return to Jerusalem in time to witness the triumphal entry of the sons of Hyrcanus, after their victories over the Samaritans. Helon, after due probation by the Sanhedrim, is admitted as a priest, and all the ceremonies and offerings which attended such an initiation are described, perhaps, with too much of monotonous repetition. We are next called to attend him in a visit to Jericho, the abode of Salumiel, the brother of Iddo; he becomes enamoured of his lovely daughter Salamith, and, on his marriage, takes up his residence there in a splendid house purchased for him by Elisama. They visit Jerusalem together at the Feast of Pentecost, and all seems to promise pure and lasting happiness, when the indiscretion of Myron, who had accompanied them to Jericho, occasions a fatal accident, and plunges the whole family in the deepest distress. In a moment of thoughtless gaiety, he has plucked

Elisama by the beard, as he sat one evening among the citizens at the gate of Jericho. The consequences of the old man's wrath are terrible.

"Elisama arose, with glowing cheeks and a look in which the expression of the wildest rage grew every moment stronger. His limbs trembled; his features were distorted, his hair stood on end, and his breast heaved with a feverish gasp. 'Accursed Heathen!' he exclaimed in fury; 'accursed Heathen!' he repeated, and drawing his sword, aimed a blow at Myron. The offender, awakened to a consciousness of what he had done, saw the weapon about to fall on him and evaded the stroke; a citizen of Jericho, whom the tumult of the assembly had pushed forward, received it and fell mortally wounded at Elisama's feet. In silent horror all stood around, and looked by turns on the murderer, the corpse and the author of the mischief. The whole city hastened to the spot; Myron escaped, and Salumiel, taking the unconscious Elisama by the hand, led him home. Helon preceding them, burst with a cry of horror into the house, exclaiming, 'Woe, woe—homicide—Elisama!' The women hastened from their apartments, and knew not the cause of the confusion. Salumiel entered with Elisama—one in eager haste, the other bewildered, with fixed eyes and open mouth. 'Bring horses, bring camels, bring any beast of burden,' exclaimed Salumiel. 'Thou hast slain him, Elisama, and must flee before the avenger of blood.' 'Whither?' asked Helon. 'To a city of refuge,—to Hebron in Juda—to Bezer in Reuben—to Ramoth Gilead best of all.' At these words Elisama awoke from his trance. Tears flowed from his aged eyes as he exclaimed, 'Merciful God, must I in my old age flee as a murderer, and die by the hands of the avenger?' His voice was choked with sobs. Two rapid dromedaries, ships of the desert, were brought. Helon accompanied the unhappy man. It was already night, and they passed unobserved out of Jericho. Without a salutation or an adieu they urged their flight, in dread lest the avenger should be on their traces, Elisama with his hair loose, his turban floating on the wind, and death on his countenance.

"It was one of the most terrific

customs of the East, that the next of kin of any one who had been slain, even unwittingly, was deemed infamous if he did not avenge him by putting to death the man who had killed him. Moses, unable to eradicate this custom, had mitigated it by the appointment of six cities of refuge, three on each side of the Jordan, in which the unintentional homicide might be safe from the vengeance of the Goel. In these cities, and for a thousand yards around, he could not be touched—if he ventured beyond these limits, before the death of the High-Priest, the Goel might lawfully kill him. The roads and hedges leading to the city of refuge were to be kept in repair, that the fugitive might not be impeded in his flight. The son of the citizen of Jericho, whom Elisama had killed, had been fetched from the fields and had gone forth to avenge his father; but he was too late; Elisama had already reached Ramoth Gilead in safety. Salumiel, who had remained behind to attend the judicial proceedings, determined to go and see him, and Salamith could not be persuaded to remain behind. Ramoth Gilead lay on the other side of Jordan, in the country called in ancient times Gilead; a country not so fruitful as this side, from its many mountains and sandy deserts, yet rich in pasturage for cattle, and watered by two mighty streams, the Arnon and the Jabok, which empty themselves into the Dead Sea and the Jordan. The hills of Basan, Gilead and Abarrim, extending from Antilibanus, send their branches through this country. It was given on the conquest of Canaan to the tribes of Gad and Reuben and the half tribe of Manasseh, as their residence. Ramoth, situated on the Jabok, was the principal city, celebrated in history by the vow of Jephtha, and the battle between Ahab and Jehoshaphat and the Syrians.

On their arrival, they learnt that Elisama was dangerously ill. The agitation of mind and fatigue attendant on his flight, had overpowered his feeble frame; he had been attacked by a fever, under which he was hourly sinking. A Levite, who was the physician of Ramoth, and possessed great knowledge of the human frame and the virtues of plants, had been summoned. Strengthening baths had

been employed, and the precious balm of Gilead applied externally and internally. These were the two chief remedies of the Hebrews. But here they had lost their power. Elisama fell into a death-like slumber. When he was delirious, the image of Myron seemed to be constantly before his eyes; and he upbraided him with his ingratitude, and warned his son Helon to beware of him, as it would not be the last of his misdeeds. On the following day his reason returned for some hours, and he spoke calmly and clearly. It was the last revival of the flame of life. He requested Helon to repeat to him the prayer of Moses, the man of God. 'Lord, Thou hast been our refuge in all generations.' Ps. xc. He heard it with great attention, and the emotions of his heart were visible, at many passages, in his looks and his clasped hands. He lay for a long time with closed eyes, but his lips were in motion, and it was evident that he was addressing himself to God, probably in a penitential Psalm; for once, when his voice grew stronger, he was heard to say, (Ps. cii. 10,)

'My days pass away as a shadow,  
And I wither as grass,  
But thou, Jehovah, shalt endure for ever,  
And thy name remaineth from generation to generation.  
Thou wilt arise and have mercy on Zion;  
For the time is come that thou shouldst favour her,  
The appointed hour is come.'

"His voice again became faint, and it was after some interval that he was heard to say—

'He weakeneth my strength in the way,  
He shorteneth my days.'

"And then with a firmer tone—

'The children of thy servants shall continue,  
And their seed shall prosper before thee.'

"He turned with an expression of the deepest affection to Helon, and said, 'Greet thy mother from me—when the High-Priest dies, carry my bones to the valley of Jehoshaphat and lay them beside thy fathers'—wait on Jehovah and thou shalt obtain,'—his words became inaudible.

Helon held his cold hand, and bathed it with his tears; and all who stood around his bed, in mournful silence, thought him already dead. But the dying eye opened once more—gazed round on them all—then fixed itself on heaven. His head sank back in Salamith's arms. Twice the mouth was distorted in the bitterness of pain—then once again. The body became rigid—the respiration ceased.

"After a solemn pause, each reading in the countenance of the rest the confirmation of his fears, all uttered at the same moment a piercing shriek of grief. The men rent their upper garments, beat their breasts, threw their turbans on the ground, strewed dust and ashes on their head, put on sackcloth, covered their chins and went barefoot. Helon was hurried away, least, being a priest, he should contract pollution from the dead body. The eyes of the corpse were closed, and it was carried into the Alija (a small chapel on the roof of the house) by the nearest relatives. As it had been the custom in Judea, since the Captivity, to bury very soon, the night was past in making preparations. The body was wrapt in a large sheet, the head bound with a napkin, and then the whole, from head to foot, swathed with a broad bandage, and each foot, each hand, each finger separately. At midnight came the Levites with their musical instruments: the female mourners began their office by lifting up their voices and lamenting, strewing ashes on their heads and singing a dirge. On the following morning the house was filled with neighbours and friends, expressing their sympathy. Salamith ran about, weeping and wringing her hands above her head. The men sat in another apartment upon the ground and mourned in silence. Salamith was conducted to the apartment of the women, where she placed herself on a carpet in the middle, and the rest of the females of the family sat round her. The hired mourners formed a wider circle at a little distance. Each of the women held a handkerchief in her hand by two of the corners. The mourners, who knew a variety of funeral songs, began one which expressed the virtues and calamities of the deceased. Salamith gave them a sign and they ceased; and all the females

of the family began to weep along with her. They arose, twisted their handkerchiefs together, and ran shrieking round the room, while Salamith, sitting motionless in the middle, wrung her hands and tore her beautiful dark hair. When she ceased, the mourners resumed their song till she again gave them a signal, and the relatives renewed their lamentations. This lasted till towards evening, when the inhabitants assembled at the door, and the corpse was carried to the grave. Those who carried the bier proceeded with such hasty steps, that they seemed rather to run than walk—an usage which was said to bear this meaning, that death is the most terrible punishment of sin. Every one who met the procession joined the mourners, and bore part in the cries of the women.

"Before the gate of the city, in a garden planted with trees, stood the sepulchre of Elisama's host, hewn out of the rock; and in this the corpse was deposited; for burning was deemed dishonourable by the Jews and regarded with abhorrence. The bearers threw aloes, myrrh and other fragrant substances upon the body so as to cover it, and the sepulchre was closed with a stone, which was annually whitened with lime. The friends and relatives remained standing awhile before the closed sepulchre, then bowed themselves thrice to the earth and preyed: then taking up a sod threw it behind them and said, 'Remember, O man! that dust thou art and to dust thou shalt return.' The procession returned with a repetition of the funeral lamentations. On reaching home they washed their hands, and the neighbours brought them the bread of mourning. A beautiful and humane custom in Israel! No victuals were prepared in the house which death had visited, but the neighbours and friends came with costly viands and invited the mourners to partake of them, to recruit their strength and spirits. This was called *the bread of mourning*, and the cup which was handed round, *the cup of consolation*. The mourning lasted seven days, during which it was held indecorous to wash the garments, to bathe or anoint the body, or to wear the sandals or the turban. Every day Salamith went with the women of the family to lament, at the tomb of the



deceased, his true affection and his calamitous fate. When the days of mourning were ended, suitable presents were made to the friendly host, and Helon, Salamith and Salumiel returned from the Perœa over the Jordan to Jericho."

This calamity is represented by the author as a punishment of the pride of Helon, who, according to a notion which Judaism was not unlikely to inspire, believed his own prosperity to be a mark of the peculiar favour of heaven, and thought that his zeal for the law, and his delight in the services of the Temple, had already advanced him to the rank of a chæsidean, or perfectly righteous man. He is gradually recovering his composure, and learning to think more humbly of himself, when Myron, who has been wretched from the consciousness of the sorrow which he had brought on his friend, seeks a reconciliation, and obtains it chiefly through the mediation of Salamith. His return is the cause of fresh calamities. Finding that it was to Salamith that he owed his forgiveness, he goes one evening, in ignorance of Oriental manners and the fury of Oriental jealousy, to the Armon, or female apartment, to express his gratitude to her. She warns him of his danger, but before he has made good his retreat, Helon appears. Their protestations of innocence are unavailing: Myron is contumeliously driven from the house, and Salamith, being brought before the judges of Jericho as an adulteress, declares herself willing to undergo the fearful ceremony of drinking the water of jealousy. For this purpose she is conveyed to Jerusalem. The author, though in general very remote from the modern German school of theology, appears to have adopted the opinion of Michaëlis, that this was intended as a trial of the power of conscience on the mind of the culprit, and that the method to which the priests trusted for obtaining the truth, was to accumulate horrors upon her, which nothing but the force of innocence could enable her to bear. She is led through the streets of Jerusalem, exposed to every species of indignity, harassed with exhortations to confess her crime, and at last produced, before the whole people, to take the test which the law prescribed. She bears

all with the most admirable meekness and dignity, and, having drunk the water uninjured, is declared innocent of the charge. Helon, though forgiven by his wife, cannot forgive himself for the pain he has caused her; and remains in a state of the deepest dejection, till his conscience is relieved by the sacrifices on the day of atonement. The change in him is chiefly brought about by his intercourse with the old man of the Temple, a venerable personage, into whose mouth the author puts those interpretations of the Jewish rites and history, with reference to the expected Messiah, which he supposes to have prevailed among those who, avoiding the sectarian tenets of Pharisees, Sadducees and Essenes, were desirous to fulfil the law without addition or diminution. By him Helon is taught the folly of his former presumptuous self-righteousness, and to consider the sacrifices of the law as the appointed means of reconciliation with God, till the Messiah should come, to take away the sin of the people. His cheerfulness returns, and he celebrates the feast of Tabernacles, which closed the annual cycle of Jewish festivals, with more true religious feeling than any of the preceding. On their return to Jericho, they hear that the plague has broken out, and determine all together to go to Alexandria, to see Helon's mother: but before they can embark at Joppa, news reaches them that she is dead. They set out, however, and for several days have a prosperous voyage. Myron, who has become a proselyte of the gate, is one of the party.

"The Phœnician vessel in which they had embarked, ran swiftly along the coast, and Jamnia, Ashdod, Ascalon, Gaza and Raphia, were soon left behind. The mind of Helon was as clear and calm as the mirror in which the sea reflected the bright blue heavens. His grief for the death of his mother had only increased his trust in the Divine compassion, which had bestowed on him that perfect peace of mind which neither in death nor life sees any thing to fear. One morning they were watching the broad red dawn, announcing the approach of day. All were in an unusual frame of mind. Helon, full of tranquil joy, was relating to his friends, as they sat

around him on the deck, the course of Divine Providence, with respect to him in the year that was just completed, and how it had conducted him to that true peace of mind which he had sought in vain before. 'I could call upon the whole world,

' Praise Jehovah, all the world,  
Serve Jehovah with joy!  
Come into his presence with rejoicing.  
Confess that Jehovah is God.  
He has made us and we are his,  
His people and the sheep of his pasture.  
Enter his gates with thanksgiving,  
His courts with songs of praise.  
Bless him, praise his name!  
For Jehovah is good, his mercy is everlasting,  
And his faithfulness from generation to generation.'—(Psalm c.)

" 'And through all the vicissitudes of my life, in calamity and in death, these words shall be my comfort, which the last of the prophets spoke, when the oracle of prophecy was about to be closed in silence:'

' The Lord whom ye seek will come speedily to his temple,  
And the angel of the covenant whom ye desire.  
Behold he cometh, saith Jehovah of Hosts.'

" While he thus spoke, delightful anticipations of futurity seemed to take possession of his soul. All who sat around him were silent; for the power of his faith seemed to communicate itself by an indescribable operation to their minds. All at once, confused voices exclaimed throughout the ship, a storm, a storm! The heavens grew black with clouds, the tempest rose, and the waves beat on every side against the ship. They endeavoured to avoid the shore, which was rocky and produced breakers which threatened every moment to overwhelm the vessel. The Phœnician mariners called on their gods, the children of Israel prayed to Jehovah. Helen stood in the midst of threatening waves and terrified men, tranquil and full of confidence. At once the ship received a violent shock, and sprung a leak. Their efforts were in vain. Salamith flew to Helen's arms, and each repeated to the other passages from the Psalms. All hope of

safety was at an end, and sounds of terror and lamentation were heard on every side. Suddenly, the ship struck violently upon a rock and went to pieces. The crew sunk, and no one could bid another farewell. Helen supported himself for a short time upon a spar, and looking round saw Salamith and her father sink. Alone and scarcely conscious, he struggled for a few moments with the stormy waves. One of tremendous height came rolling onward; Helen exclaimed amidst the uproar of the elements,

' The angel of the covenant—  
Behold he cometh, saith Jehovah of Hosts,'

and was buried in the waters.

" After an hour the storm had ceased. And the storms of this world, too, had ceased for those who had found death in the waves and life in the bosom of their God."

The melancholy impression which the close of this story will leave on the mind of every reader of feeling, even in this imperfect sketch, is the best proof how well the author has succeeded in the fictitious part of his work; and it is this circumstance which distinguishes it above all the stories which have been written as vehicles of antiquarian information. He has deprived us of the means of judging how far it is an exact picture of the Jewish life and sentiments in the period assumed, by entirely withholding references to authorities, on the insufficient ground, that they would be useless to the unlearned and superfluous to the learned. We are glad, however, to perceive that the remonstrances of his German readers have induced him to promise to supply this great deficiency, by giving his own notes, and those which the Dutch Professors, Vanderpalm and Glarisse, have added to a translation which has appeared in Holland. Full and accurate references alone can enable us to use such a work with any confidence for the purpose of instruction, and correct, in some measure, the fallacy which leads the reader to feel as if he really had contemporary authority for the facts and descriptions which it contains. The picture of the Jewish people is probably idealized, and we

can scarcely believe that their national festivals were celebrated with such a high-wrought enthusiasm, and such a renunciation of all selfishness and animosity as are here ascribed to them. But we must allow an author to enoble what he finds a delight in describing; and we can readily forgive an error on the side of praise, in respect to a people whom it has sometimes been deemed a point of duty by Christians to paint in the blackest colours. Great taste and devotional feeling has been shewn in the manner in which quotations from Scripture, especially from the Psalms, are introduced, and the best modern versions have been every where followed. Should the book ever be rendered accessible to English readers, it will be found a very pleasing medium of conveying historical, geographical and antiquarian knowledge, and will gratify the taste while it improves the heart.

K.

SIR,  
**W**HAT can account for the prevalence, at the present day, amongst *Protestants* of that most marvellous modification of the Christian faith yeleft Trinitarianism? "Thinks I to myself," the other day, as I sat revolving in my mind the unvaried, uniform and iterated averments of its Divine "Author and Finisher." "Why callest thou me good? None is good but one, that is God." "I ascend to my God." "The words I speak unto you, I speak not of myself." "The Father that dwelleth in me, he doeth the works." "The Son can do nothing of himself." "I live by the Father." "My Father is greater than I." "He that hath seen me hath seen the Father." "To sit on my right hand and on my left is not mine to give." . . . . But I might, literally speaking, transcribe, as every reader of his Bible well knows, a considerable proportion of our blessed Saviour's discourses into your pages, before I had exhausted THE SON'S attestations to his inferiority to THE FATHER, his nothingness without HIM, and but for HIM. As fully impressed with the divinity he claimed as with that he disclaimed, "Is it possible," I caught myself vociferating, "is it possible, that men,

sincerely believing themselves the disciples of Christ, can honestly so sophisticate almost every word they admit him to have uttered on the subject of his relation to God, as to fasten upon him the blasphemy of his being the COMPEER of God?" But my momentary bigotry brought a blush into my cheek, and with sincere compunction and shame let me now record my "*wonder*" at the almost unanimous faith of Christendom. It is indeed true, that prescription, establishment, fashion, will, to multitudes, in every age, make black white, and white black: but even among the *οἱ πολλοί* of believers are there not to be found thousands and tens of thousands who attach all the credit and conclusiveness that the most devoted inquirers after divine truth alone can attach to every insulated asseveration of the "Teacher come from God," as well as to the whole tenour of his doctrine, and yet, *upon his own supposed shewing*, coequalize, not identify, him with his Father and his God? In the opinion of such disciples at his feet as these, he must, somewhere or other, have either explained away these categorical depositions of unqualified subjection to, of absolute dependance on, "the only true God," or have taught also some antagonistical doctrines, so utterly irreconcilable with their naked meaning, as to warrant any possible evasion of it. For any such direct contradictory elucidations I look, however, in vain: indeed, I am not aware that the stoutest-hearted champions of creed and article-theology have gone so far as to assert, that what he who "spake as none other man spake," said at one time, he directly unsaid at another. We must, therefore, have recourse to the remaining member of the alternative for the solution of our problem. And here, let me avow, however little creditable to my judgment the avowal may be deemed, that in a solitary, quite anomalous text, I, for one, do recognize an apology for almost any but a perverse or ludicrous interpretation of our Saviour's assertions in the passages enumerated, and in others of a like import.\* The Baptismal text I never

\* I have never read the admirable dissertation of Tyrrwhitt on this text,



can but consider as an impregnable hold of Anti-Unitarian doctrine. So decisive a voucher am I forward to admit it be of a πολυκαιρανιη in heaven, that if I entertained the slightest notion of its being possibly *authentic*, I should feel myself as much constrained as any Athanasian can feel, to accommodate my conviction of the Unity of God to any hypothesis by which it could be decently modified. Now if this, or any thing like it, can be the expression (well or ill founded) which this supposed command of our Saviour's makes upon a mind convinced that Paganism is as much the doctrine of Christianity as Trinitarianism is, what must be its effect on those who identify Trinitarianism with Christianity? Will *they* not believe any thing rather than offer violence to its more obvious import? Will any Procrustean process seem illegitimate to them, that can torture Scripture into a seeming harmony with this extraordinary but decisive text? Is it not, indeed, matter of fact, that this great vital organ of the orthodox system generates rather than merely fills all the arteries and veins which flow to and from it? What vagary of the human brain could less assimilate with the whole or any part of Scripture, than does the grave and idolized dogma extracted from this singular anomaly in the sacred page? And yet in the opinion of those who deem it treason to divine truth to question the evidence by which this solitary testimony to Trinitheism, under another name, is supported, is there one in a thousand who does not, with Postellus, trace its ramifications in almost every volume of the Jewish and Christian Scriptures? Shall I be contradicted when I say, that the minutest degree of scepticism, as to the authenticity of the Baptismal text, would do more to disenchant Athanasianism of its charms, than whole folios of demonstration opposed to the tenet which this text seems to involve will be able to do in a long succession of ages? Will my assertion be disproved, if I

without being reminded of the notable hoax practised by our facetious monarch on the literati of his day. His argument all along disproves the assumption on which it is founded.

roundly affirm, that, amongst the now many dilapidated fortresses of orthodoxy, there is not one which offers to "the sword of the spirit" a more vulnerable track than does this its vaunted and hitherto all but unscarred citadel?

#### BASANISTES DEUTEROS.

SIR,

AS you sometimes allot a corner of your Repository to bookworms, allow me to occupy a small space with a brief account of two small tracts, printed together, in a volume which though figured as an octavo is not larger than an octodecimo.

The whole title is as follows: "Precepts, or, Directions for the well-ordering and Carriage of a Man's Life, through the whole Course thereof: left by *William*, Lord *Burghly*, to his Sonne at his death, who was sometimes Lord Treasurer of this Kingdom. Also, some other Precepts and Advertisements added, which sometimes was the Jewell and Delight of the right Honourable Lord and Father to his Country, *Francis*, Earle of Bedford, deceased. In two Bookes. London, printed for *Thomas Jones*, and are to be sold at his Shop in the Strand, neare Yorke House, 1637."

This "*Thomas Jones*," the bookseller, was a smart tradesman. He has dedicated the volume, which he describes as a new edition, to Richard, Lord Buckhurst, to express part of his thankfulness for the "goodnesse" he had received from this nobleman and from "the noble Earle" his father, and "the right vertuous Countesse," his mother. There is a vein of mirth in this writer from "his shop in the Strand, neare Yorke House." "Multiplicity of words," he tells Lord Buckhurst, "begets multiplicity of errors: especially in those whose tongues were never polished by art. It is true" (he waggishly adds), "I have much learning, but that is in my shop, and it is as true that I am ignorant, having not the happinesse to bee bred a scholar." He then quotes a Latin sentence to excuse his want of education, and that, without saying, as honest John Bunyan did, in the like case, "the Latin I borrow," viz., *Non cuivis homini licet adire Corinthum*.

I was somewhat curious to look into the paternal counsels of such a man as Cecil, Lord Burleigh, Elizabeth's far-famed minister, especially as he admonishes his son that they will "season his youth like the deaw (dew) of age." They are moral and pious, but displaying withal a good deal of that worldly wisdom by which the author made his way through so many difficulties, and preserved his standing amidst so many mutations and perils.

Precept 1. is headed, rather oddly, "For the choice of your *Wives*." The wary politician here calls upon his son to "use great providence and circumspection, for," says he, "it is in the choice of a wife, as in a project of warre, wherein to erre but once is to be undone for ever." He exhorts with regard to a wife, "Let her not be poore," and assigns the thrifty man's reason, "Because a man can buy nothing in the market without money." Amongst other advice on this point, he enjoins, "make not choice of a Dwarfe or a Foole, for from the one you may beget a race of *Pigmeyes*, as the other will be your daily griefe and vexation: for it will irke you so oft as you shall heare her talke, and you shall continually finde to your sorrow, that feele that crosse, that *There is nothing so fulsome as a she-foole*." And, after counselling against "drunkennesse," he lays down the following rule of husbanding: "Beware thou spend not above three of the four parts of thy revenue, nor above one-third part thereof in your house: for the other two parts will but defray extraordinaries, which will always surmount your ordinaries by much: for otherwise you shall live like beggars in continuall wants, and the needy man can never live happily, nor contented, being broken and distracted with worldly cares: for then every least disaster makes him ready to mortgage or sell: and that Gentleman that sels an acre of Land, looseth an ounce of Credit: for *Gentilitie is nothing but antient riches*: so that if the Foundation do sinke, the Building must needs consequently fall."

Under Precept 2, the title of which is, "For the Education of your Children," this sage father exhorts, "suffer not your sonnes to passe the

*Alpes*," alleging that by foreign travel they would learn "pride, blasphemy and Atheisme." One of his counsels is extraordinary, and may cause him to be ranked amongst the *enemies of war* upon Christian principles: if in the latter part of the sentence a little secular policy peeps out, it may well be forgiven for the sake of the rare "meekness of wisdom" that comes before. "Neither by my advice," says he, "shall you train them (sons) up to warres: for hee that sets up his rest to live by that profession, in mine opinion, can hardly be an honest man, or a good Christian; for, *Every warre of itselfe is unjust, the (tho') good cause may make it lawful*: besides it is a science no longer in request then use: for souldiers in peace, are like chimneyes in summer, like Dogges past hunting, or women, when their beauty is done."

Precept 5, "advise to keepe some great man to your friend, and how to complement him."

At p. 25, is "An Addition of some Short Precepts and Sentences, not impertinent to the former," I suppose by Lord Burleigh, though the following, numbered 21, is not quite such as would have been expected from his eminent wisdom. "Though I thinke no day amisse to undertake any good enterprise, or businesse in hand; yet have I observed some, and no meane clerks, very cautionarie, to forbear these three mundayes in the yeare, which I leave to thine own consideration, either to use or refuse, *viz.* 1. The first Munday in April, which day *Cuine* was born, and his brother *Abel* slaine. 2. The second Munday in August, which day *Sodome* and *Gomorrhah* were destroyed. 3. Last Munday in December, which day *Judas* was born, that betrayed our *Saviour Christ*."

We have, at p. 52, "A handfull of short questions, with their Resolutions," some of which are mere conundrums: e. g. "Q. What waters of all others ascend highest? A. The tears of the faithfull, which God gathers into his bottle." Similar to this is the Joe Millar conceit which has often crept into very grave pulpits: "Qu. Why cannot the heart of a man bee filled, although hee should enjoy the whole world? Ans. Because the whole Globe of the World

is round, and Man's heart a Triangle receptacle for the Trinitie."

The last paper in these Miscellanies, all purporting to come from the pen of Cecil, is "The genealogy, offspring, progeny, and kindred, the household, the family, the servants and retinue of Pride, *cum tota sequela sua*, with all her trayne and followers," in which goodly company are placed 10thly, "Error, heresie, superstition, schisme, sects, pharisaisme, Puritanisme, idolatry."

Could this lynx-eyed statesman discover no other sentiment than *pride* as the motive of those men of irreproachable and saintly lives, that would not bow to the authority of a vain, loose-living and profane-talking woman, who succeeded her father, the Nero of his age, as "Head of the Church of Christ upon earth," or that questioned the spiritual lordship of bishops who had played fast and loose with religion, and were frocked or unfrocked at the pleasure of "Queen Bess"?

"——— O ! soul of Sir John Cheke."

Cecil was the trimmer from policy that this Greek scholar was from weakness, and the master was so far happier than the scholar, that the grievousness of Cheke's fall from the faith made repentance and restoration almost a matter of course, whilst Cecil's even but slippery tenor of life allowed him to practise hypocritical compliances, without any great outward violation of integrity, and consequently without any deep compunction of conscience.

The whole title of the second tract in the volume runs as follows: "A Glasse, wherein those enormities and foule abuses may most evidently be seen, which are the destruction and overthrow of every Christian Common wealth. Likewise the only means how to prevent such dangers: by imitating the wholesome advertisements contained in this Booke. Which sometimes was the Jewell and delight of the right honourable Lord, and Father to his Country, FRANCIS, Earle of Bedford, deceased." At first, I thought that the "Glasse" was composed by the "Earle of Bedford," but I believe Mr. "Thomas Jones" means only to represent that the Earle was

fold of it, and used it as a manual, his "Jewell and delight." Yet there is little in it to entitle it to this high distinction. Unlike Cecil's treatise, it is slightly tinged with *Puritanism*: but it is sober, even to dullness. Coming to it from the smart, sagacious, proverb-like sentences of that adept in human nature, we find nothing scarcely that takes hold of the imagination. Now and then there is a grotesque description. "Shamefastnesse (shamefacedness) is a goodly ornament of noble persons. It exalteth those which be humble, making them noble. It is the beauty of them that are feeble and weak; the prosperity of them which be sicke, the comfort of them that are in heavinesse, the increase of all beauty, the flower of religion, the defence and buckler against sinne, a multiplier of good deeds; and, to be short, it is *the onely paramour and darling of God*, the Creator of all."

The "Contents" of this little book are summed up in the following chapters, designed to picture so many "abuses." "1. A wise man without workes. 2. An old man without devotion. 3. A young man without obedience. 4. A rich man without charity. 5. A woman without shamefastnesse. 6. A master or ruler without virtue. 7. A Christian man full of contention. 8. A poore man proud. 9. A wicked and an unjust king. 10. A negligent bishop. 11. A people without discipline. 12. A people without law."

"The ninth abuse" the writer justly calls "a capital abuse indeed." To display it by contrast, he describes royal excellence in a passage not without strength, and containing a summary of patriotic principles: "The righteousness and justice of a king, is to oppresse no man wrongfully by power: to judge and give sentence betweene man and man indifferently, without affection of any person: to defend strangers, orphan children and widdowes: to see that robbery and theft raigne not in his realme: to punish straitly adulterous and fornicating persons: not to promote and exalt such as are wicked: to give no living to such as are unchaste persons, and makers of vicious pastimes: to destroy out of his land all that are wicked against God and their parents:



to suffer no murderer or man-queller to live, much lesse such as doe kill either father or mother: to defend the church: to comfort the poore with deeds of charity: to take heed that his officers under him bee just and good men: to have of his counsell, ancient, wise and sober men: to give no eare to sooth-sayers, witches or enchanters: not to keepe anger in his stomacke: to defend his country justly and valiantly against adversaries: to put his whole trust and confidence for all things in God: not to be the prouder in heart if things doe succeed after his minde, and to beare the contrary patiently: to keepe steadfastly the Catholike or universall Faith: not to suffer his children to doe wickedly: to bestowe certaine houres daily in prayer: not to eate and drinke out of season. *For woe be to that land, (as the prophet saith,) whose king is a childe, and whose great men doe rise up early to eate and drinke."*

The honest moralist dwells upon "many and sundry sores" which "doe infect a realme and hinder the prosperous weale thereof," "but above all things," he says, "the unrighteousnesse of a King, doth make darke and clowdie the face of his whole realme;" and he concludes with this warning to the possessors of thrones: "But yet let every King take this lesson with him, and marke it well,—that as among men he is set highest in his throne, so if he minister not justice, hee shall be deepest in paine. For in this life as many transgressors and offenders as hee had under him, so many in the time to come shall he have above him, to his extreame sorrow and paine remediesse."

The spirit, at least, of this and a few other passages is worthy of one of the founders of the house of Russell, a "father to his country," whether as the author or the admirer. Had this little compendium of duty been the "jewell and delight" also of the Charleses and the Jameses, it might have saved one from decapitation, another from discrowning, and all four from indelible historic infamy.

#### CANTABRIGIENSIS.

Walsworth,

Dec. 11, 1822.

SIR,

If you think the accompanying curiosity worth preserving in your Repository, it is at your service. It is "The Methodist Hymn," taken from a Collection of Hymns, for Camp-Meetings, Revivals, &c. &c. By Hugh Bourne. Nottingham. 1821.

#### HYMN xxxiii.

#### Methodist Hymn.

- 1 The Saviour's name I'll gladly sing,  
He is my Saviour and my king!  
Where'er I go his name I'll bless,  
And shout among the Methodists.
- 2 To the Devil's camp I'll bid adieu,  
And Zion's peaceful ways pursue;  
Ye sons of men come turn and list,  
And fight like valiant Methodists.
- 3 It is religion makes the man,  
The world may try to prove it vain,  
But I will give the world for this,  
To be in heart a Methodist.
- 4 Come sinners, turn unto the Lord,  
And closely search his precious word,  
And when you do his truth possess,  
You may become a Methodist.
- 5 Come now with me, and you shall know  
What a great Saviour can bestow;  
His love to me I can't express,  
Although I am call'd a Methodist.
- 6 I am a soldier of the cross,  
All earthly things I count but loss,  
My soul is bound for endless bliss,  
To praise thee with the Methodist.
- 7 They preach and pray, and sing their best,  
They labour much for endless rest;  
I hope the Lord will them increase,  
And turn the world to Methodists.
- 8 We shout too loud for sinners here,  
But when in Heaven we shall appear,  
So faithful then our souls shall rest,  
And shout among the Methodists.
- 9 And when that happy day is come,  
When all the Christians are brought home,  
We'll shout in high enraptured bliss,  
With all the blood-wash'd Methodists.

The following account "Of the Origin of the English Camp-Meetings," &c., forms the Introduction to the Collection.

"A large Religious Meeting in the

open air, and the first in England which bore the title of A CAMP-MEETING, was held upon Mow,\* on Sunday, May 31st, 1807. It commenced about six o'clock in the morning, and continued without intermission till about half-past eight in the evening. It began with one preaching stand only: but three more were afterwards erected. The preachings were intermingled with pious exercises; such as singing, prayer, exhortations, speaking experience, relating anecdotes, &c.

"During a great part of the day, the scene was interesting: a company wrestling in prayer; four preachers delivering the word of life; thousands listening; tears flowing; sinners trembling; saints rejoicing. Such was the first of the English Camp Meetings.

"A day's praying upon Mow began first to be talked of in the year 1801. The thought rose simply from a zeal for praying which had sprung up in that neighbourhood. From the year 1802 to 1807, various accounts of the American Camp-Meetings were published. These accounts strengthened the cause, and fanned the flame: and in the mean time Lorenzo Dow, a native of America, preached in England, and gave some account of these meetings. He drew some attention to the subject, but never had a thought of attempting a Camp-Meeting in England; and when he left England, he had no thought of such a thing taking place.

"In 1807, by a peculiar direction of Providence, a Camp-Meeting took place as above; and two more were published in the same year. These were strangely opposed, and as wonderfully supported, and Camp-Meetings gained an establishment."

#### A COLLECTOR.

*Essay on the Principles of Criminal Law.*

**A**T a moment when joy and hope and apprehension are alternately excited by the contemplation of a Legislature engaged in the work of

\* Mow is a large mountain running between Staffordshire and Cheshire; and about five miles distant from the Staffordshire Potteries.

repairing and improving what time has dislocated, or earlier wisdom had left incomplete, in the great political and social institutions of this country, it may be permitted to any individual, however humble, to offer with suitable diffidence and temperance, his counsel upon the occasion.

It is proposed in the present essay very briefly to discuss the principles of criminal law, or punitive justice; a discussion that might seem altogether superfluous to those who advert only to the copious exposition of those principles which has been made by writers of the most eminent talents in this and other nations. But as the practice of no people, perhaps, has accorded with correct theory in this matter, and as consequently it has been difficult to inquirers at all times to view the subject through a clear medium, an attempt to bring out the chief points to be regarded in this melancholy department of jurisprudence may not be improper or useless. Now, as it is obvious that we cannot expect to draw safe conclusions from false premises, nor to form good systems without establishing and adhering to solid fundamental principles, it appears most important in the inquiry before us to determine what are the proper purposes or ends of criminal laws. These purposes we will begin with stating in the following order:

1. To protect society from injurious and vicious practices, denominated by Blackstone "public wrongs."
2. To reclaim and reform offenders.
3. To deter the criminal and others from a repetition of the offence.
4. To make reparation, wherever it is practicable, to the party injured.

Simply to state the first-mentioned purpose is sufficient, as the only controversy would be respecting the means of attaining that end, and these means are to be investigated under the following heads.

It might be presumed, that in Christian communities the purpose next mentioned would at once be admitted to be the most important. In parental government, punishment is termed *correction*, whether it be or be not adapted to that end. In the government of a state, we say that *justice* is administered towards those who are accused of offences; and justice implies what is equal and right, or tend-

ing to rectify what is wrong. "In moderate governments," says Montesquieu, "a good legislator is less bent upon punishing than preventing crimes; he is more attentive to inspire good morals than to inflict penalties." It is true, that when we speak of the amendment of an offender, we suppose that an offence has been committed, and to *prevent* offences, it may be reasonably urged, should be our leading desire and aim. Offences, however, will come under the best system of policy. Their enormity may be greatly restrained, and their number diminished, but notwithstanding the force of religion and of law they will exist in every society. Good institutions for religious and moral instruction, wise means for diffusing a virtuous spirit through a nation, are the most effectual preventatives of crime. But our present business is with *criminals*, and with the laws relating to persons actually in that class. We may contend, then, that the most efficient means of lessening the number and enormity of crimes will be found in judicious plans for reclaiming offenders at the commencement, or at an early stage, of their career. With reflecting persons it surely cannot be difficult to establish the truth of this position. To apply correctives before the mind has been hardened by a long course of criminality must, it seems, offer a better chance of success than to attempt to restrain obdurate offenders by severity of punishment. The criminal not deeply practised in vice would, in very many, if not in most, cases be reclaimed by being placed in an appropriate situation, and supplied with suitable instruction and aid. He might be led and encouraged, but even he would rarely be forced and terrified into amendment. And as to criminals more advanced in their sad course, we may, without hesitation, say, that so long as any reasonable hope of their reformation could be entertained, it would be right, and conducive to the best interests of society, to make their punishment a reclaiming process.

But if these be truths, and if in speculation they might receive general and ready assent, it is evident that they have not been much attended to by practical politicians and legislators. That which we have mentioned third

in order, among the ends of criminal justice, appears solely or principally to have occupied their attention. Every one will concur in the principle that laws must be enacted and measures adopted for this end, of deterring from crime; though a wide difference of sentiment may exist respecting the application of that principle—respecting the measures and the laws best suited for the purpose. Legislators appear commonly to have considered that the prevention of crime could only be effected by the severity of penal enactments. Hence the cruel laws to be found in the codes of many civilized nations, ancient and modern; and hence among us the great number of offences against which the penalty of death is denounced. Montesquieu was of a different opinion. He says, "Experience shews, that in countries remarkable for the lenity of their laws, the spirit of the inhabitants is as much affected by slight penalties, as in other countries by severer punishments. Imagination grows accustomed to the severe as well as the milder punishment. Robberies on the highway were grown common in some countries; in order to remedy this evil they invented the punishment of breaking on the wheel, the terror of which put a stop for a while to this mischievous practice. But soon after robberies on the highways became as common as ever. If we inquire into the cause of all human corruptions, we shall find that they proceed from the impunity of criminals, and not from the moderation of punishments." Beccaria, another writer of deservedly high name, thus declares his sentiments: "Crimes are more effectually prevented by the certainty than the severity of punishment. The certainty of a small punishment will make a stronger impression than the fear of one more severe, if attended with the hope of escaping. If punishments be very severe, men are naturally led to the perpetration of other crimes to avoid the punishment due to the first. In proportion as punishments become more cruel, the minds of men, as a fluid rises to the same height with that which surrounds it, grow hardened and insensible, and the force of the passions still continuing, in the space of 100 years the wheel terrifies no more than formerly the prison."



That a punishment produce the effect required, it is sufficient that the evil it occasions should exceed the good expected from crime, including in the calculation the certainty of the punishment, and the privation of the expected advantage. All severity beyond this is superfluous, and therefore tyrannical." And are not Beccaria and Montesquieu right? Surely their arguments are no less supported by experience than by enlightened theory. In framing penal laws, the force of human passions, urged and strengthened by various circumstances, seems to have been forgotten. But, in fact, few persons after proceeding some time in a vicious course can be induced by terror to draw back. If they have subsisted by plunder or dishonesty, they become more and more unfitted for obtaining subsistence by honest means, and those means soon become barred against them; unless they could avail themselves of the poor-laws. Actuated by long-indulged vice; not restrained by religious or moral principle; encouraged by vicious companions; and stimulated by want, real or factitious; will they think of the severity of punishment, with which they are threatened, further than to elude, if possible, the denunciation of the law, and perhaps to prefer the offence, *if it will answer their purpose*, to which the lighter, rather than that to which the heavier, penalty is attached? If robbery and fraud, in every shape, were made capital crimes, the practised offender, in ninety-nine cases out of a hundred, would despise the penalty, or avert his eyes from the view of it. This we may hold to be an incontrovertible truth. And the first inference to be drawn from it is, the importance of a corrective process early applied to offenders. The next inference is, that if severity will not deter from crime, neither can it be justly applied in a mere penal way, as if to avenge society. Admitting that there is a class of offenders who, to human view, are incorrigible, or nearly so, and, therefore, that it is expedient to disable them from continuing to injure the community, it does not follow that we can be justified in consigning them to the executioner, and hurrying them unprepared to the bar of Divine justice. From various motives, however, the penalty of death has numerous

and powerful advocates, and many of these will plausibly argue, that if it be allowable to punish murder with death, other crimes that may lead in their consequences to murder, or that in their nature are almost equally injurious, deserve an equal punishment. And others cling to the notion, that the mere denunciation of such a penalty must excite the highest degree of terror, and so most effectually deter from crime. A distinguished senator is reported to have maintained, in a recent debate, that no penalty could be so terrible as the punishment of death, and that the fear of death was the greatest of moral restraints. This at the utmost is mere opinion. And though a contrary opinion is not capable of being established by demonstration, it is supported by Beccaria and other enlightened men, and reason and fact appear to be decidedly in its favour. Men who voluntarily embrace the military profession can have no very strong habitual fear of death. The force of attachment to life must surely be greater or less according to the principles, habits, condition and prospects of a man. At all events, the punishment of death will not effectually deter men from committing crimes, as is evinced every day, and even among criminals not the most abandoned. The question, whether society have a right to take away the life of an offending member will not be here examined; but it deserves the most solemn consideration on the part of legislators; for if it may be properly determined in the affirmative, there are at least objections and difficulties which ought to make us very cautious and forbearing in the exercise of the supposed right. Every truly wise and good man will admit that the punishment of death should never be inflicted, unless it answer a salutary and adequately important purpose. It seems, then, that before this highest of penalties is denounced, we ought to be well assured, that by this, and this alone, certain crimes can be prevented or restrained. Not many will seriously contend that this is the case with respect to scores of offences (such as breaking down the head of a fish-pond, destroying trees or hop-vines, demanding money by anonymous letters, soldiers or mariners

wandering without a testimonial, &c. &c.) made capital in our statute book.

But it will be argued, that there are several crimes, besides murder, for which the punishment of death is suitable and just. We will briefly consider two of the foremost in this class of crimes; forgery and rape. That men are not very effectually restrained from the crime of forgery, by the certain loss of life upon detection and conviction, is proved beyond doubt by a superabundance of lamentable facts. Then, is the punishment of death peculiarly called for by the atrocity of the offence? Surely not. This crime may, indeed, by an easy mode occasion very extensive mischief, and therefore demands penalties of appropriate rigour. But might not these be found in perpetual or long imprisonment, and hard labour, and hard fare, by which the criminal would rather be put to *make amends*, than, strictly speaking, to *atone* for his offence? Public justice, methinks, would by these means be fully satisfied, and policy no less consulted. As to the other crime that has been mentioned, the duty and importance of protecting female chastity from brutal violation admit of no dispute. Our laws in relation to female chastity, in general, may, indeed, be considered as rather curious, punishing rape with death, and making adultery the subject of a civil action! But, apart from such considerations, we may justly, very justly, doubt whether rape ought to be punished with death; although, like forgery, requiring to be restrained with a strong hand, on account of the violence of that passion which might lead to the crime, and its injurious effects when perpetrated. The difficulty of procuring sufficient evidence, and the danger of unjust conviction, in this case, form alone no slight argument against making the offence capital. Surely, no person ought *ever* to suffer death on the testimony of one witness. Indeed, there are two considerations, which of themselves ought to make the punishment of death exceedingly rare in penal statutes. One is, that even under the most pure administration of justice, some persons will occasionally be convicted of crimes of which they are innocent, through perjury in witnesses, misconstruction of circumstantial evi-

dence, or other causes. Now, the innocence of such persons may be, and sometimes actually is, afterwards established, and if their lives were spared, they might be reinstated in their proper place in society, and some compensation might be made to them for their unjust sufferings. But if they had undergone the punishment of death, all means of repairing the dreadful mistake would for ever be removed. The most earnest advocates for capital punishments might feel a tremor at the contemplation of a case of this kind. But the other consideration, to which I would refer, ought to have still more weight. Christians believe in a future state of existence, where the wicked will endure punishment, compared to which the most severe of human penalties are beyond expression light. Yet we send the criminal, at no distant period after conviction, and sometimes within forty-eight hours, to this unseen world. Ministers of religion, undoubtedly, attend him, and prescribe repentance, and administer religious rites, and discourse of salvation through the Redeemer of sinners. But can we hope that repentance often takes place within the utmost period now allowed between sentence and execution, and especially within the forty-eight hours afforded, where the crime has been of the deepest dye? Let us not be deceived, nor blindly commit irreparable and awful injury where we profess only to award justice.

The punishment of death has been particularly adverted to as being the highest penalty known to our laws, and as involving the most important consequences. But our argument lies against all undue severity, as cruel, impolitic and unjust. Montesquieu observes, that "in all, or almost all the governments of Europe, penalties have increased or diminished in proportion as those governments favoured or discouraged liberty." If he could view the case as it now exists in this country, he would probably remark, that the liberty largely diffused through our political system had combated the obliquity of our criminal law, and amidst much disorder and mischief had mitigated its severity, and nearly paralyzed its force. It has been most truly said, that the efficiency of punishments greatly depends upon their cer-

tainty. The prerogative of mercy is, indeed, one of the brightest jewels in the crown of a prince; and as every crown is set with thorns as well as jewels, we ought not wantonly to despoil the sovereign of any of the latter. But to make this prerogative most valuable, it should be brought into exercise only on extraordinary occasions. That its use should be confined to a narrow field, seems essential to the public good, which includes the advantage of the head as well as of the members. The lenity of the state in its criminal laws should render needless the frequent exercise of mercy by the executive power. To mitigate the severity of punishment, and to shorten its duration, upon evidence of contrition and reform in the convict, or upon the discovery of well-attested and important circumstances affecting the justice of the conviction, seems to be the proper sphere of this prerogative; and it is doubtful whether, if the criminal code of a country were in all respects just and lenient, it ought ever to extend to commuting punishments, or to pardon without good cause assigned. The letter and spirit of the law should correspond, and both should agree with reason and religion; and then it would be for the public welfare that the law pronounced should be invariably executed, saving only the right of the Sovereign to shew mercy in the cases above mentioned. And to insure a just decision, it is equally important that the court should be clear of all obstructions to the prisoner and the prosecutor. The judge should, as now, be the prisoner's counsel; if he had no other, to point out where the evidence was defective, and to state fairly the force of any *just* plea in his favour. And on the other hand, no technical or clerical flaw in the indictment, or other defect in mere form, should be fatal to the proceedings, but the error should be corrected on the spot. The prosecutor should likewise, upon conviction, always be allowed the *full* amount of his fair costs and charges, fees to counsel excepted.—Enough of discouragement would then remain against frivolous and vindictive prosecutions. We should equally desire that the innocent should not suffer; that the guilty should not escape with impunity; and that punishment

should not be unduly severe, but suited and proportioned to the offence, as far as could be effected by a judicious classification of crimes, and a wise system of penalties.

We have mentioned fully, that another end of criminal law should be to make reparation, wherever it is practicable, to the party injured. This principle, we know, would be opposed by many whose judgment deserves regard. They would contend, that although crime includes a private injury, yet in the greater crimes “the private wrong is swallowed up in the public.” In murder and a few other crimes, compensation is admitted to be impossible. But can any sufficient reason be assigned for rejecting the general principle of satisfaction to the party injured in cases of robbery, fraud and other attacks upon property? The Legislator of the Jews ordained that the thief should restore double, or four or five-fold in certain circumstances, to the party robbed: and shall we say that this precedent deserves no attention, because in its full extent it is among us impracticable? Under the laws of hue and cry, and in case of riots, the party whose property has been stolen or destroyed, may recover the amount of his loss from the district where the offence is committed. But no notice is taken of the offender in this view. It may be said that by adopting the principle in question, a wide door would be opened to imposition on the part of prosecutors; and that prosecutions might even take place for the purpose of private gain. But, surely, such impositions might be prevented in all cases of alleged loss of property, by making it a part of the duty of a jury to investigate the matter, and to certify the amount of the loss in their verdict. And when imposition is prevented, the idea of prosecuting for the sake of gain could never be entertained. Indeed, the difficulty of supplying prisoners with employment, from which a profit might be drawn, would probably be urged as an insuperable objection to laws requiring reparation in kind. By mere difficulties, however, not amounting to impossibilities, no ardent friend of his species would be deterred from measures of great public importance and apparent advantage. The difficulty



contemplated would be materially diminished by proper exertions on the part of the magistracy; and the community should be made to feel an interest in the subject. It would seem right that a certain proportion of the loss, not less than half, should immediately be restored, upon conviction, to the party injured, upon the order of the judge without suit, out of the funds of the county where the crime was committed; provided the claimant had not been remiss in bringing the offender to justice. Frivolous, indeed, would be the objection that with such claims to indemnity, men would not have a sufficient inducement to guard their property from violence or fraud. An inducement would remain quite as powerful, as apparently ought to exist in any well-governed state. Loss would in nearly every instance be sustained after all; and the inevitable trouble and vexation of prosecutions would not appear as things to be courted or lightly regarded. Many a person is robbed or defrauded to an extent either ruinous or most grievous to him; and shall society sternly leave him to suffer, under the unfounded pretence, that to afford relief would be to give a premium upon the commission of crimes? Unfeeling avarice alone could suggest such pleas and such practices, which an Alfred would no more have suffered at this period than in his own age. As to the criminals, even if it should prove impossible to draw much profit from their labour, still they ought to labour with that view, either for life or for a definite period, according to the nature of the offence. Justice and policy seem loudly to demand that this should be a part of the sentence for felony, larceny, fraud and every crime admitting of compensation; and as proving to the criminal that his pursuits were likely to be in every view unprofitable, it would not be without a salutary effect.

Late, and not without reluctance, we appear to be entering upon the reform of our criminal code. The reluctance manifested in relation to this work proceeds indeed, generally, from a principle, which well directed, we could not censure—the principle of attachment to established laws and usages. But dislike of innovation ought to have reasonable bounds, and

not to stand in the way of real and needful improvement. So much regard should be paid to the influence of habit, that the reform of bad institutions should commonly be carried forward by degrees, varying according to the nature of the subject and to the circumstances connected with it. But it is incumbent upon those who would oppose every change professing to be an improvement, by the declaration, "*nolumus leges Angliæ mutare*," to prove that legislators never make a bad law, and that laws originally good, can never become bad by lapse of time and alterations in the state of society. In the reform of our penal laws it seems that much may be done at once, and a foundation laid for all that should follow, without danger or material inconvenience. To make sure provision for the universal instruction of the children of the poor, attending especially to the means of fixing religious and moral impressions on their minds, is the first, though in one view a collateral, step in this great work. Measures directly bearing upon the subject, and immediately required, are, to amend a large proportion of our penal statutes, and to establish a regulated system of punishments, consonant in essential points to justice, humanity and religion; so that the law should no longer utter violent denunciations *in terrorem*, but should speak in the simple, impressive language of certainty, prescribing penalties which, not being excessive, should be enforced as a matter naturally consequent upon the conviction of offenders: and to mention last what is of primary importance, the remodelling of most of our prisons, for the proper classification, discipline, separation and employment of criminals. In dealing with actual criminals here, we must look for the chief means of repressing crime; and here the mighty mass of existing evil will demand all the wisdom and energy and perseverance of the supreme and local authorities.\* The 24th

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\* My pen would fail to express the sense which I entertain of the high desert of Mrs. Fry and those who have co-operated with her, of Mr. Buxton and Mr. Gurney, in their endeavours to effect the reform of prisons and of their inmates; but posterity will not be silent in their

Geo. III. c. 54, and other existing statutes have been referred to from the Bench, as providing a remedy for this evil; but it is to be remembered that these statutes in their most material points are not imperative; they permit very much to be done, but they actually require very little. The expense of money that may be needful in the first instance to make our prisons what they ought to be, deserves not to be mentioned as an impediment or objection. Shall we expend 50 millions in a year for the operations of war; for works of destruction; and shall we grudge perhaps five millions for permanent works of justice and mercy, tending in the highest degree to correct and restrain vice, and to secure the persons and properties of a nation? Those who would answer in the affirmative, must be prepared to say in plain terms that they prefer evil to good.

The eyes of contemporary millions are fixed upon the British Legislature on this occasion, and generations to come will review their proceedings. May their acts be such as to merit and obtain the applause of the present and of future ages!

SIR,

THE opinion or rather judgment of Sir Thomas Plumer, the Master of the Rolls, on the insufficiency of the Register of Births kept by the Dissenting Deputies, at Dr. Williams's Library, (as reported by your correspondent, A. B., XVII. 728,) may possibly disturb the minds of some of your readers. I am persuaded, however, that the dictum of the learned judge is of little authority, and would have no influence in any other Court. It has been again and again laid down in law, that *any register* of a birth may be, under certain circumstances,

praise; (if that poor meed could be of importance to them;) and what these private individuals have effected may surely encourage others, and shew that our object in its full extent is by no means impracticable. And our hopes of success may be strong when we consider that in the present administration there is unquestionably a large portion of benevolence, and of an upright disposition to promote the public welfare.

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good evidence: the hand-writing of a father in a family bible or pocket-book has been received: and it cannot therefore be that so regular and formal a registry as that at the Library, in Red-Cross Street, should be invalid. At the same time, it behoves the Deputies to obtain and make known some competent legal opinions upon the case, for their own justification, and for the satisfaction of every one who, like myself, is

A DISSENTER AND A PARENT.

*Dr. John Jones on the Proposition that the Divinity of Christ was dictated by Heathenism, in order to account for his Miracles.*

THE first proposition which I have to illustrate is, That such was the genius of Heathenism, that its votaries, as soon as they had heard of the miracles of Jesus, and had reason to believe them to be true, were unavoidably led to consider him as a God.

The Heathens, it is well known, believed in the existence and agency of many gods. These, as they supposed, often appeared in the shape, or entered the bodies, of men. The Greek and the Roman writers abound with instances of their interposition in both these respects; and the notion was as familiar as that of ghosts or evil spirits, entertained by the vulgar in modern days. When Christ appeared and exhibited in the miracles which he performed the proofs of his divine mission, the conclusion was natural that he was himself one of the gods, acting by virtue of his own power, and not with the authority of a higher Being. I will illustrate this by two examples of unquestionable authenticity. When Paul miraculously healed the infirm man in Lystra, Acts xiv. 11, "the people," we are told, "lifted up their voice in the language of Lycaonia, The gods are come down to us in the likeness of men." If Christ had been the author of this miracle, the people of that place would doubtless have said the same thing of him. The inhabitants of other places would certainly have drawn a similar inference, differing only as to what god he might be, each supposing him to be that divinity to which he was most particularly de-

voted: and if they would suppose him to be a god from *this* miracle, they would, *a fortiori*, have had recourse to the same supposition from *all* his miracles, and especially from the stupendous miracle of his resurrection. Another example, illustrative of the genius of Paganism, presents itself in the discourse of Paul at Athens. His hearers immediately concluded that he was "a setter forth of new gods;" and the sacred historian subjoins the reason, "Because he preached Jesus and the resurrection." Acts xvii. In the estimation of a Heathen, superiority to death was the most decisive proof of divinity; so that in their opinion, to assert that Jesus survived death, was the same thing as to assert that he was a god. To introduce a new god at Athens was a capital crime. Three centuries before, Socrates was put to death under that very charge; and they instantly conducted the apostle to the Areopagus to have him condemned for the same offence. Paul effectually sets aside the charge, by holding forth Jesus as *a man* appointed of God to judge the world, and raised from the grave by the power of the Almighty. The notion of one Supreme God, as the Creator and Governor of the universe, was not unknown to the Athenian philosophers; but lest the preaching of this Great Being should be made the grounds of a new accusation against the apostle, he, with admirable wisdom and presence of mind, precludes it by an appeal to their own writers, and especially to an altar erected to the unknown god in that very city. Here, we are presented with a very remarkable fact, most worthy the notice of those who believe that Paul taught the Godhead of our Saviour. The people of Athens, misled by polytheism, charged that apostle with holding forth the divinity of Christ as an object of their acceptance. And what did this great champion of the religion of Jesus do, in consequence? Did he meet the charge and avow it? This he certainly would have done, had it been well-founded, even at the risk of his life. On the contrary, he cuts up the charge by the roots as grounded in misconception; and he was accordingly discharged. Had he attempted to justify that doctrine, he would have been instantly

condemned. His acquittal is an unequivocal fact that he negatived it, as a mere dictate of Heathenism.

The conclusion on which I here insist, is directly asserted by Eusebius in his Ecclesiastical History, lib. i. 13. "The divinity of our Lord and Saviour Jesus Christ was celebrated among all nations by means of his wonderful power; an immense number, even of foreigners, being attracted to him, in the hope of being healed by him of the various diseases which afflicted them." Here, it is asserted that all nations celebrated the divinity of Christ, and that the grounds of this celebration were the wonderful works performed by him. It is clear, therefore, that, according to the surrounding nations who heard the fame of Jesus, he was a supernatural being, because he did things above the course of nature.

A well-known passage of Tertullian in his Apology, cap. 6, (see Lardner, Vol. VII. p. 243,) draws the same conclusion. "Tiberius, in whose reign the Christian name appeared in the world, having received from Palestine, in Syria, an account of the works which revealed and verified the divinity of Jesus, proposed him to the Senate, with the privilege of his own vote in favour of his deification. The Senate, because he had himself refused that honour, rejected the proposal; Cæsar remained of the same opinion, and threatened to punish the accusers of the Christians." Here, again, it is asserted that the works of Jesus proved his divinity. The conduct of Tiberius, who was a Heathen, in proposing the deification of Jesus, proves that he drew the same inference. But it is remarkable that Tertullian, who was a Christian, and who had opportunities to know better, should assert that the miracles of our Lord verified, not indeed his divine *mission*, but his divine *nature*. This shews that Tertullian and Eusebius reasoned exactly as the Heathens did respecting the nature of Christ, and that the real source of their belief in his divinity was Heathenism.

Eusebius and Orosius have related this fact nearly in the words of Tertullian. The words of Orosius are the following: "Tiberius proposed to the Senate that Christ should be made a god, with his own vote in his favour,



The Senate, moved with indignation that it had not been, as usual, proposed to them to determine respecting the reception of his religion, rejected his deification, and decreed by an edict that the Christians should be banished from the city, especially as Sejanus, the minister of Tiberius, obstinately resisted the reception of his faith." Orosius, lib. vii. c. 4. The fact here recorded has been rejected by most learned men as utterly incredible, for is it to be believed that Tiberius could be induced to think that man to be a god, whom his viceroy in a remote province had crucified as a malefactor? Or, if he heard any thing of the fame and character of Jesus, is it credible that, selfish, slothful and negligent as that emperor was of the affairs even of the empire, he should yet interest himself in the case of an obscure Jew, and that Jew executed for treason against himself, so far out of the common course of things as to propose his deification, and thus to place him in the same rank with the tutelar divinities of Rome? On the contrary, it may be asked, is it at all credible that Tertullian who flourished so near the time, and who withal was very learned, would have dared to hazard such an assertion, if it were not founded in truth? Is it within the compass of moral possibility, that a respectable writer, engaged in hostility with men of rank, talents and learning in the state, should virtually appeal to the archives of the empire for the truth of an incident which he knew did not exist there, and which he knew too, his enemies on inquiry would not fail to negative, and thus overwhelm him and his cause and his brethren throughout the world, with the fabrication of a palpable falsehood? Amidst these improbabilities, this curious and important question has been left by learned men undecided; and if no new light could have been thrown upon it, in this undecided state it must for ever have remained. But, fortunately for the interest of truth, Philo, Josephus, Plutarch, not to mention Tacitus and Suetonius, by a new and additional evidence, enable us to decide the question. The most improbable part of the story is, that Tiberius, from being an enemy, should have become a friend to Christ, and thus

publish an edict in Rome and in the provinces to protect the Christians, that is, the Jews who believed in Jesus (for the Christian name was not yet in existence): and yet Philo, who flourished at the time, not only bears his testimony to this edict, but quotes the substance of it to the following effect: "All nations, though prejudiced against the Jews, have been careful not to abolish the Jewish rites: and the same caution was preserved in the reign of Tiberius; though, indeed, in Italy the Jews had been distressed by the machinations of Sejanus. For after his death, the emperor became sensible that the accusations alleged against the Jews in Italy were calumnies, the inventions of Sejanus, who was eager to devour a nation, who he knew opposed his impious designs. And to the constituted authorities in every place, Tiberius sent orders not to molest in their several cities the men of that nation, excepting the guilty only, (who were few,) and not to suppress any of their institutions, but to regard as a trust committed to their care, both the people themselves as disposed to peace, and their laws which, like oil, brace them with firmness and magnanimity." Philo, Vol. II. p. 569. Josephus's account of this transaction is as follows: "A Jew resided at Rome, who was in every way wicked, and who, having been accused of transgressing the laws, fled from his country to avoid the punishment which threatened him. During his residence in Rome, he pretended to unfold the wisdom of the law of Moses, in conjunction with three other men, who in every respect resembled himself. With these men associated Fulvia, a lady of rank, who had become a convert to the Jewish religion, and whom they prevailed upon to send, for the Temple at Jerusalem, presents of purple and gold. Having received these, they appropriated them to their own use; which, indeed, was their motive at first in making the request. Tiberius (being informed of this by Saturninus, who was his friend, and the husband of Fulvia,) commanded the Jews to be expelled from the city. The young men, to the amount of 4000, were forced to enlist, by a decree of the Senate, and sent to the island of Sardinia. But most of

them, being determined to preserve their privileges as Jews inviolate, refused to become soldiers and were put to death. And thus for the wickedness of four men, the Jews were driven from the city." *Antiq. Jud. lib. xviii. cap. 3, 6.*

Now, if we compare the narratives of Tertullian, Philo and Josephus, the whole affair will become plain, consistent and credible. The Jewish believers at Rome, hating the despotic character of Sejanus, and penetrating his ambitious project of becoming emperor in the room of Tiberius, opposed his cruel measures, and arraigned him as a conspirator. Feeling their enmity against himself, he, with the usual adroitness of wicked ministers, represents them as enemies to the emperor and to the state. This, at first, Tiberius must have been ready to believe; and, actuated by resentment, quickened by the complaint of Saturninus, he cruelly banishes all the Jews resident in Rome, compelling such young men as were of age to become soldiers, in direct violation of the rights which they had hitherto enjoyed. But the mask soon fell from the face of Sejanus, the great enemy and accuser of the Christians; and the deadly hatred which rose in the breast of Tiberius towards the detected traitor, was now necessarily followed by a change of sentiments and conduct towards the persons who had previously opposed him. Thus the emperor, from a persecutor, became inevitably the friend and protector of the Christians. The evidence, brought home to his own bosom, of the falsehood of the charge urged against the followers of Jesus, disposed him to consider their master as a victim of a similar calumny in Judea; and taking into consideration his miraculous power, of which he had, through various channels, unquestionable evidence, he pitied his unmerited sufferings, and wished to atone for them, by consecrating him among the gods of the Pantheon. The Christian fathers, for obvious reasons, left the first impression of Tiberius's resentment unnoticed, mentioning only his subsequent conduct in behalf of the Christians. Hence the improbability which loads their narrative, and sinks it almost below rational belief.

The Jew whom Josephus stigmatises as in every way wicked, was, as we shall see hereafter, one of the framers and teachers of the Gnostic system, the principal object of which was to sink Christianity in Heathenism, by placing the founder with the Heathen gods. Tiberius, though a fatalist, was extremely superstitious; and Jewish magicians, Egyptian priests and Chaldean astrologers formed his most intimate associates. These men he consulted respecting Jesus; and there is no room to doubt, but at their instigation he proposed his deification to the Senate. It was very natural that the Senate and people of Rome should form their ideas of Jesus from those impostors who pretended to abet his cause. This circumstance led his enemies to speak of him as if he were a magician and an artful deceiver. It was this imputation which induced the Jewish historian to state, in the context, the real character and claims of Jesus Christ. With a comprehension yet brevity characteristic of this writer, he gives the whole substance of the four Gospels in one short paragraph. He sets aside the doctrine of his being a god, and stigmatises the attempt at his deification by calling him *a man*, if indeed he might be called a man; thus using the language which he uses of Moses, and meaning that he was a man eminently endowed with power from God. He farther passes by in silence the story of his miraculous birth, as forming no part of his real history, a strong presumption in itself of the authenticity of the passage. Nor did the writer rest in this negative testimony to the falsehood of the miraculous conception, but exposes, in the subsequent paragraph, the abominable deed, which, on inquiry, will be found to be the origin of it, and which in those times all readers knew to be the origin of it.

The advocates of Christianity maintained, and maintained with truth, that the vices and superstition which had hitherto debased the Pagan world, and which the erroneous philosophy of the times imputed to *the demons*, were, in a great measure, swept away by the religion of Jesus. The enemies of the gospel felt the weight of this argument, and Plutarch wrote his treatise concerning the cessation

of the Heathen Oracles, in order to remove it, by referring the destruction of the demons to causes unconnected with Christianity. In this work, the author artfully introduces a story circulated at Rome, soon after the death of Christ, that *the great Pan was dead*. This story, if true, and the truth of which Plutarch was anxious to establish, proved that Jesus, being one of the demons, and that the greatest of them, so far from being the cause of destroying the demons, was himself destroyed. "When Tiberius Cæsar heard of the death of this god, he collected the astrologers and magicians in Rome to know what god he was: and they determined that he was Pan, the son of Mercury and Penelope." In the number of these impostors, were doubtless the wicked Jew and his Egyptian associates branded by Josephus: and as they imposed on the emperor the belief that Jesus was a Heathen god, it was natural that they should advise him to propose his deification, or his consecration in the Pantheon. Tertullian well knew all this: but though he thought the conduct of the emperor honourable to Christ, and, therefore, mentions the proposal for his deification, he leaves his base advisers in the shade.\*

I shall just notice a few inferences worthy of consideration, which are warranted by the above statement.

1. The opinion held in Rome, that Jesus was some supernatural being, illustrates, in a remarkable manner, the miraculous power with which he was invested by the Almighty. Allow the truth of the miracles ascribed to him in the New Testament, and the conduct of the emperor in proposing his deification, and of the magicians in pronouncing him to be one of the Pagan gods, was perfectly natural. But deny these miracles, i. e. suppose them to be impostures, then the conduct of the emperor and the magicians around him, in ascribing a superior nature to an obscure individual in humble life, in a remote province, an individual, too, who had been condemned to an ignominious death, and

belonging withal to a race of men in the highest degree despised and hated, will be altogether inexplicable, will be at variance with all human experience, with all that we know of the laws of the moral world.

2. The conduct of Paul at Athens shews that the apostles, in preaching the gospel to the Gentiles, did not, in their first address, dwell upon, or render prominent, the miracles of their Divine Master, because of the improper inference which their hearers, under the influence of Heathenism, would draw respecting his nature. They, therefore, confined themselves to his resurrection, as the proof and pledge of the resurrection of mankind, and to the necessity of repentance and reformation as a qualification for a future state of retribution grounded on that proof. When the persons addressed were thus far informed and enlightened, then the miraculous works of Jesus, as proofs of his delegation to reveal and certify the will of God, became proper subjects of discussion and testimony.

3. Every convert to Christianity from among the Heathens, carried with him into the Christian Church a strong predilection in favour of the divinity of Christ; and the advocates of this opinion, down to the present day, argue as the Heathens did, namely, that the works of Christ are proofs of his divine nature. Consequently, we may conclude with certainty that Heathenism is the source, and the only source of that doctrine.

4. We may further conclude, that, wherever a Christian Church was established by Paul, or any other of the apostles, the divinity of Christ became one of the first topics of discussion and dispute among the members. We might, therefore, expect in their Epistles, references to that controversy, and also words calculated and intended to set aside the supposed superhuman nature of our Saviour as altogether false and pernicious.

5. The notion entertained by Lardner, Priestley, and other Unitarian divines, that the divinity of Christ originated in the personification of the *Logos*, derived principally from Philo, and through him from Plato, is very wide of the truth. This opinion gives the advocates of the Trinitarian faith the advantage of combating error,

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\* See a Series of Important Facts demonstrating the Truth of the Christian Religion, by J. Jones, Chap. xii.



while they fight against the truth; whereas, if those learned men had traced the doctrine up to Heathenism as its true source, they would have held up their adversaries as defenders, not only of one of the grossest dogmas of the Pagan religion, but a dogma opposed and condemned by the apostles themselves.

J. JONES.

P. S. The persecution of the Christians by Tiberius must have taken place a year or two after the resurrection of Jesus. The enemies of the gospel in the provinces, naturally imitated the temper and measures adopted by the higher powers in the capital. The same spirit, as soon as the news of it had time to reach Judea, must have there kindled a similar flame. Accordingly, we read, "In those days there came to pass a violent persecution of the church in Jerusalem," Acts viii. 2. In a year or two, the hostility of the emperor was changed by the fall of Sejanus; and the effects of the edict dispatched in favour of the Christians, must have been, in a period somewhat later, felt in all the provinces, and in Judea and Samaria in the number. Conformably to this, we read, Acts ix. 31, "And all the churches throughout Judea, Galilee and Samaria had repose; and being edified, and walking in the fear of the Lord, and in the consolation of the Holy Spirit, they were greatly multiplied." Thus remarkably the transactions at Rome, mentioned by Philo, Josephus and Tertullian, illustrate, and are illustrated by, two corresponding events in the Acts of the Apostles.

Gibbon, under the veil of insidious irony, endeavours to expose to contempt and derision the testimony of Tertullian. He says of himself, that his views respecting the records of Christianity were rather extensive than accurate. Yet had they been extensive, as he thus flatters himself, he would have known that all the improbability which weighs down the narrative of Tertullian, is removed by facts attested by Josephus and Plutarch; and that the very edict which Gibbon derides, is recorded by Philo. See the Decline and Fall, Vol. II. Chap. xvi. p. 444.

SIR,

AS an Unitarian, I feel great satisfaction in reviewing the characters of those that have borne the same denomination, amongst whom is preeminent the learned and candid Lardner. Of him any party might justly boast. In fact, all parties claim him as a Christian, and I have sometimes wondered that the Trinitarians do not attempt to prove that he was no Unitarian.

An ultra-Unitarian he certainly was not. He would, I think, stand surprised, were he now living, at some of the opinions of the modern Unitarians; and there is not a little in his writings which these persons must consider as scarcely reconcilable with *their orthodoxy*.

For example, in his "Vindication of Three of our Blessed Saviour's Miracles," he says, in reply to Woolston's fifth objection with regard to the place and state of the soul of Lazarus between his death and resurrection, "Nor could the soul of any good man be unwilling to return for a time to the troubles and miseries of this wicked world, how grievous soever, in order to serve the great design of saving his fellow-creatures; for which end *Jesus his Saviour descended from the height of glory he had with his Father, took flesh, and underwent the troubles and sorrows of this mortal life.*" (Works, 8vo. XI. 41.) Again, in his reflections upon the raising of Lazarus, he exclaims, "Herein also is *adorable* the wisdom, the goodness, the condescension of Jesus." (Id. 76.)

The treatise from which these extracts are made, was published in the year 1729, only one year before the Letter on the Logos was written. Did Dr. Lardner change his opinion concerning the person of Christ, in the interval between the composition of the two works? Or, was his view of our Lord's humanity always united with some notion of his pre-existent glory? Or, is the language here marked by italics the mere result of early habit, and an accommodation to the prejudices of the Christian world? Other passages might be extracted from Lardner, to shew that he wrote more agreeably to the language of Christians in general, than modern Unitarians (at least, the bulk of them)

are accustomed to do, and consequently to explain why he is acceptable as a writer, although an Unitarian, to all sensible and candid Trinitarians.

### EPISCOPUS.

#### *Gypsies in Hungary.*

[From "Voyage minéralogique et géologique en Hongrie, pendant l'année 1818, par F. S. BEUDANT." Translated from the *Revue Encyclopédique* for October, 1822.]

**D**URING one of his excursions in the neighbourhood of Schemnitz, our traveller had an opportunity of observing some individuals of that race of men whom we call *Gypsies*, and who, in Germany and in Hungary, bear the name of *Zigener*. Those of Hungary work to obtain a bare subsistence and nothing more; live crowded together in huts, in the most disgusting filth. Their features, their character, their manners have not changed since they have been dispersed amongst the civilized nations of Europe. It is surprising that the singular mode of existence of this people has not yet sufficiently excited the attention of philosophy, to be made the object of a particular study. Their origin and their history have been discussed; their customs and way of living are sufficiently known; but the philosophical question remains untouched: it is not known what obstacle excludes this people from the pale of civilization, what keeps up their anti-social habits, their wild condition which all known hordes willingly abandon, when they have once had an opportunity of enjoying the sweets of a life more conformable to the nature of man. Whatever Rousseau may say, the Hottentot builds a house and cultivates the land; the natives of the North of America become citizens of the United States; the Negroes have formed numerous societies, and will, with the assistance of knowledge from Europe, at length assume a rank amongst civilized nations. Why then is the *Zingare* so inferior to the Hottentot, the Negro and the American? The study of this class of men would, perhaps, enrich the moral sciences with very important discoveries.

#### *Two recent Letters between Mr. Jefferson and Mr. Adams, the Ex-Presidents of the United States of America.*

[These interesting Letters have been published in some of the English newspapers, from "The Boston Christian Register." They may not, therefore, be new to all our readers, but we think that all of them will judge them worthy of a permanent place in our Repository. We give them with the introduction of the Boston Editor. Ed.]

**T**HE following Letters have been obtained by solicitation, and are sent to the press by the permission of their venerable authors. The character, standing and age of the writers, the one in his 80th, the other in his 87th year, give them peculiar interest, and they cannot fail to be read with great pleasure. It is delightful to witness this kind of correspondence between these two distinguished men, the asperities of party by which they were at one time separated worn down, and nothing remaining but the interchange of sentiments of unfeigned kindness and respect. It is charming to see an old age like this, retaining, even under its decays and infirmities, the intellectual vigour unimpaired, and displaying amidst its snows, the greenness and freshness of the summer of life. The letter of Mr. Jefferson was written soon after an attack upon him by the "Native Virginian;" and when there was a strong expectation of a war between Russia and Turkey: this will explain some allusions in them.

*From Mr. Jefferson to Mr. Adams.*

*Monticello, June 1, 1822.*

It is very long, my dear Sir, since I have written to you. My dislocated wrist is now become so stiff that I write slowly and with pain; and, therefore, write as little as I can. Yet it is due to mutual friendship to ask once in a while how we do? The papers tell us that General Starke is off at the age of 93.—\*\*\*\*\* still lives, at about the same age, cheerful, slender as a grasshopper, and so much without memory that he scarcely recognises the members of his household. An intimate friend of

his called on him not long since. It was difficult to make him recollect who he was, and sitting one hour, he told him the same story four times over. Is this life?—with lab'ring step.

To tread our former footsteps! pace  
the round  
Eternal?—to beat and beat  
The beaten track—to see what we have  
seen—

To taste the tasted—o'er our palates  
to decant  
Another vintage?

It is, at most, but the life of a cabbage, surely not worth a wish. When all our faculties have left, or are leaving us, one by one, sight, hearing, memory, every avenue of pleasing sensation is closed, and athumy, debility and malaise left in their places, when the friends of our youth are all gone, and a generation is risen around us whom we know not, is death an evil?

When one by one our ties are torn,  
And friend from friend is snatch'd forlorn;

When man is left alone to mourn,  
Oh! then, how sweet it is to die!

When trembling limbs refuse their weight,  
And films slow gath'ring dim the sight;  
When clouds obscure the mental light,  
'Tis nature's kindest boon to die!

I really think so. I have ever dreaded a doting old age; and my health has been generally so good, and is now so good, that I dread it still. The rapid decline of my strength during the last winter has made me hope sometimes that I see land. During summer I enjoy its temperature, but I shudder at the approach of winter, and wish I could sleep through it with the dormouse, and only wake with him in spring, if ever. They say that Starke could walk about his room. I am told you walk well and firmly. I can only reach my garden, and that with sensible fatigue. I ride, however, daily; but reading is my delight. I should wish never to put pen to paper; and the more, because of the treacherous practice some people have, of publishing one's letters without leave. Lord Mansfield declared it a breach of trust, and punishable at law. I think it should be a penitentiary felony; yet you will

have seen that they have drawn me out into the arena of the newspapers. Although I know it is too late for me to buckle on the armour of youth, yet my indignation would not permit me passively to receive the kick of an ass.

To turn to the news of the day, it seems that the cannibals of Europe are going to eating one another again. A war between Russia and Turkey is like the battle of the kite and snake; whichever destroys the other, leaves a destroyer the less for the world. This pugnacious humour of mankind seems to be the law of his nature, one of the obstacles to too great multiplication provided in the mechanism of the universe. The cocks of the hen-yard kill one another; bears, bulls, rams, do the same; and the horse, in his wild state, kills all the young males, until worn down with age and war, some vigorous youth kills him. \* \* \* \* I hope we shall prove how much happier for man the Quaker policy is, and that the life of the feeder is better than that of the fighter: and it is some consolation that the desolation by these maniacs of one part of the earth, is the means of improving it in other parts. Let the latter be our office; and let us milk the cow, while the Russian holds her by the horns, and the Turk by the tail.—God bless you and give you health, strength, good spirits, and as much of life as you think worth having.

THOS. JEFFERSON.

MR. ADAMS' REPLY.

*Montezillo, June 11, 1822.*

DEAR SIR,

Half an hour ago I received, and this moment have heard read for the third or fourth time, the best letter that ever was written by an Octogenarian, dated June 1st.

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I have not sprained my wrist; but both my arms and hands are so overstrained that I cannot write a line. Poor Starke remembered nothing and could talk of nothing but the battle of Bennington. \* \* \* \* is not quite so reduced. I cannot mount my horse, but I can walk three miles over a rugged rocky mountain, and have done it within a month; yet I feel when sitting in my chair as if I could not



rise out of it; and when risen, as if I could not walk across the room: my sight is very dim, hearing pretty good, memory poor enough.

I answer your question—is death an evil?—It is not an evil. It is a blessing to the individual, and to the world; yet we ought not to wish for it till life becomes insupportable. We must wait the pleasure and convenience of the “Great Teacher.” Winter is as terrible to me as to you. I am almost reduced in it to the life of a bear or a torpid swallow. I cannot read, but my delight is to hear others read; and I tax all my friends most unmercifully and tyrannically against their consent.

The ass has kicked in vain; all men say the dull animal has missed the mark.

This globe is a theatre of war; its inhabitants are all heroes. The little eels in vinegar, and the animalcules in pepper-water, I believe are quarrelsome. The bees are as warlike as the Romans, Russians, Britons or Frenchmen.—Ants, caterpillars, and canker-worms, are the only tribes among whom I have not seen battles; and heaven itself, if we believe Hindoos, Jews, Christians and Mahometans, has not always been at peace.—We need not trouble ourselves about these things, nor fret ourselves because of evil-doers; but safely trust the “Ruler with his skies.” Nor need we dread the approach of dotage; let it come if it must.—\*\*\*\*\*, it seems, still delights in his four stories; and Starke remembered to the last his Bennington, and exulted in his glory: the worst of the evil is, that our friends will suffer more by our imbecility than we ourselves.

In wishing you health and happiness, I am very selfish; for I hope for more letters;—this is worth more than five hundred dollars to me, for it has already given me, and it will continue to give me, more pleasure than a thousand. Mr. Jay, who is about your age, I am told, experiences more decay than you do.

I am, your old friend,  
JOHN ADAMS.

*President Jefferson.*

*Paternoster-Row, Spitalfields,*

*Sir, January 10, 1823.*

SOME particulars have lately come into my possession relative to the intercourse between the late Dr. Priestley and the Rev. Elhanan Winchester in America, and I beg leave to offer them as deserving to be recorded in the Monthly Repository. In conversation with a respected friend, I remarked that I was informed from undoubted authority, that the late Mr. Winchester, the Universalist, though a Trinitarian, was a most liberal Christian, and possessed a truly Catholic spirit, which he evinced by his friendly conduct towards Dr. Priestley in America, after the Doctor had been expelled from his native land, by those whose intolerant spirit could not bear the freedom and energy with which that great man advocated the cause of truth and unalloyed Christianity.—Wishing to possess a correct statement of the particulars, I requested my sister, who resided at that time in Philadelphia, to furnish me with any that fell within her knowledge, which she kindly and readily did in a letter from which I have made the following extracts, and which place both of those eminent characters in an estimable light.

SAML. HART.

*Exeter, December 10, 1822.*

DEAR BROTHER,

It is now nearly five-and-twenty years since I was in America, having sailed therefrom for England in the spring of 1798, and in the lapse of a quarter of a century many circumstances have faded from my mind: at your request, however, I will with cheerfulness endeavour to call back to remembrance the occurrences of those long-departed days. It is ever a pleasure to me to reflect on the character of the late Mr. Winchester, in which were combined uniformity of Christian conduct and deportment with great urbanity and benevolence of heart; and what renders his memory peculiarly estimable to me, was that artlessness of manners, singularly his own, and an unaffected liberality which he manifested towards Dr. Priestley the first winter the Doctor came down to Philadelphia to preach, and for which I was quite unprepared.

I believe that Dr. Priestley's and Mr. Winchester's being first made known to each other arose from the following circumstance: when the Doctor was

coming to Philadelphia, in the autumn of 1795 or 6, I think, to deliver his first course of Lectures, (afterwards printed,) the Unitarians of Philadelphia, who were lately from England, set on foot and concluded a negociation with the Universalists for the use, on Sunday forenoons, of a place of worship then building by them in Lombard Street, wherein Dr. Priestley might preach.

The four walls were raised and the roof on, but the internal fittings up had not been commenced: however, our friends made an advance of some hundreds of dollars, and employed great activity and energy, so that very soon the house was completely benched, and a pulpit erected, and though not quite finished, it was opened for divine service. The congregations that attended were so numerous that the house could not contain them, so that as many were obliged to stand as sit, and even the door-ways were crowded with people. Mr. Vice-President Adams was among the regular attendants, and to the best of my recollection, Mr. Winchester was never absent, and he constantly gave out the hymns when that excellent man Dr. P. did not read them himself.

On the floor, directly in front of the pulpit, and close to it, was placed a long seat, with back and arms, and a table before it: on this seat, which was generally occupied by elderly men, members of the Universalist society, Mr. Winchester would take his place, unless he went into the pulpit with the Doctor, it being large enough to hold several: this I need not say was a strong mark of friendly-heartedness and liberality, and, in fact, gave umbrage, together with his acting as the Doctor's clerk, to some of his own people, many of whom were Antinomians. Well, thus did Mr. Winchester use to sit, placing himself so as to have the eye constantly directed to the preacher, the attention riveted to the subject, and a face beaming with heavenly love.

At the close of the course Dr. Priestley gave notice that, on the Sunday following, he intended to preach directly on the person of Christ, explaining the Unitarians' view of the subject, and that the Lord's Supper would be celebrated at the conclusion of that service: this intimation produced a sensation indeed, among the Philadelphians; they were puzzled, not being able to conceive what Unitarians or Deists, as they termed them, had to do with it. One exclaims with surprise, they receive the Lord's Supper! Another, what have they to do with Christ? Whilst others asserted, they do

not believe in Christ, they are Deists. The idea was, that an Unitarian and a Deist meant, on the whole, the same thing: so concluding the former to belong as little to Christ as the latter, it naturally enough followed, in their way of reasoning, that Unitarians not being Christians, it was truly absurd for them to commemorate the death of Christ by receiving the Lord's Supper: however, the Unitarians were glad to assemble round the table of their Lord, especially with such a ministering servant of their profession; and I greatly mistake if Mr. Winchester did not give an indisputable and unambiguous testimony of Christian love and forbearance in partaking with them; unhappily too, as by so doing he increased the offence before given to some of his more rigid adherents in his friendly demeanour to Dr. Priestley. Afternoons and evenings Mr. Winchester resumed his ministerial labours in his own pulpit, and afternoons Dr. Priestley was as attentive a hearer as in the morning he had been an excellent speaker.

On the same day that Dr. Priestley gave out his next Sunday's subject to be Unitarianism; after their own service it was notified that Mr. Winchester would, by desire, on that evening, defend the doctrine of the Trinity. He did preach about it to the dissatisfaction of many of his friends, and many more thought he had been peculiarly unhappy that evening in wielding the weapons of Trinitarianism. His general preaching was on the love of God, earnestly endeavouring to persuade men to obedience to the laws of their Heavenly Father, on account of his great love and goodness to them. He himself appeared to be deeply imbued with the principle of gratitude: he was very fond of psalmody, and used to delight in pacing his room for a long time together, singing the following hymn:

This God is the God we adore,  
Our faithful, unchangeable friend,  
Whose love is as great as his power,  
And neither knows measure nor end.

'Tis He is the first and the last,  
Whose hand shall conduct us safe home;  
We'll praise him for all that is past,  
And trust him for all that's to come.

Your affectionate Sister,

SARAH HART.

*Installation of Sir James Mackintosh  
as Lord Rector of the University of  
Glasgow.*

(From *The Glasgow Free Press*, Wednesday, January 8.)

**O**N Friday last, this distinguished statesman and philanthropist was installed into his high honorary office. In the early part of the day the forthcoming scene was the general topic of conversation. At the news-rooms, in the shops, and throughout the streets, scarcely any other subject was talked about. A great number of gentlemen assembled in the College Court a full hour before the proceedings commenced. At half-past two the doors were opened for the admission of the students, and in the junior classes rushed, bounding, cheering, and exulting.

“Gay hope was theirs, by fancy fed.”

It was a fine sight. All seemed to be alike;—joyous even to rapture. The senior classes followed, and, although the expression of their feelings was not so exuberant, it was evident they participated equally in the delights of the occasion. If there were any—and there must have been a few—who would have preferred another and more poetical Rector, their partiality was for the moment forgotten. Every face appeared clad with the same smiles, and the same expression of expectation. At three, strangers were admitted. The rush was tremendous, and in a minute the hall and galleries were crowded to excess. Repeated attempts to force themselves in, by individuals at the outer doors, occasionally, according to the impetus, gave the dense mass the appearance of a single undulating wave. Shortly after three, Mr. Jeffrey appeared, escorting two ladies; he was received with considerable cheering. Sir James in a few minutes followed, accompanied by Lords Belhaven, Gillies and Alloway, Admiral Fleming, Mr. Finlay of Castle Toward, Mr. Campbell of Blythwood, Messrs. Cranstoun, Cockburn, Murray, Moncrieff, Sandford and Thomson; they were hailed with loud and long-continued plaudits. The oath was read over in Latin to the new Lord Rector, which he took,

and afterwards subscribed his name to the rules and orders of the University. Every breath was now held in suspense, and amid the mute and anxious attention of the immense assembly.

SIR JAMES MACKINTOSH rose, and commenced his speech by expressing his sincere and hearty thanks for the high, unmerited and unexpected honour to which he had been raised by the suffrages of this University. So unexpected was the honour, that the election was completed before he knew he was a candidate. In addressing his hearers, he was placed in a situation of great difficulty and delicacy.

The tone of those calm and mild studies to which this University was consecrated, would not permit politics to intrude herself upon them, and his voice had for a long time been raised in political contention. Universities are of value only for the production of those purposes which all good men of all ages, and sects and parties, equally esteem and equally cherish. Nothing is to be studied and contemplated here, but that which is to render men good subjects of a just government. (Great applause.) He felt himself honoured by the consideration of the illustrious competitor to whom he was opposed (Sir Walter Scott). He would with great pleasure have taken this opportunity of saying of him in public, what he had uniformly said of him in private, if so much praise and admiration had not already been paid him by his friend and predecessor, (Mr. Jeffrey,)—the effect of whose encomium he would not mar by attempting to repeat it in less skillful phrase. Speaking of his own feelings, he would have considered it no loss of honour to have been vanquished by such a competitor. The presence of his excellent friend the late Lord Rector restrained him from saying all he could wish to say respecting him; “but I am sure,” said he, “no man who knows me will think that I underrate my own feelings, in the general assertion, that he is a man at least as much beloved as he is admired by his readers and his hearers. He is as much the darling of those societies of which he is an individual member, as he is almost a solitary instance of a long and brilliant literary reputation,



joined to a professional career of equal length and brilliancy." He would be careful that there should not escape him a single expression which might create the least irritation. He would do his utmost to preserve concord and good-will within the University. If his own character was not sufficient security, that he would not depart from these rules, he had then beside him two of the dearest friends of his youth, (Lords Gillies and Alloway,) who had raised themselves to the highest judicial situations in the country, and he was sure, that even their friendship for him would not sanction party politics.

In reverting to the honour done him, he remarked that this was one of the most flattering distinctions that could have been conferred upon him, for it is peculiarly gratifying to those immersed in political affairs, that any part of their conduct should receive the calm approbation of those devoted to study. He greatly prized any literary honour from a Scottish University, and more especially from so distinguished a seminary, where he had received his own education. It reminded him of that period of life, and of those scenes where he derived that tone of literature which has been the never failing, and steady enjoyment, and consolation of his life, and to which he could now add, the testimony of a great Latin orator, as proved from his own experience: "*Hæc studia, adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent.*" He was verging on those years in which he was almost entitled to confirm by experience that which he felt not to be a panegyric on letters, but a testimony by him who was most eminently qualified to estimate their value. He felt in a more sensible manner the honour done him in this that the youth of the University have been principally instrumental in the election. "I must confess there is something in this feeling of approbation of youth, (which must of necessity be pure,) which is extremely gratifying, especially to those who pass through a long and varied life. I recur to the early period of my existence; and I now feel a renovation of the pleasure I enjoyed when I was

one of a similar class. I feel a sort of renovation of the pursuits and friends of my youth—my sympathy rises with your expressions of approbation; and I cannot but acknowledge that I feel as if I were sensible that were I in your situation, I should long to have done just as you have acted. (Loud and continued applause.) It can be no great infatuation in me, therefore, to say that I warmly value the approbation and support of youth, like the poet who revisits the scenes of his early life:

'I feel the gales that from ye blow,  
A momentary bliss bestow;  
As waving fresh their gladsome wing,  
My weary soul they seem to sooth;  
And, redolent of joy and youth,  
To breathe a second spring.'

But, Gentlemen, no delight or gratification could recommend to me an Institution in which such privileges were granted to youth, as you enjoy, unless my reason and experience were satisfied of their utility. I am satisfied that the privileges of the Academic youth of this University, which have been enjoyed for so many ages, are most beneficial to your academical institutions. They serve to promote industry—to lighten obedience—to enforce discipline—and to attach the students to the University. It seems to me that all great seminaries should serve but as means of preparation for the active duties of life. I am satisfied that the original institutions of this seminary, which conferred upon the youth the election of their first magistrate, have been wisely contrived, for they have never exercised that valuable privilege without doing honour to themselves and the University. In looking over the list of names of those who have been raised to that distinguished eminence by their suffrages, I observe no name that I would wish to be expunged. They have always used this privilege wisely and honourably. Their minds are not yet influenced by venal or interested motives, and their voices are more to be valued than if they had been moved by considerations which influence persons of riper years, but of less disinterested feelings. Besides, the calculations of probability are in this respect confirmed by experience; the holders

of this office have uniformly been such as were recommended to the youthful minds of the students by some eminent claims to distinction in rank and station, or in science and literature, in legislation, in the useful arts, in the science of government, or in some department of public business beneficial to the country. Is it nothing that the youths of this University should be trained in their earlier years to exercise those functions of duty which they may in maturer years be called on to practise, in the election of the magistracy of the country, or of the framers of the laws, which it is the peculiar blessing of our happy constitution that the people are supposed to be privileged to exercise? This early acquaintance with the rights of freemen qualifies them to use them without any tumultuary or disorderly feelings, as habitual rights which lead to no disorder in their future exercise, whenever they have opportunities of using the elective franchise in any of the various forms which our constitution provides. It has ever appeared to me, that by this excellent Institution, the youth who are thus graciously entrusted with the choice of their academical magistrates, are consoled for their subjection to the academical laws, and are more submissive to the necessary discipline of the University, than in other situations where they are deprived of every power of electing their magistracy. So wisely had this election been managed by the youths of the University, that he was almost overwhelmed by the talents and worth of his celebrated predecessors. The youth of Glasgow had shewn the highest veneration for the productions of genius; he, too, could revere the philosopher, and admire the poet, and yet he still thought that due applause should not be withheld from those whose lives had been spent in studying the nature and utility of Government. In the year 1784, when, from the state of political affairs, it would have seemed peculiarly delicate for any literary body to have distinguished a person so strongly opposed to the administration of the day, this University elected to be Lord Rector, Edmund Burke, who had been called the most philosophical orator of his day, but whom I would rather describe

as the most eloquent political philosopher of modern times.

I am well aware that I have no claim to engage your attention, but that of a countryman engaged in laborious public pursuits. I am well aware that I have no other pretensions than the love of letters. My life has been variegated, and has left little for the prosecution of projects that were formed in my early life, and the age of repose has been converted into an age of anxiety. I would advise those who are masters of their own time, that they would confine their life to one object, and not be distracted by diversity of pursuit. I would observe, Gentlemen, that the national partiality which we in Scotland feel for one another, may have had some share in this election. This has been considered by some as a reproach. But it is a singular circumstance, that one of the greatest writers of antiquity represents this quality as predominating among the inhabitants of the mountainous regions of Italy. It is designated as '*fautrix suorum regio*,' to which some in modern times have made an approach.

"I should think myself culpable, Gentlemen, were I to pass over a few of the extraordinary honours that have distinguished this University in former times. It was founded by the Roman Catholic establishment—was coeval with the art of printing—with a period when a few mechanics, by finding out the means of inventing a new copying machine, changed in some measure the whole system of letters, and almost of civil society. It is a curious fact, that this discovery was made at the period of the evacuation of France by the English troops. This was an event that was expected to work out a wonderful change on Continental politics. The other event was hardly known. Yet, in the course of so short a period, we now find it a difficult matter to settle the precise time of their leaving France—it is involved in obscurity, and interests no one. But this mechanical art has been extending and improving the condition of mankind—has been performing its part with silence, rapidity and security—and will never perish so long as man exists to be benefited by it.

"This University might seem to have been deprived of its chief professors by the Reformation: but in the course of reformation, it only swept away the sciences—it only fixed them on a firmer foundation. The Reformation—the emancipation of the human understanding, gave a new vigour to the University. Under the government of Melville, the able law-giver of the Presbyterian Church, this University acquired a new impulse, which led it directly forward to that prosperity at which it was soon to arrive. In a brighter period, Dr. Gilbert Burnet, to whom England owes the history of her Reformation, and the exposition of her Creed, and to whom the liberties of England are deeply indebted, and whose language is elegant and his sentiments liberal,—he came from amongst you, and honoured the Divinity Chair of this University by his virtues and his genius. To me it seems fortunate that the sciences have not retired here, as elsewhere, to a hermitage, but have come and planted themselves in the heart of a great and populous city, which has risen to be the second in the island and the third in the empire, and in the very midst of this great city this University has been planted. It was owing to this that the two most important new sciences discovered in the eighteenth century—the sciences of chemistry and political economy—were both laid, at the same time, within these walls where I now address you. They are both of such a nature as to unite the active with the speculative duties of life. About the same time the discovery of the steam engine was made by Mr. Watt, a person connected with this University—one of the most important discoveries in modern times. This great increase of scientific knowledge was the result of the union of reclusé speculation with the active business of life, and of the intimate connexion which Dr. Smith and Dr. Black maintained with the practical business of this great city. This shows the advantage of men of scientific skill mixing with the various individuals who exert themselves in perfecting the arts, compared with those who dose away life in dreams of science, without applying them to the practical benefit of mankind. Give

me leave to say, that, in other branches of science, this University has been at least distinguished than in these. I hold in my hand an old edition of Ptolemy, printed in 1530, in which is given a character of the various nations in the world. The character assigned to the Scots is, that they are—1st, prompt to revenge—2d, full of the pride of birth, so that they boast of royal descent, though in a state of beggary—and 3rd, they are much addicted to logical and metaphysical subtleties. Now, happily, the reign of law and regulated government had restrained this love of revenge within reasonable bounds; and the progress of commerce and the arts had introduced a feeling of equality among persons of birth and merit. But it is curious that, even up to our own times, no change has been wrought upon the other part of our character. The disposition to abstract science still adheres to the Scottish nation. But the study of metaphysics has no where been more rationally or more successfully cultivated than amongst you, and while it has been stripped of its subtleties, has retained all its vigour and its usefulness. There is now, Gentlemen, none of that spirit of hostility to our countrymen of other persuasions, that formerly was said to distinguish the people of this country. This spirit of intolerance is fast wearing away from every country. Catholic chapels are now erected at Amsterdam and Geneva; I have seen a Catholic Bishop at Boston; and, even in Glasgow, is a Catholic Chapel, probably the most beautiful in the island." (Partial disapprobation.) When silence was restored, Sir James, in continuation, observed with great animation and effect, those who had manifested symptoms of disapprobation would probably have withheld them, had they waited for the following sentence: "Far be it from me ever to assert any sentiment inconsistent with my original convictions of the doctrines of a sincere Protestant, or with the most determined opposition to the arbitrary doctrines and dominant and intolerant spirit of the Church of Rome. On the contrary, the reason that I rejoice in the existence of such a Catholic edifice, is, that it proves that the stain of intolerance has been



wiped away from the Protestant Church." (Universal Applause.) He was afraid that he had intruded too long on their time. (No no.) It would give him the greatest pleasure to prolong his intercourse with them, but he feared it would be inconvenient for them. He then delivered an elegant eulogium on the various distinguished individuals who had done honour to this University. The scientific and benevolent Hutcheson had led the way in a theory of morals, and his opinions had been illustrated in a life by Principal Leechman, which deserved to be better known, written with great elegance, and occasionally rising into eloquence. Dr. Smith had united great ancient learning with a familiar knowledge of the affairs of active life; and in the science of political economy, as well as of morals and the principles of sound taste, had established a distinguished reputation. Dr. Reid had discussed with excellent good sense the principles of Metaphysics and Ethics. The lives and opinions of those eminent persons had been made known to all Europe by Professor Dugald Stewart, in a style of splendid eloquence, a philosopher, whose writings had infused the love of sound opinions and of virtue into more human bosoms than it had ever fallen to the lot of any other man to do. "I cannot conclude," said Sir James, "without warmly adverting to the distinction conferred on this University by my friend Mr. Millar, whose merits are too fresh in the recollection of all who hear me to justify me in dilating upon. Thus, gentlemen, to the great men who formed the University, a succession of illustrious men have been trained up, and it cannot be too much the practice of those who now so honourably and respectably fill the places of their illustrious predecessors, to hold up to the youth under their charge the example of the Smiths, the Hutchesons, the Blacks, and a host of other great names who have adorned the University, and benefited mankind by their discoveries or their writings. I return you, Gentlemen, my sincere thanks for the honour you have conferred on me."— (Loud and unanimous applause.)

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

No. CCCXCVI.

*A novel Plea.*

A French paper gives an account of a felon who pleaded in his defence, that, having been born at the commencement of the Revolution, he had imbibed all its pernicious principles, and had never been able to discriminate between good and evil. The court disregarded this ingenious plea; the man was convicted, and sentenced to six years' imprisonment.

No. CCCXCVII.

*Notable Instance of Self-Valuation.*

Modesty has been commonly accounted one of the true signs of intellectual greatness. A modern writer, of considerable notoriety, Mr. Cobbett, pronounces modesty mean and cowardly, and, acting up to his own standard of morals, thus appraises himself, in a letter to Mr. Canning, entitled, "Mr. Canning at School," in the Weekly Register, of October 26. [The extracts are from several paragraphs and are taken verbatim, with the writer's own memorable italics.]

"I found my pretensions to be your teacher upon the best of all possible grounds; namely, that, as to all the chief matters appertaining to your office, I have *greater abilities* than you. I care not who calls this *vanity*: the questions with me, and, indeed, with all men of sense, are, whether it be *true*, and whether it be *useful to state it*. A great deal of what passes for *modesty*, ought to pass for *cowardice, or servility*." "I know, that, compared with this department of knowledge, every thing of a *literary* character sinks out of sight. Yet this is of some importance; and here, too, I am your *master*. I can state more clearly and reason more forcibly than you. Matters intricate in their nature I can simplify with more facility than you. I shall insert at the end of this letter (if I have room) a copy of my Petition to Parliament in 1820. I give it as a specimen of perfect wri-

ting. The matter of it is, at this moment, interesting beyond description. But I give it as a *piece of work*, and I defy you to equal it."

"Even in your own department of *Foreign Affairs* I am more skilled than you. In the first place, though I confess it is a trifle, I can write and speak the French language better than you can, and, perhaps, better even than any of your interpreters." "The principles and practice of Public Law I know as well as you can know them"

—"and can write upon any subject appertaining to them with more ability than you, because I can state and reason more clearly and more forcibly than you, because I can illustrate better, and because I can, without the smallest leaning towards levity, render subjects naturally dry and wearisome, not repulsive to the mind. And, as to the *interests of the nation*, as these are dependant on its foreign concerns, I am convinced I understand them better than you."—"But, besides these grounds, there is, further, the *reputation* for knowledge and talent, in which I am far the superior of you all." "The malice, the baseness, the cowardice, the cruelty, of my powerful foes had made my *name* as well known as that of the air or the sun; and now have come events to couple *knowledge* with that name."

"It would be against nature, if, under such circumstances," (the fulfilment of his predictions,) "men did not, as to public matters, confide in my judgment more than in that of any other man. You, who have places and pensions, and who are sent from the boroughs, may call yourselves, exclusively, *public men*; but, who is really so much of a public man as I am?"—"And do you gentlemen of Whitehall think that you, or your Ambassadors, have as much weight with foreign governments as I have? Talk of vanity! It must be vanity indeed, that can make you suppose, that any of the pretty palavering things called Notes and Despatches can have as much effect with foreign governments as the *Register* has." "It does not assert this or that: it carries the proof: it shews that the state of things *must be* thus, and thus: and the reputation of the writer has gone before it."

#### No. CCCXCVIII.

##### *Curious Pulpit Satyr.*

In the church of Schwytz, erected in 1769, is a pulpit supported by three colossal figures, which by a horrible contraction of the muscles, express the constraint they suffer in this position. These figures represent the three celebrated Reformers, Luther, Zuinglius and Calvin; and the enormous weight they here support is looked upon by the devout inhabitants of Schwytz, as an emblem of the chastisement which, in another world, weighs on the heads of these guilty sectaries. The Zurichese disciples of Zuinglius offered forty thousand florins\* for the removal of an emblem so injurious to their belief, and to the memory of their countryman. But at Schwytz, as at Zurich, religious zeal was more powerful than interest, and this offer was obstinately refused.—*Raoul-Rochette, Lettres sur la Suisse.*

#### No. CCCXCIX.

##### *The Chinese, Deists.*

The Chinese appear to have been Deists for at least forty ages: almost all their laws are founded on the knowledge of a Supreme Being, the dispenser of rewards and punishments. The inscriptions of their temples, of which we have authentic copies, are: "To the First Principle, without beginning and without end. He has made all things; he governs all things. He is infinitely good; he enlightens, he supports, he controuls all nature."—*Voltaire, Histoire Générale.*

#### \* No. CCCC.

##### *Lanar Superstition.*

In Scotland, especially among the Highlanders, the women make a courtesy to the new moon, and our English women in this country have a touch of this. Some of these sit astride on a gate or stile the first evening the new moon appears, and say, "A fine moon, God bless her!" The like I observed in Hertfordshire.

MS. of Aubrey's, 1678, in the Ashmole Museum, quoted in Malcolm's *Anecdotes of London*, 8vo. I. 414, &c.

\* About £4000.

## POETRY.

### LINES WRITTEN AT THE CLOSE OF THE YEAR.

Say ye, who thro' this round of fourscore  
years,  
Have proved its joys and sorrows, hopes  
and fears,  
Say what is Life, ye veterans who have  
trod,  
Step following step, its thorny,  
thorny  
road?  
Enough of good to kindle strong desire,  
Enough of ill to damp the rising fire,  
Enough of love and fancy, joy and hope,  
To fan desire and give the passions scope,  
Enough of disappointment, sorrow,  
pain,  
To seal the wise man's sentence "All  
is vain,"  
And quench the wish to live those  
years again.  
Science for man unlocks her various store,  
And gives enough to urge the wish for  
more;  
Systems and suns lie open to his gaze,  
Nature invites his love and God his  
praise;  
Yet doubt and ignorance with his feelings  
sport,  
And Jacob's ladder is some rounds too  
short.  
Yet still to humble hope enough is given  
Of light from reason's lamp and light  
from heaven,  
To teach us what to follow, what to  
shun,  
To bow the head, and say, "Thy will  
be done."

### TO THE NEW YEAR, 1823.

Whether thou bearest a scorpion-sting,  
Or, smiling, comest on new-hedg'd wing,  
To whisper peace to this sad heart;  
On Him, Omniscient, I depend,  
And trembling, hoping, trusting, bend  
To His decree, whose gift thou art.

Through many a dread, soul-harrowing  
scene,  
My weary pilgrim feet have been  
By thy merciful successor led;  
Yet, e'er mid sorrow's cypress bowers,  
Some bright, some balm-distilling flowers,  
Mercy beneficently spread.

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H

And still, with watchful, pitying eye,  
Celestial Mercy, ever nigh,  
Will shield my bosom from despair;  
And if in thy mysterious breast  
More poignant ills, in embryo, rest,  
Arm me with fortitude to bear.

Alas! what eyes whose radiance ne'er  
Was dimm'd by misery's scalding tear,  
Stranger, from thee shall learn to weep;  
While hearts to anguish, now a prey,  
Ere the sun gilds thy closing day,  
Where anguish never dwells shall  
sleep!

Perhaps, ere thy brief course is ran,  
My fragile thread of being spun,  
These anxious, tearful lids may close;  
And she who now addresses thee,  
From hopes, from fears, from sorrow  
free,  
May, on earth's peaceful lap, repose.

Oh! may thy moments, stealing by  
In silent lapse, quell every sigh,  
Lull every rebel thought to rest;  
Teach me resign'd, to meet the rod,  
Sway'd by that great Eternal God  
Whose will is ever wisest, best.

ANNA.

### ODE TO A VALLEY ON THE AVON.

*Written in the Autumn of 1822.*

How many look upon thee with glad  
gaze,  
Thou old sequester'd valley! rock and  
wood,  
Dim glowing through the film of floating  
haze  
That wraps, as with a smoke, the  
high-bank'd flood  
Of yellow Avon and the foliaged maze  
Of thy retiring cleft:—though long  
withstood  
The sun has struggled through: touch'd  
with the gleam  
Thy vista breaks beyond the sparkling  
stream.

Yon turreted and marble cliff on high,  
Through its green scarf of ivy whiten-  
ing swells;  
Beneath—how far beneath! the skiff  
glides by,  
Winding away from the steeping dells:



Midway the flights of daws wheel clang-  
ingly,  
Fluttering in legion from their rifted  
cells  
Into the buoyant air, and clamouring  
shrill,  
Till disappearing in their cavern'd hill.

Yes, many gladly gaze upon thee now,  
For Autumn's gale has tinged thy sprays  
with gold,  
And rent the verdure from thy rocky  
brow,  
O'er which the startling sky peers pale  
and cold :  
Thy reeling oaks their knotted branches  
bow,  
And their heap'd leaves are trodden  
in the mould :  
And brakes, their screen had hidden,  
open deep  
Their fern and hollies up the mossy  
steep.

The sadden'd green with reddening orange  
vies,  
The rocks are mellow'd with their gor-  
geous gloom  
Of verdure, fainting into sober'd dies ;  
Yet bronzed with gleaming tints : the  
crested comb  
Sheds its flush'd foliage, as the gusts  
arise,  
Scattering with ruffling breath its tawny  
plume :  
The sweeping host of leaves, in whirling  
rings,  
Is snatch'd and mingled on the breeze's  
wings.

The painter haunts thee : he whose lus-  
trous eye  
Reflects the forms of nature in the  
glow  
Of their internal life and majesty :  
Whose raptures are his own : for none  
may know  
That consciousness and deepest sym-  
pathy,  
Which wraps him from the sense of  
outward woe :  
His world is his own breast : unfelt the  
thorn  
Of want ; th' unenvied wealthy are his  
scorn.

The poet haunts thee ; whose high gift  
was lent  
For good, yet oft is prostitute to ill :  
Drawing sweet influence from yon firma-  
ment,  
And pure instruction from each gurg-  
ling rill :

Or scowling up in impious discontent,  
Perverting thought and sensualizing  
will ;  
Slavering on God's dread name his adder's  
rage,  
Prophet of sin and pander of his age.

The love-sick maiden haunts thee : she  
that feels  
Mysterious yearnings of romantic love  
Unrealized on earth, and sighs and kneels,  
Shaping, among thy woods, a Paphian  
grove  
For her heart's idol : there, perchance, he  
seals  
His vows upon her lip ; and there they  
rove  
Imparadised, and the hoarse sobbing  
winds  
Mix with their plaints of hard and worldly  
minds.

And the wan mourner haunts thee : the  
sere leaves  
Whisper the lesson of our fading days ;  
The nodding ivy-twine a garland weaves  
For some ideal tomb, and winds its  
sprays  
With a sepulchral meaning : fancy heaves  
The herbage to a grave, and cold tears  
glaze  
The eyes that on each moss-grown hillock  
brood,  
And those lone feet are rooted in the  
wood.

There is a knell in that shrill rising blast,  
And every pale leaf eddying from its  
spray  
Tells of the flight of spirits that have  
pass'd ;  
And we are stepping to their house of  
clay ;  
Soon will the musing eye be overcast,  
And not a pulse its anxious throb betray ;  
We tread the print of steps that trod  
before ;  
Like theirs the grief that pain'd shall  
pain no more.

Oh, for those minds that, in a better age,  
Shone, England ! beacons of thy glorious  
land !  
That wielded 'gainst the tyrant's lawless  
rage  
A people's energies, and dared to  
brand  
Mitred dominion, and, as on a stage,  
Where men are actors, took their lofty  
stand !  
Not then thy flag against the free un-  
furl'd !  
Thou despot's drudge ! thou gaoler of  
the world !

Then priests had claim'd no more, by  
right divine,  
Surrender of the conscience and the  
soul :  
Strain'd the Levitic tithe of oil and wine,  
Made gain their God and gloss'd the  
sacred scroll,  
Where no proud Rabbis gorge, but line  
on line  
Records the meek apostle's frugal  
dole :  
Railings had not usurp'd the gospel word,  
Nor fines and fetters pleaded for the  
Lord.

And if the blood of martyrs sent to  
heaven  
A cry, as late when with the orphan's  
wail  
And widow's shriek the towers of Nismes  
were riv'n,  
And lili'd piety disdain'd the tale ;  
Thy Christian zeal had with th' apostate  
striv'n,  
And torn the bond that kept a people  
pale :  
But leagu'd assassins are thy partners  
now,  
And where th' oppressor fattens, there  
art thou !

And they who made thee such have  
pass'd away !  
Thy soul, belied Napoleon ! from that  
bed,  
Whereon the hard-prest stone cemented  
lay,  
Smote, and a voice was utter'd from  
the dead !  
That voice was like a sword : and fallen  
are they  
Who on a foe defenceless stoop'd to  
tread,  
Though there were murmurs from the  
very stones,  
Cries of the English heart and wrath and  
groans.

Stand in thy phalanx, Greece ! thou in-  
jured name !  
And let the spirit of Miltiades  
Strive in thee ! be thy constant arm the  
same  
That quail'd the Persian on thy shores  
and seas :  
What though th' Ionian tyrant flouts thy  
claim,  
And the false Russ thy helpless thrall  
decrees,  
Trampling the cross to kiss the despot's  
rod,  
Strike !—for thy falchion is the sword of  
God !

The puny few that wield earth's destinies  
Are mortal, and their power entrench'd  
in wrong  
Reels to its base : the people yet may rise  
Leagu'd in thy just crusade : but be thou  
strong :  
Haply the burden of thy glory lies.  
On thee alone : to thee alone belong  
The peril and the vengeance, and the  
praise,  
Theme and example of the coming days.

Oh ! Time consoler ! Time that hold'st  
on high  
The torch of hope, and lighten'st e'en  
the grave !  
Earth's gaunt oppressors flit as phantoms  
by ;  
E'en as the leaves that in yon valley  
wave  
Dim hovering o'er their fall : with patient  
eye  
Faith stands, and arm omnipotent to  
save :  
Nor shall the light of knowledge, which  
th' All-Just  
Has kindled, sink for ever in the dust.

This holiest truth illumed thy dungeon  
cell  
Bowring ! on whom the foul legiti-  
mate,  
A craven crown'd, with malice mean and  
fell  
Had fix'd the iron gripe of coward  
hate :  
Friend of the patriot few ! they know full  
well  
Spirits like thine the world regenerate :  
These, these are they who can the body  
kill,  
Pow'rless against th' unconquerable will.  
But thou, my fellow-worshiper and  
friend !  
Hast borne thy country's name and  
greatness high :  
The slaves that sought thy nerved resolve  
to bend  
—Cower'd from the scorn of thine un-  
troubled eye ;  
And let them tremble ! where thy foot-  
steps wend  
Thou bear'st the record of their in-  
famy :  
And Europe, breathing with recover'd  
heart,  
May catch thy flame and act the Briton's  
part.

Valley of shadows and of fleeting hues !  
The lover of his country and his kind  
Shall haunt thee, 'midst thy upland glades  
to muse  
On mystic voices in the passing wind :

That speak, while many a bough thy  
pathway strews,

Of better destinies to earth assign'd:  
Oppression's hissing shame and broken  
might,

And mental manhood in its strength and  
light.

I, too, with gladness view thee, lonely  
dale!

Though not my foot e'er tracks thy  
solitude;  
Tears, did I utter why, would drown my  
tale;

Dear recollections on thy haunt ob-  
trude,  
And all is drear and darksome, and the  
gale

In melancholy whispers bows the wood:  
Yet every falling leaf but brings me near  
The grave's calm sleep and heaven's eter-  
nal year.

DION.

#### LINES

*Attributed to an Englishman, who was  
once seized and thrown into a French*

*Prison on a false charge of having  
meddled in the Political Affairs of that  
wretched Country.*

I'd fain be the airy breeze  
That wanders about at will;  
To sleep 'midst the forest trees,  
Or wake the smiles of the rill.

With the pendant flowers to dance—  
To sit on the linnet's wing—  
In the glow-worm's light to glance—  
In the Echo's caves to sing.

But mine is a prison cell,  
If a prison *that* can be  
Where the spirits of Freedom dwell,  
And the heart is gay and free!

I laugh with pride and scorn  
On the Tyrant's threats, which deem  
That a soul in freedom born  
Can be enthrall'd by him!

## OBITUARY.

### MEMOIR OF DR. AIKIN.

JOHN AIKIN, M.D., &c., was born January 15, 1747, at Kibworth, in Leicestershire, being the younger child, and only son of J. Aikin, D.D., a Dissenting Minister, and the master of a respectable and well-frequented boarding-school. Till his eleventh year, he received a domestic education; but at that time his father being appointed theological tutor in the Dissenters' Academy at Warrington, in Lancashire, he was admitted to the benefits of the more extended plan of instruction offered by that institution.\* In the

autumn of his fourteenth year, having made choice of medicine as a profession, he was apprenticed to Maxwell Garthshore, at that time surgeon and apothecary at Uppingham, in Rutlandshire, but who afterwards graduated and settled in London. The three years that he continued at Uppingham were occupied in professional studies, and, apparently, with more than usual success, since before their conclusion he was entrusted with the care of Mr. (afterwards Dr.) Pultney's business at Leicester, during the absence of that gentleman for a space of two or three months.

In November 1764, he became a student at the University of Edinburgh, where he spent two winters and the intervening summer, but, having at that time no intention of graduating, he returned to England in May 1766, and, in September of the same year, became a pupil of Mr. C. White, of Manchester, at

\* The readers of the Monthly Repository cannot have forgotten the interesting "Historical Account of the Warrington Academy," in the VIIIth and IXth Volumes. An extended memoir of the elder Dr. Aikin will be found, VIII. 161—172. The excellent writer of these biographical sketches, in giving the name of the subject of the present memoir, (IX. 202,) thus affectingly anticipates the tribute of filial love on which the eye now rests: his "long and varied labours, for the benefit of almost every age and class of readers, in almost every department of

literature, will one day claim the willing praise of grateful biography:

"Late be the hour, and distant be the  
day."

ED.



that time rapidly rising to the highest rank as an operating surgeon. With Mr. White he continued for three entire years, advancing in professional knowledge and skill, and in the esteem and confidence of his master, as may be inferred from an "Essay on the Ligature of Arteries," written by him at that time, and published by Mr. White in his work entitled "Cases in Surgery." After leaving Manchester he went to London, and employed the winter of 1769-70 in attending the lectures of Dr. Hunter.

His professional education being now completed, he settled in Chester as a surgeon, but remained in that city little more than a year, being induced to remove in November 1771, to Warrington, where his parents continued to reside, and where his prospects of success were less obstructed by competition. Here he continued till 1784, and here all his children were born, his marriage having taken place the year after his removal.

His first work, entitled "Observations on the External Use of Preparations of Lead," was published at Chester, and this was succeeded, during his residence at Warrington, by three other professional works, viz. "Thoughts on Hospitals," "Biographical Memoirs of Medicine in Great Britain to the time of Harvey," and a very enlarged edition of "Lewis's Materia Medica." His appointment as Lecturer on Chemistry and Physiology at the Academy, induced him to print a "Sketch of the Animal Economy," and "Heads of Chemistry," for the use of his classes, and a translation of Beaumé's Manual of Chemistry.

The intervals of his professional labours were assiduously devoted to elegant Literature and to Natural History, sources to him at all times of exquisite delight, and in after years beguiling the languor of sickness and soothing many an hour of anxiety. The "Essays on Song-writing," "Miscellaneous Pieces in Prose," consisting of the joint contributions of his sister, Mrs. Barbauld, and himself, "An Essay on the Application of Natural History to Poetry," "An Essay on the Plan and Character of Thomson's Seasons," and "The Calendar of Nature," were all published during this period, and evince at the same time the elegance of his taste and the activity of his mind. His correct knowledge also of the Latin language was shown in his translation of Tacitus's Treatise on the Manners of the Germans, and his Life of Agricola, being specimens of a projected translation of the entire works of that historian, which was afterwards abandoned, to the loss probably of the English scholar, from the

circumstance of Mr. Murphy being engaged in a similar undertaking. It was at Warrington, also, that his most valued friendships were formed or consolidated; with Dr. Priestley, Dr. Enfield, Mr. Wakefield and the Rev. George Walker, their common connexion with the Academy first brought him acquainted, while the easy distance between Warrington and Manchester allowed him occasional opportunities of supporting the friendships previously formed by him with Mr. White, Dr. Percival, Mr. Henry and other residents of that town. His acquaintance at Liverpool included Dr. Currie, Mr. Rathbone, Mr. Roscoe, the Rev. J. Yates, and many other cultivated and estimable characters; and his excellent and confidential friend Dr. Haygarth, one of the few who survive him, at that time resided at Chester, and professional or other incidents now and then brought about a meeting.

The dissolution of the Academy, which took place not long after the death of his father in 1780, and the inadequate encouragement offered to the practice of surgery, as distinct from pharmacy, determined him to take a physician's degree. For this purpose, in the summer of 1784, he proceeded to Leyden and there graduated, his former residence at Edinburgh, during two sessions, being not sufficient to entitle him to an examination for a degree. On his return from the Continent, he removed with his family to Yarmouth, in Norfolk, and early in the succeeding year took up his residence in London. Scarcely, however, had he settled himself in his new situation, before he received an invitation from the inhabitants of Yarmouth and its vicinity to resume his professional duties at that place. Although his stay there had little exceeded a year in duration, yet such had been the effect produced by the few opportunities afforded him of exercising his professional skill, combined with his scientific and literary acquirements, and his amiable and cultivated manners, that the invitation was quite unanimous. He accordingly returned to Yarmouth, not more than two months after he had quitted it, well pleased in having been spared the anxious uncertainty of an attempt to establish himself in the Metropolis.

The three principal bodies of men in Yarmouth and its vicinity, at that time, were the Corporation, the Dissenters, and the Clergy of the Established Church. The two former, inhabiting the town, and not upon very cordial terms with each other, were chiefly devoted to commercial pursuits. The clergy, liberally educated,

and capable of appreciating Dr. Aikin's acquirements, formed the most agreeable part of his society, and the principal acquaintances that he here made were among them. For some time circumstances went on favourably; he enjoyed the moderate emoluments of his profession without rivalry; he instituted a literary society; and in his library, and in the bosom of his family, he sought and found those gratifications the dearest to his heart.

The time for trying the spirits of men was, however, drawing near. The Dissenters having been repulsed in a former endeavour to obtain from the Legislature the repeal of the Corporation and Test Acts, mustered all their strength for a new attempt; vainly trusting that their great acknowledged inferiority in numbers, wealth and influence, might be supplied by strength of argument, and by an appeal to the equity of their countrymen. Dr. Aikin, although not agreeing in religious opinions with any class of Dissenters, felt strongly the iniquity of excluding from civil duties and offices all those who were not members of the Church of England. Too honest ever to disguise his real sentiments, although sincerely regretting and reprobating the intemperance of each party, he published two pamphlets on the occasion, the one "the Spirit of the Church and of the Constitution compared;" the other, "An Address to the Dissidents of England on their late Defeat."

Immediately on the heels of the Test Act controversy, and while the feelings of the nation were agitated by that event, occurred the French Revolution, which for a time opened an impassable gulf of separation between parties already exasperated. The declaration made by the National Assembly in favour of the perfect equality of civil rights among the members of every political community, naturally conciliated the good-will of those who had been contending without success for this very object; while the merciless and undistinguishing confiscation of church property, and the atrocious massacre of the priests which soon followed, gave the alarm, as might well be expected, to the English clergy, and very naturally induced them to attribute similar intentions of violence and injustice to their political adversaries. Dr. Aikin had decidedly taken his part first as a Dissenter, and subsequently as a friend to the French Revolution, on its first breaking out; and although he never belonged to any political club, not choosing to submit his own reason and sense of equity to be overborne by the clamour and vio-

lence of party credulity and party injustice, was yet made to suffer severely for his political principles. Dr. Girdlestone was encouraged to settle at Yarmouth, and Dr. Aikin escaped from the impending bitterness of a personal controversy, by removing to London in March 1792.

During his residence at Yarmouth, Dr. A. published (besides the pamphlets already mentioned) an excellent system of English geography, called "England Delineated," which has passed through several editions, a volume of Poems, and a "View of the Character and public Services of J. Howard, Esq." No person was, perhaps, so well qualified to estimate the moral worth and public services of this illustrious individual as Dr. Aikin, both on account of his sound and unprejudiced judgment and his personal intimacy with Mr. Howard, in consequence of which, the notes and observations collected by Mr. H., during his various journeys, had always been placed in the hands of Dr. A. for arrangement and correction.

Although the connexions of Dr. Aikin in London, by family and acquaintance, were considerable, yet he never obtained much professional employment; being little fitted, by temper or habit, to engage in the incessant struggle necessary to success: he, therefore, the more willingly followed the bent of his disposition, and occupied himself chiefly in literary pursuits. The first work which he published, after leaving Yarmouth, was the two first volumes of "Evenings at Home." To these, though not to the succeeding ones, Mrs. Barbauld contributed several pieces: the third volume appeared in 1793, the fourth in 1794, and the two last in 1795. The work became immediately very popular and still continues so; offering a copious and varied store of amusement and instruction to the young, and, by its good sense and sound morality, commanding the approbation of parents. To those acquainted with its author, it possesses an additional interest as being highly characteristic of him, exhibiting not only his various knowledge, but representing his opinions on a variety of topics.

The most important and interesting work, however, of which Dr. A. was the author, is his "Letters from a Father to a Son on various Topics relative to Literature and the Conduct of Life;" the first volume was published in 1793, the second was written in 1798 and 1799. The subjects embraced by these Letters are very numerous; critical, scientific, and discussing some of the most important questions of morals and of general

politics. The candid, equitable and independent spirit which pervades the whole, renders them extremely valuable, not only as materials for thought and rules of moral conduct, but as examples of the temper with which subjects of such high importance ought to be treated.

In 1796, he accepted an offer made to him by Mr. Phillips, of undertaking the editorship of a periodical work at that time projected by him. This work, the "Monthly Magazine," was accordingly superintended by Dr. Aikin from its commencement; and the numerous papers furnished by the Editor and his friends, as well as the general spirit in which the Magazine was conducted, contributed greatly to establish it in the public favour. The connexion of Dr. A. with this work was, in May 1806, abruptly and unceremoniously dissolved by the proprietor, from dissatisfaction with an award in a dispute in which he was one of the parties and Dr. Aikin one of the arbitrators.

In the same year in which the Monthly Magazine was commenced, Dr. Aikin, in conjunction with his dear friend, Dr. Enfield, agreed with Messrs. Kearsley and Hamilton to undertake a general biographical dictionary, to be comprised in about ten quarto volumes. He did not engage rashly in so serious an occupation. From his long unreserved intimacy with Dr. Enfield, he felt assured that he possessed a co-adjutor of similar views with himself and of indefatigable industry, and he anticipated great satisfaction in the execution of the work. His own health, however, began to be impaired in 1797 by residence in London, and his indisposition rapidly increasing and assuming a very serious aspect, obliged him in the ensuing year to quit the Metropolis. He retired for some months to Dorking, in Surrey, and in the pure air of that delightful valley, aided by gentle horse-exercise and an unusually fine summer, made some progress towards recovery. In the winter he took a house at Stoke Newington, in which henceforth he continued to reside. In the mean time, he had lost by death his friend and co-adjutor in this great work, the first volume of which was published in the Spring of 1799. Some time elapsed before a successor to Dr. Enfield could be found, and then commercial difficulties on the part of the bookseller interposed, materially impeding the success of the work by retarding its regular progress, so that the tenth and last volume was not published till 1815.

It is not necessary farther to detail the literary occupations in which Dr. Aikin

was engaged during his residence at Stoke Newington. While the infirmities of age pressed with only a light hand, the greater part of every day was devoted to writing or reading. Painful and trying was the period when the decay of the mind, in consequence of a paralytic attack, began to precede that of the bodily frame; when the memory became less and less capable of recalling the past, and the intellect of receiving the impress of the present. One ray, however, still enlightened the gloom, and, when all besides was dark, conjugal love still connected him with the external world. He died December 7, 1822, having nearly completed his 75th year.

Dr. Aikin was endowed by nature with a good constitution, and this original advantage he was always careful to preserve by strict temperance and abundant exercise: to this was added an intellect of great activity in acquiring and facility in communicating ideas, and a temper calm, well-regulated and cheerful, though far from sanguine. Hence he possessed in a very eminent degree the inestimable blessing of a sound mind in a sound body. The abstractions of mathematical investigation, and the minute dissection of almost evanescent ideas which characterizes the metaphysician, either were not adapted to his faculties, or did not agree with his taste, which was strongly attracted to the useful in morals, in politics, and in the general conduct of life, and to the agreeable, the harmonious, the elegant in objects of amusement. Hence his stores of knowledge were all producible in the intercourse of society, and thus gave him a wide range of subjects for conversation: these were communicated in simple and easy, though flowing, language, and regulated by a goodness of temper, a decorum and practical politeness, not often equalled, never exceeded. The ruling principle of his conduct in great as in small affairs, was equity; that equity, which is best expressed by the Christian maxim of doing to others as we would wish others to do to us. Kind, generous, compassionate to all with whom he was connected, either by ties of kindred and acquaintance, or in the exercise of his profession, he had no personal enemies; and the attachment of his friends was in proportion to their intimacy with him, for there was nothing in his moral character (using the expression in its widest extent,) which required to be managed, to be kept out of view, to be glossed over. Fare thee well, revered and beloved, till we meet in the eternal world!

AB. AIKIN.



1822, Nov. 27, EDWARD ALEXANDER, M.D., of Danett's Hall, near Leicester, after a series of intense and protracted sufferings, which were borne with exemplary fortitude and resignation. As the particulars of his distressing case cannot properly be detailed here, it will be sufficient to remark, that his disorder, which had long been making insidious approaches, first manifested itself in June 1810, and soon began to wear a formidable aspect. A state of peculiarly painful and complicated disease gradually ensued, clouded all the bright prospects which his successful medical career had opened to his view, and compelled him to relinquish the practical part of an occupation to which he was exceedingly devoted and admirably adapted. The few intervals Dr. A. was permitted to enjoy of comparative ease from agonizing pain, were usually passed in reading, meditation and domestic society. Theology and Medicine were the subjects to which he principally directed his attention. On these he had, for many years, read much, and thought still more. His purity of character from early life, his extraordinary moral worth, as well as knowledge and skill in his profession, have rarely been equalled. Nor was his ardent and vigorous mind satisfied with the exercise of his medical functions only. Rising above every selfish consideration, he carried into his practice the most exalted Christian virtues. He was not merely the able physician, but the sympathizing friend and comforter of his patients. He listened to their wants and sorrows, was prompt to aid them by his advice, to pour in the balm of consolation, or to relieve their necessities, as their respective situations and circumstances might require. In the performance of his professional duties he was strictly conscientious. No "respect of persons" did he shew; the rich and the poor partook impartially of his care and assiduity. To the latter his services were gratuitous, and likewise, in a considerable degree, to others, who could not, without difficulty, afford to make him a suitable remuneration. His bountiful hand was ever open to the claims of the indigent and the oppressed, and in all the relations of life, the same ardour, the same uprightness and integrity, the same unwearied activity distinguished his conduct. A remarkable sweetness of disposition, and strong intellectual powers, were, in him, combined with uncommon "singleness of heart." His ruling principle was love to God, displayed in a warm and disinterested love of man, wholly free from party spirit and narrow

distinctions. Devotion was his delight, studying the Scriptures his dearest employment, and his hope rested on the mercies of God in Christ. Perhaps, Dr. A. did not entirely agree with any denomination of Christians; but serious reflection and patient investigation led him to a full conviction of the truth of the leading tenets of Unitarianism, and from the time of his settling in the vicinity of Leicester, he joined the congregation assembling at the "Great Meeting" in that town. In politics, he embraced the liberal side of the question, and was always the firm and strenuous advocate of civil and religious freedom. "Every project for the benefit of his country, and the advancement of knowledge, liberty and truth obtained his zealous support." \* His judgment of those who differed from him was uniformly candid and generous, and never did he retain the slightest malevolent or unkind sentiment against persons from whom he had experienced undeserved or injurious treatment.—The subject of this brief, imperfect outline, was the younger son of the late John Alexander, M.D. of Halifax, was born Nov. 25th, 1767, and received his classical education at Hipperholm School, which then was, and still is under the superintendence of the Rev. Richard Hudson, who, for more than half a century, has officiated as afternoon lecturer at the parish church in Halifax. Dr. A. possessed the advantage of being well initiated in the various branches of his profession, during his early youth. At the usual period, he went to London to pursue his anatomical studies, and there became a pupil of the late Sir Wm. Blizard. Having accomplished his object in the Metropolis, he repaired to Edinburgh, and finally took his degree at Leyden, with the highest honour, in October 1791. In the year 1793, he married his first cousin, Ellen, the eldest daughter and co-heiress of the late Samuel Waterhouse, Esq., of Halifax, one of the Justices of the Peace for the West-Riding of the County of York, and a Deputy-Lieutenant for the same district. Dr. A. fixed at Stafford, and was directly appointed physician to the County Infirmary. He removed into the neighbourhood of Leicester, October 1797, where he continued to reside till his deeply-lamented death. All who knew him must regret him, and to his immediate friends his loss is irreparable.

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\* See Leicester Chronicle, Nov. 30.

Nov. 28, at York House, Bath, of dropsy, DON FRANCISCO ANTONIO ZEA, the Colombian Minister. He had the satisfaction in his last moments of having his family (from whom during many years of his life he had been necessarily separated) with him, Madame and Miss Zea having arrived a few weeks since from Paris to join M. Zea. M. Zea was between 50 and 60 years of age. He was a native of the province of Antioquia, in New Granada, now part of the Republic of Colombia. Great part of his life has been spent in Europe. Under the former Government of Spain, and previous to the Revolution breaking out in South America, he held at different times several offices under the Spanish Government. The Revolution in his own country drew him to the side of Bolivar, whose constant companion and assistant in the great work of liberating his country he was for many years, until his mission to Europe in 1820. At the time of his quitting Colombia he was Vice-President of the Republic, and he had the satisfaction, before taking his departure, of presenting to the Congress the *projet* of the Constitution of his country, which was afterwards adopted in all its leading particulars. M. Zea was a man of considerable talent, and of scientific and literary attainments of a very respectable class. He possessed great natural acuteness, and a countenance into which he could at times infuse a degree of penetration that few could escape. In his address to the Congress of Colombia, shortly before his leaving that country for England, he has left a memorial of eloquence of no ordinary cast. His manners were those of a gentleman, which, together with the personal consideration due to him on all accounts, procured for him the society and the attentions of some of our most distinguished nobility. His government and his countrymen cannot but have been flattered with the distinguished mark of attention paid to M. Zea at the public dinner given to him on the 8th of July last, at the City of London Tavern, at which the most eminent men of all parties joined in shewing the cordial satisfaction with which the establishment of another temple of freedom, in a beautiful, a rich, and an interesting part of the universe, is viewed in this land of constitutional liberty. M. Zea's address to the company on that occasion was marked by discretion, modesty and good sense. There were no bitter railings against Spain—no assumption of arrogant expectations from others. As to Spain, he said, his country was ready to forget and to forgive; and as to other nations, they merely

claimed to be treated with the common rights of civilized society.

1823, Jan. 1, at his house in Clapton, in his 58th year, SAMUEL PETT, Esq., M. D. Known, esteemed, respected and beloved throughout a very wide circle, his death has produced an impression of grief and distress rarely witnessed. It came upon his friends wholly unprepared for it. He had latterly enjoyed a better state of health than usual: his spirits were lively, and he appeared to feel the pleasure which he was in the habit of imparting. On Saturday, the 28th of December, he received a slight and, at the time, imperceptible wound, in performing one of the painful duties of his profession. Gangrene rapidly followed, with its usual consequences. Medical skill and assiduity were in vain. After a few changes, alternately exciting hope and fear, Dr. Pett departed this life on the evening of Wednesday, new-year's day. His mental faculties were entire to the last. His end was calm. And his surviving friends have the consolation of reflecting that after the first few hours of the attack, he endured no positive pain. The shock produced at Hackney, and indeed in the metropolis, by the news of his death, which was carried to numbers of his friends without their being apprized of his illness, can be conceived by those alone that knew his worth. He was interred on Friday, Jan. 10th, in a family vault, in the churchyard of Hackney, amidst a concourse of spectators, including very many poor persons, whose tears attested their sense of their loss. On the following Sunday morning, a funeral sermon was preached at the New Gravel Pit Meeting-House, in which Dr. Pett had been a sincere worshiper, by Mr. Aspland, the minister, to an exceedingly crowded, highly respectable and deeply-sorrowing audience. The subject was "The Blessing pronounced by Christ on the Merciful," Matt. xxv. 34—40. At the request of the family of the deceased, and of the congregation, the sermon is given to the public. We reserve for our next number a memoir of this excellent and much-lamented man.

— 17, SAMUEL LEWIN, Esq. of Mare Street, Hackney. He was distinguished for his steady uprightness of character—for his generous virtues—for his ardent and unwavering attachment to the cause of freedom and human happiness. His mind was stored with a variety of knowledge, and was as remarkable for its

strength as for its susceptibility. While he sat in stern judgment on his own conduct—he obtained the affection—the reverential affection of those who surrounded him. He was a fine specimen of the unbending and ennobling spirit of the older time, and dignified all his opinions by consistency and the habitual exercise of benevolence. As a son, he was a model of attentive and solicitous obedience—as a husband, almost unexampled in courtesy and kindness—as a father, commanding the respect and the veneration of his children. All these links are broken. The virtues which brightened around a pilgrimage of three and seventy years, light the pilgrim's path no longer:—but we will cherish their memory—and patiently look onward to their reward.

J. B.

Jan. 17, in London, in the 72d year of his age, GEORGE EDWARDS, Esq., M.D., late of Barnard Castle, in the County of Durham. He was an eminently patriotic and benevolent man, and devoted his time and fortune to the publication of works on the science of Government, which were less read than from the purity of the writer's motives they deserved. As early as 1788, appeared his "Aggrandizement of Great Britain," in which

among other important plans, that of a Property Tax was first suggested. This plan was submitted to the Government, and the author had many interviews upon the subject with the late Mr. Rose. Mr. Pitt and Mr. Addington afterwards acted upon the suggestion, but, contrary to the author's intention, adopted a tax upon income, instead of property.

Jan. 27, at his house in Bedford Row, CHARLES HUTTON, LL.D., F.R.S., in the 86th year of his age; eminent as a writer on mathematics for upwards of 60 years, during 40 of which he discharged the arduous office of Professor of Mathematics at the Royal Military Academy, Woolwich, with the highest honour to himself and advantage to his country.

While we are engaged in the melancholy task of revising this Obituary sheet, we see announced in the newspapers the death of Dr. JENNER, the discoverer of Vaccination, who expired on the 26th inst. after a very short illness, at his house in Berkeley, Gloucestershire, in the 74th year of his age.

## INTELLIGENCE.

### *Meetings of the Protestant Dissenting Deputies.*

DURING the past year, several efforts have been made to stimulate the Deputies and their Committee to more active exertions in the great object for which they were originally established, *The Repeal of the Test and Corporation Acts*. After so long an existence for a specific purpose, it seemed to many members high time that the real business of the Society should be undertaken in good earnest; that public attention should be repeatedly drawn to the subject, so as to make its partizans know the justice and strength of their cause; and that the advocates for Religious Liberty should not wait as they have hitherto done, for the lucky chance of some favourable opportunities occurring, but should endeavour to create such opportunities, or at least place themselves in a situation which may enable them to turn a favourable concurrence of circumstances to profitable account. The progress which the Marriage-

Bill of the Unitarians made, through mere perseverance and frequent introduction of its claims on public attention, is one proof of the policy of such a course of proceeding. The Legislature is only to be operated upon beneficially by the expression of public opinion; but the best channel for exciting and directing that public opinion is a frequent introduction of the subject in Parliament, however unsuccessful the first efforts must be expected to be, by persons who form a correct estimate of the principles and motives of those with whom we have there to deal. On the General Meeting for receiving the Report of the Committee, two special adjournments took place, and after much discussion the following resolutions were adopted, and we trust that they betoken a steady and active attention to the important cause confided to this body. Resolved, That it is desirable that much more of the active and vigilant attention of this Deputation should be directed to the promotion of



the great object for which it was instituted, and to which all the other subjects of its attention, however useful, ought to be considered subordinate:—That this deputation is convinced, from parallel cases in religious and political history, that the end in view can be most effectually and honourably accomplished by active and unremitted efforts to enlighten the public mind and concentrate and direct the temperate exertions of those who ought to co-operate in the cause, and by earnest applications to the Legislature, renewed on every favourable opportunity, and urged on the broadest principles of truth and justice:—That every means should be adopted to give effect to such a course of proceeding, by Annual Reports, by correspondence with the country, and by occasional appeals as well to the public as to the Dissenting body, which shall point out the actual state of religious toleration in this country, explain the relief to be sought, and establish sympathy and confidence between this Deputation and its constituents:—That these Resolutions be printed at the foot of the circular convening the first Meeting of the Deputation for the ensuing year.

### *Earthquake in Syria.*

The following account of this awful calamity is distributed by the Committee for the relief of the sufferers, from the report of JOHN BARKER, Esq., the British Consul at Aleppo. We insert it, in hope of forwarding the work of humanity.

“It has fallen to my lot to relate the particulars of an event that has thrown most of the families of this part of Syria into sorrow and mourning, and all into the greatest difficulties and distress.

“On the 13th of August, at half-past nine in the evening, Aleppo, Antioch, Idlib, Riha, Gisser, Shogr, Darcoush, Armenas, every village, and every detached cottage, in this Pachalic, and some towns in the adjoining ones, were in ten or twelve seconds entirely ruined by an earthquake, and are become heaps of stones and rubbish, in which, at the lowest computation, twenty thousand human beings, about a tenth of the population, were destroyed, and an equal number maimed or wounded. The extreme points where this terrible phenomenon was violent enough to destroy the edifices, seem to be Diabekir and Merkab, (twelve leagues south of Latachia,) Aleppo and Scanderoun, Kilis and Khan Shekoon. All within these points have suffered so nearly equally, that it is impossible to fix on a central point. The shock was sensibly felt at Damascus,

Adana and Cyprus. To the east of Diabekir, and north of Kilis, I am not well informed how far the effect extended in those radii of the circle. The shock was felt at sea so violently within two leagues of Cyprus, that it was thought the ship had grounded. Flashes of volcanic fire were perceived at various times throughout the night, resembling the light of the full moon; but at no place, to my knowledge, has it left a chasm of any extent; although in the low grounds slight crevices are every where to be seen, and out of many of them water issued, but soon after subsided.

“There was nothing remarkable in the weather or state of the atmosphere. Edifices on the summits of the highest mountains were not safer than buildings situated on the banks of the rivers, or on the beach of the sea.

“Although slight shocks of earthquakes had been from time to time felt in this country, it is certain that for several centuries none had done any material damage, except one twenty-seven years ago, when a single town, Latachia, was partially thrown down. In 1755, an earthquake was felt at Aleppo and Antioch, which so alarmed the inhabitants, that they all abandoned their houses for forty days, but very little injury was sustained, and no lives lost.

“The appearance of some very ancient edifices renders it probable that this country has not suffered from earthquakes since the memorable one recorded by Gibbon, about twelve centuries ago, in which one-third of the inhabitants of Antioch perished, when that celebrated city was supposed to contain a population of seven hundred thousand to eight hundred thousand souls.

“It is impossible to convey an adequate idea of the scenes of horror which were simultaneously passing in the dreadful night of the 13th of August. Here, hundreds of decrepid parents, half-buried in the ruins, were imploring the succour of their sons, not always willing to risk their own lives by giving their assistance.

“There, distracted mothers were frantically lifting heavy stones from heaps that covered the bodies of their lifeless infants. The awful darkness of the night, the continuance of the most violent shocks, at short intervals, the crash of falling walls, the shrieks, the groans, the accents of agony and despair of that long night, cannot be described.

“When at length the morning dawned, and the return of light permitted the people to quit the spot on which they had been providentially saved, a most affecting scene ensued. You might have seen many, unaccustomed to pray, some prostrate,

some on their knees, adoring their Maker. Others there were running into one another's arms, *rejoicing in their existence!* An air of cheerfulness and brotherly love animated every countenance.

"In a public calamity, in which the Turk, the Jew, the Christian, the Idolater, were indiscriminate victims, or objects of the care of an impartial Providence, every one forgot, for a time, his religious animosities; and, what was a still more universal feeling, in that joyful moment, every one looked upon the heaviest losses with the greatest indifference. But as the sun's rays increased in intensity, they were gradually reminded of the natural wants of shelter and of food, and became at length alive to the full extent of the dreary prospect before them, for a greater mass of human misery has not been often produced by any of the awful convulsions of nature. *A month has now elapsed, and the shocks continue to be felt, and to strike terror into every breast, night and day.* The fear that they may not cease before the rainy season commences, has induced those whose business cannot allow of their quitting the ruins of their towns, instead of rebuilding their houses, to construct temporary hovels of wood without the walls; and many families, who thought themselves, before this calamity, straitly lodged in a dozen apartments, now exult at the prospect of *passing the winter in a single room, twenty feet square.*

"The houses of the public agents and private European individuals at Aleppo, have been entirely ruined. At Aleppo the Jews suffered the most, on account of their quarter being badly built, with narrow lanes. *Out of a population of three thousand souls, six hundred lives were lost.* Of the Europeans only one person of note, Signor ESDRA DE PICCIOTTO, Austrian Consul-General, and ten or twelve women and children, perished; but the greater part are now *suffering from ophthalmia and dysenteries, occasioned by their being exposed to the excessive heats of the day, and the cold dews of the night.* When it is considered, that two-thirds of the families in Aleppo have neither the means of making a long journey, to remove to a town out of the effect of the earthquake, nor of building a shed to keep off the rain, it is impossible to conceive all the misery to which they are doomed the ensuing winter, or ever to find more deserving objects of the compassion and charity of the opulent, whom it has pleased God to place in happier regions of the globe.

"Here planks and fuel are cheap, and the people have the resource of tiles, which they were taught to make by the

crusaders, in their long residence at Antioch; but in Aleppo, where wood is very dear, they have no contrivance to keep out rain but freestone walls, and flat roofs, made of a very expensive cement."

The Committee have already transmitted *one thousand pounds* through the medium of the Consul General of the Levant Company, at Constantinople, with particular instructions to cause it to be distributed, *without regard to nation or religion.* They solicit, therefore, the contributions of the benevolent, with an assurance that the utmost attention shall be paid to the distribution of the funds which may be committed to their care, and that an account shall be hereafter rendered of the manner in which they may be appropriated.

Subscriptions continue to be received by John Theophilus Daubuz, Esq., Treasurer to the Levant Company, No. 2, New Broad Street; Mr. George Liddell, Secretary to the Levant Company, at their office, South Sea House; by all the Bankers in Town and Country; and at the Bar of Lloyd's Coffee-house, and the City of London Tavern.

THE *Winter Quarterly Unitarian Meeting of Ministers* in South Wales, was held at Aberdâr on the 2nd day of this year. In the evening of the 1st, Mr. D. John of St. Clears, preached from Matt. vii. 11. In the morning of the 2nd, Mr. J. Davies of Capel-y-Groes and Ystrad, preached from Jude 3. Mr. T. Evans, the minister at the place, having been called to the chair, the nature and end of future punishment was the subject discussed in the conference. The same subject has been proposed for consideration at the Spring Meeting, which is to be held at Wick, on Easter Thursday, whereat Mr. D. John, of St. Clears, was requested to preach.

MINISTERS have it seems filled up the see of Clogher, vacant by the deprivation of the infamous though Hon. PERCY JOCELYN, by translating from Killaloe Lord ROBERT TOTTENHAM, brother of the Marquis of Ely. We take for granted that Lord Tottenham is an eminent divine, whose episcopal character is of weight sufficient to bear down all the odium raised against the see of Clogher\* by its late bishop; though we confess

\* The very name of this see is omitted in the "Clergyman's Almanack" for the present year, and the Dean, &c. are described as of ———.

we have never heard, and doubt whether the intelligence has ever reached this side of the water, of the services rendered by his Lordship to theology in general or to the Church of Ireland in particular.

**Bishopric of Calcutta.**—The Rev. REGINALD HEBER, who has been mentioned as the probable successor to the see of Calcutta, is a very elegant poet, and deemed by his brethren a purely orthodox minister. He is the editor of the new edition of the works of Jeremy Taylor, to which is prefixed a life of the Bishop, which has been much admired. Mr. HEBER is the brother of the learned member for the University of Oxford, whose renown as a liberal and extensive book collector is diffused throughout Europe.—*Morn. Chron.*

WE have it from authority on which we can rely, that the Rev. REGINALD HEBER is appointed to (and has accepted) the vacant see of Calcutta. Mr. HEBER goes out to India forthwith.—*Evening Paper.*

**Dr. CHALMERS.**—This distinguished divine, says the *Glasgow Chronicle*, has been unanimously elected Professor of Moral Philosophy in the University of St. Andrews, and he has notified to the congregation of St. John's his acceptance of the office. Some time since he received fifteen hundred pounds from a lady to lay out in any way he thought proper. Of this sum he gave 500*l.* to the Rev. Dr. Burns for the purpose of assisting in the erection of a chapel; 500*l.* to the Rev. Mr. Marshal; 500*l.* to Mr. Muir for the same laudable purpose. He has also given 500*l.* out of his own pocket for aiding the erection of a chapel in the parish of St. John's.

#### Yellow Fever at New York.

(A FRIEND thinks that it may serve the cause of humanity to publish the following extract from a letter to him, written by ELEAZER LORD, the active officer of the Peace Society at New York, and dated from that place Nov. 23, 1822, and we have great pleasure in complying with his wish.)

"Very soon after receipt of the first-mentioned letter and parcel, I left the city, and remained out in consequence of the fever, and returned only a fortnight since. This calamity of yellow fever is of rare occurrence here, and an immediate removal of the inhabitants from the locality in which it appears, renders it

comparatively harmless. We had a slight visitation of the kind in 1819; before that, it was unknown since 1805. The present season about 400 cases were reported, about half which were fatal; its appearance nearly banishes all other forms of sickness. Accordingly, our bills of mortality for the summer shewed a smaller ratio of deaths than usual. Out of 130,000 or 135,000 inhabitants of the city, 120,000 are supposed to have remained in the city and suburbs during the summer. The part deemed 'infected' was very circumscribed, compared with the area covered by a dense population. I am persuaded you will pardon these details on a subject not uninteresting to philanthropists of whatever nation or latitude, and which is the occasion of so much terror to the species. I am tempted to add, that two things seem to be settled respecting yellow fever; 1st. that by removal from the infected locality, fatal consequences are prevented. It travels or enlarges its district, only by means of victims. 2d. that beyond such locality the sick do not communicate the infection to their nurses or attendants."

ANOTHER shopman of CARLILE'S, of the name of Tunbridge, was on the 20th inst. found guilty in the Court of King's Bench of "publishing a blasphemous libel on the Christian Religion and the Holy Scriptures, contained in a work called *Palmer's Principles of Nature*."

WE understand that FRANCIS MASERES, Esq., Cursitor Baron of the Exchequer, whose liberal exertions for the restoration of the older mathematical writers are so well known to the mathematical world, has nearly completed a collection of those which relate to Optical Science. Amongst the interesting treatises which are reprinted in this volume are the *Optica promota* of James Gregory, containing the first publication of the reflecting telescope; the *Traité de la Lumière*, of Huygens; and the *Lectiones Opticæ* of Dr. Barrow, a work which has become exceedingly scarce. This work is edited under the superintendence of C. Babbage, Esq., F.R.S., &c.

#### 1823.

The present threatens to be an eventful year. The horizon is dark on every side, and the gathering clouds must soon burst. The contest that has been carrying on for thirty years between the kings and the people of Europe, is coming to a crisis, and the result will be, either the



subjugation of the civilized world to an universal barbarous despotism, or the attainment, in all the nations of Christendom, of a more entire and better defined, and more solemnly sanctioned state of freedom than has yet been enjoyed. To which side our wishes and prayers lead us, we need not say; but we have been so often disappointed that we dare not assume the tone of prophecy: we must content ourselves with the persuasion and belief, that He who has all hearts in his hands, and who is King of kings, will overrule all things to the furtherance of his infinitely wise and merciful government, which involves by necessary consequence the final happiness and dignity of the human race.

The royal combination, taking the name of The Holy Alliance, is displayed to all Europe in its true character, as a league of brute force against opinions. These "Holy Leaguers," acquiring courage from partial success, and calculating (erroneously, as we trust,) that the quietness of nations is the settled submission of fear, have openly announced it as their will, which is to be sovereign law, that no changes shall take place in the European nations without their fiat. None but legitimate kings, that is, kings who are such in spite of the people, are to be acknowledged, and from these vicegerents of Heaven are to emanate all law and all policy. Every expression of the popular will and feeling is to be treated from the first as high treason. The Greek, on one side of Europe, and the Spaniard, on the other, are to be coerced and chastised by the myrmidons of the northern powers, if they touch the anointed Mahmouds or Ferdinands. Hundreds of thousands of armed machines are to be let loose at once against any refractory people that shall question "the right divine of kings to govern wrong," and dispute the restoration of the Inquisition, or resist the robbery, violation and massacre of whole islands and provinces of Christians.

Our indignation at the assumptions of the allied despots, is mixed with unspeakable disgust at their hypocrisy. Of three different and incompatible religions, these men affect a pure zeal for truth, and plant in their assembly the standard of the cross. Under this banner, they proclaim the persecuted Greeks as rebels, and declare their fraternity with the fanatical barbarian of Turkey. Is there a man living, with the heart of a man, who does not pour scorn upon the dishonest faction, though kings compose it,

Who e'en while plundering, forge Religion's name,  
To frank their spoil, and, without fear or shame,

Call down the Holy Trinity to bless  
Partition leagues and deeds of devilishness!

Notes from the triple alliance have been delivered to the Spanish Government, and have been promptly and suitably answered. The ambassadors have, in consequence, demanded their passports, which have been readily granted, accompanied by laconic messages for their masters, which will shew them that eleven millions of people are not to be juggled out of their liberties, or intimidated into a surrender of their independence by a despotic rescript. The temperate firmness of Spain is the theme of universal praise, and is justly considered as a pledge of union and perseverance, which it may be hoped will ensure the success of their righteous cause.

Before this falls under the eye of the reader, the part that France is to act in this critical state of affairs will probably be determined. All speculation upon it is, therefore, useless. This only seems certain, that with war or peace it will not be easy for the Ultras in that country to proceed in their attempts to nullify the Charter, without endangering the throne of the Bourbons. Superstition is called in as the ally of this party. The priests are every where employed to preach up the sacredness of kings and the nothingness of the people. Festivals, consecrations, processions, are got up to dazzle the public eye and to keep men from thinking. At Lisle, where twelve royalist deputies were elected, a Te Deum was sung in the Cathedral for their success, and in a loyal song they were compared to the twelve apostles. A peculiarly magnificent mass was performed on the 21st instant, to celebrate the martyrdom of Louis XVI. And with all this, the volatile French seem amused, and they will continue to be amused with the same scenes, unless circumstances should call them to witness and to halloo around spectacles of a very different nature.

Portugal and Spain have entered into a treaty for mutual protection. The former country has received assurances of the friendship of the English Government, which perhaps have kept the Holy Alliance from putting the Portuguese also out of the ban of their empire. Portugal has notwithstanding shewn little reverence for royal personages, as such: its Queen has been called upon to take the oaths to the new constitution, and on her refusal is obliged to quit the country; she has sent a leave-taking letter to the King, her husband, containing all the vapouring pretensions and high-sounding menaces which might be expected from a weak

woman, inflated by the Bourbon pride and excited to anger by a crafty priesthood.

The English Parliament is about to meet, and the Session will be one of the most interesting in the memory of man. The King's speech will probably avow a pacific line of policy with regard to the Continent, but at the same time recommend preparation for any unfavourable contingency. There will be work enough for the ministers at home. Changes have taken place in the administration which foreshew some new plan of finance. It will not be easy by any measures to conciliate and satisfy the ruined agriculturists. Retrenchment and economy must be seriously adopted. The question of Parliamentary Reform will be discussed under more favorable circumstances than the reformers have known for forty years. Catholic Emancipation will take a new shape in consequence of the late outrages of the Orange faction. With this measure will come (when it comes) the repeal of the Test and Corporation Acts: at least, the Dissenters should take care that the two measures are not set apart in point of time. It is intended, we understand, to bring before the legislature the subject of religious liberty on its broadest ground, including the claims and the operation of

the Church Establishment, and the justice and expediency of prosecutions and punishments for the publication of mere opinions; and though we cannot expect the sudden renunciation of ancient prejudices, or the adoption at once of the liberal course which is equally recommended by philosophy and religion, we anticipate much good from the discussion: all that is wanted to meliorate the public mind is light: the parliamentary advocate of truth may not succeed, as far as the proportion of *ayes* and *noes* is considered, but his efforts are never lost: good and great measures may be perfected by being delayed: the present majority have the command of their own votes, but not of the minds of the community, by which all votes are ultimately swayed; and reason and truth, superior in this to parliaments, may be *prorogued*, but can never be *dissolved*.

P. S. Jan. 30th. The die is cast. The Bourbon of France has announced to the Chambers that the Duke d'ANGOULEME is about to march into Spain at the head of 100,000 Frenchmen. He has thus staked his crown upon the issue; prepared, no doubt, to become either a wanderer or a martyr.

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## CORRESPONDENCE.

Communications have been received from Mr. Mardon; A General Baptist; F. B.; and Northumbricus.

The controversy on Chapel Trust Deeds is at an end.

We present our readers in this Number with an Engraving of the UNITARIAN CHURCH, WASHINGTON, a liberal contribution to our work by Mr. GEORGE COOKE.

Since the Number was completed, we have received the following letter from Dublin, enclosing a donation of £2. for WILLIAM ROBERTS, the native Unitarian Missionary at Madras, the miscellaneous contents of which will gratify our readers:

*To the Editor of the Monthly Repository.*

SIR,

I have with much pleasure seen a correspondence between Mr. Aspland and Mr. Ivimey in the Morning Chronicle, relative to the conversion of a Baptist Missionary by Rammohun Roy, which has ended in the complete discomfiture of Mr. Ivimey.

I wish that a daily or weekly paper could be generally made use of by Unitarians, in which articles on religious controversy would be found; it is in vain to expect that our opinions will be inquired into through the medium of a monthly publication, dedicated solely to the Unitarian cause, unless the religious public are led to the inquiry by paragraphs in a newspaper. I fear they will not read the Tracts circulated by Unitarians; but what frequently comes before their eyes will at last be read in some leisure hour. I have lately seen an advertisement in the Courier, ending with an offer of a subscription of £1000 towards building a Metropolitan Chapel. I am of opinion that a Chapel, with a Reformed Liturgy, unobjectionable to any sect, would be a true Catholic Church, and as such I would subscribe to it. I sincerely wish we had such a sum to commence a subscription for erecting an Unitarian Chapel here, for we have not one strictly such. If a truly Catholic Church was erected here, I would willingly contribute to the support of it: such church must be necessarily Unitarian.

I send herewith £2. for the assistance of William Roberts, of Madras, in his Unitarian labours.

Yours, JOSEPH HONE.

Dublin, 17th January, 1823.