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*An Original Letter of Remonstrance to Richard Baxter, on his treatment of the Unitarians: with some Account of Gilbert Clerke, the supposed Author.*

THE following letter was lately found amongst the Baxter MSS. in Dr. Williams's Library. It is without an address, but it is evident that it was sent to Baxter. There is no date, and only the initials G. C. These appear to stand for *Gilbert Clerke*, with whose history, opinions and style, the letter perfectly agrees. The readers of the *Monthly Repository* will be pleased with this hitherto unpublished production of one of the early English Unitarians, which will, perhaps, be rendered still more interesting by such a brief account of the supposed author as the transcriber has been able to compile.\* Should any reader be able to give further information concerning this learned author, the communication of it to this work will be esteemed a favour, and will facilitate the inquiries of the present writer, who is making collections towards a history of English Unitarianism, the final use to be made of which will depend upon the ultimate success of his researches.

GILBERT CLERKE was the son of John Clerke, school-master, of Uppingham, in the county of Rutland. He was admitted into Sidney College, Cambridge, in the year 1641, being then scarcely fifteen years of age. In 1648, he took the degree of M. A., and was made Fellow of the house. At the age of twenty-five, he received (1651) Presbyterian orders, and his allowance in the college was thereupon augmented, as the statutes require for those that are ordained priests. He was created proctor of the University the next year. He

left his Fellowship after the Commencement, 1655, refusing on grounds of conscience to take the degree of Bachelor of Divinity to which the statutes obliged him. On quitting the University, he retired, one authority generally, into Northamptonshire, another says to Stamford, where, added, he lived long.† By the death of his elder brother, about the time of his giving up his Fellowship, he came into possession of an estate of £40. per annum, which was looked upon by his friends as a providential blessing, he being thus saved from want. He died some time between the years 1695 and 1698.‡

Nelson gives this candid character of Clerke: "His learning lay chiefly in the mathematics, but he was also esteemed a very good Grecian, and a great scripturist. He chiefly consulted the modern critics, when he read the Bible, not omitting the *Polonians*, or else trusted to his own invention and sagacity in that part of divinity, without ever advising with the ancients, of whom he had a very low esteem. He thought the controversy between us and the Church of Rome not worthy his study; because the errors of the Papists seemed to him so gross and palpable, as not to need it. He betook himself, therefore, to read the

\* Nelson, in his *Life of Bishop Bull*, (8vo. 2nd edition, 1714,) p. 512, from whom the above particulars are derived.

† *Grounds and Occasions of the Controversy, concerning the Unity of God, &c.* By a Divine of the Church of England, 4to. 1698, p. 17. This is the 4th tract in the 5th volume of the old Unitarian Tracts, a volume exceedingly scarce, and until very lately hardly known to be in existence.

‡ The writer ascertains this fact from a comparison of dates. Clerke's last known publication, to be presently specified, appeared, in the year 1695, and the tract, just quoted, dated 1698, refers to him as amongst deceased Unitarians.

\* There is no reference to Clerke in Baxter's *Life and Times*, *Relig. Bant.* fol.; nor is the name in the biographical dictionaries, except as it is introduced cursorily in the biography of Bishop Bull. In the great work now publishing at Paris, *Gilbert Clerke* is confounded with *Leclerc*. See *Biographie Universelle*, &c. Art. *Bull*, T. VI. p. 250.

Socinian writers, whence he became, in the main, a Socinian; yet he did not symbolize with them in their errors, touching the Divine attributes; upon which account he would sometime say, he was no Socinian. Some, also, to whom he was personally known, have excepted the point of the *Satisfaction*, for he seemed, indeed, to have had some particular notions of his own about this matter. He was a man of an open and frank disposition, but withal too bold, and easily to be heated; otherwise, the conduct of his life was sober and regular, not blemished with any remarkable immorality, but rather abounding with good works, which he earnestly pressed. He was very busy and zealous in defending those new principles which he had taken up, and which the gross absurdities of the Antinomian system, then much in vogue, had probably contributed more than a little to fling him into.\*

The "Divine of the Church of England" says, that he was "well known and esteemed by Dr. Cumberland, the Reverend Bishop of Peterborough, who used to speak of him by the name of *Honest Gilbert*."†

Of his works, the following titles are known: *De Plenitudine Mundi*. Lond. 1660. 8vo.—*De Restitutione Corporum*. Lond. 1662. 8vo.—*The Spot Dial*. Lond. 1687. 4to.‡

Distinct from these, probably, is another work referred to by Nelson, as follows: "He was for certain an excellent mathematician, his book upon Mr. Oughtred's *Clavis* being much valued by the ablest judges in that part of learning."§

Two Latin tracts are all the theological works of Clerke that the present writer has discovered: they were published, with a third, by an anonymous hand, under the title, "*Tractatus Tres: Quorum qui prior Ante-Nicenismus dicitur; is exhibet testimonia Patrum Ante-Nicenorū, in quibus elucet sensus Ecclesiæ Primævo-Catholicæ quoad Articulum de Trinitate. In secundo brevis Responsio ordinatur ad D. G. Bulli, Defensio-*

*nem Synodi Nicenæ, authore Gilberto Clerke, Anglo. Argumentum Postremi: vera et antiqua Fides de Divinitate Christi explicata et asserta, contra D. Bulli Judicium Ecclesiæ Catholicæ, &c. per Anonymum, Anno Domini, 1695.*"

An answer to Clerke was found amongst Dr. Grabe's papers, in the hand-writing of Bishop Bull, and was published in the 3rd volume of Bull's *Sermons and Discourses*, (8vo. 1714,) entitled, *Breves Animadversiones, &c.*, or, as the title of the translation, which precedes the Latin work in the volume, runs, "The Consubstantiality and the Coeternity of the Son of God with the Father, asserted; or some few Animadversions on a Treatise of Mr. Gilbert Clerke, entitled *Ante-Nicenismus*, so far as the said Author pretends to Answer Dr. George Bull's *Defence of the Nicene Faith*," &c.

Clerke published his name to his tracts, says Nelson,\* "as not being ashamed or afraid to own what he had written, because he took it to be the very cause of God and of his Unity against all sorts of Polytheists." The biographer adds,† that the "three tracts came out together, that so the Unitarians might thereby take an occasion to boast of a complete answer in Latin" to all that Bishop Bull had written in the Trinitarian controversy.

#### LETTER, &c.

Sr,

You may possibly remember y<sup>e</sup> such a man as I, was about five yeares since with you in your chamber, to expostulate with you about a passage in your *Cure of Church Divisions*, in which you joyned Socinians and Mahumetans together; now I send this letter much upon y<sup>e</sup> same errand. Some are of opinion y<sup>e</sup> you have utterly overthrowne D<sup>r</sup>. Stillingfleet in your *Second Defence*, & I am one of y<sup>m</sup>. My meditations upon occasional discourse with a *Staffordshire Divine* & D<sup>r</sup>. Templar's sermon (not long after I was with you) about episcopacy are very suitable to yours; wherein as I graunt not only Bishops, but Presbyters & Deacons too, in great churches if need be, so I

\* Nelson, ut sup. pp. 511, 512.

† Grounds, &c. p. 17.

‡ These are taken from Watt's *Bibliotheca*.

§ Nelson, p. 512.

\* Ut sup. p. 501.

† P. 502.

prove y<sup>t</sup> y<sup>e</sup> Diocesses of y<sup>e</sup> primitive Bishops were not in Apostolical times, & but in few places long after, nor ought they to be now any greater than y<sup>t</sup> y<sup>e</sup> people might have recourse to their Bishops and these to their people. I have asked some of about 60 yeares of age, & they have confessed that they never saw a Bishop in their lives, and yet I live not above halfe y<sup>e</sup> length of y<sup>e</sup> diocesse frō Peterbo'roy. I denie not Arch-B<sup>ps</sup>. & primates as magistrates or y<sup>e</sup> King's visitours, needing no other ordination than his majesties commission, nor president B<sup>ps</sup>. by consent of y<sup>e</sup> churches, for order's sake as there may be occasion: so likewise upon those words, *Dic ecclesiæ*, &c., I prove y<sup>t</sup> a Catholique governing Church is a Popish chimæra, impossible & contradictory, nor is there any such thing as national governing church, & to say, y<sup>t</sup> people may not worship God, till whole nations are agreed in uniformity of doctrine, discipline, formes and rites, or no otherwise, is one of y<sup>e</sup> most injurious & factious principles in y<sup>e</sup> world. It hath been y<sup>e</sup> sacrilegious practice of men to usurpe y<sup>e</sup> words *Bishop & Church*, & then to load their adversaries with these great names.

But to come to the errand of this paper, I see y<sup>t</sup> both you & Dr. Still:\* make no scruple to reckon Socinians (as they are commonly called, who owne not Socinus for a master, but a fellow-servant,) with Turks, Atheists & Papists. You should doe well to consider of this point a little better than I doubt you have, before you censure so much: upon impartial search you may find them to be (as I believe they are) y<sup>e</sup> best sort of Xtians & y<sup>e</sup> best reformed, although Socinus had his errours, especially about God's prescience of future Contingents; & did not Luther erre foully in the point of Consubstantiation? By such words you make people afraid to search into the truth, & bring y<sup>e</sup> professors of it under persecution; & you two are the more inexcusable, because y<sup>t</sup> in one of y<sup>e</sup> cheife points which have given offence, you both differ very little from them. I am very well assured, y<sup>t</sup> their writings

were mainly intended against Antinomian imputation or satisfaction, & little against such as eyther of you mantaine. I well remember y<sup>t</sup> in some of your bookes you say y<sup>t</sup> many men are Antinomians, who would little be thought so. Dr. Stillingfleet in a booke of the sufferings of X<sup>t</sup> maketh a great bluster against them, after himselfe had yielded up y<sup>e</sup> maine fort contended for, himselfe denieing as to a rigorous legal satisfaction, both y<sup>e</sup> *idem* and *tantundem*. But S<sup>r</sup>., you may remember what a hideous name an Arminian was lately, & now they are y<sup>e</sup> prime sonnes of y<sup>e</sup> Church of England, & very few are now offended for difference in those opinions: why might not a little more time, bring y<sup>e</sup> Socinians (who beleive in God through X<sup>t</sup> as offering a sacrifice of suffering obedience for y<sup>e</sup> sinnes of y<sup>e</sup> world & as an exalted Saviour,) into some tolerable favour, if such as you did not so stigmatize y<sup>m</sup>? Some are so uncharitable or so ignorant as to say y<sup>t</sup> Socinians are scarce Xtians, although they beleive Jesus to be y<sup>e</sup> Christ, and therefore in St. John's judgement are borne of God: they place y<sup>e</sup> divinity of X<sup>t</sup> in his unction, not much opposeing humane additions but as they obscure this or seeme to be inconsistent with it, and therefore in Justin Martyr's opinion may be reckoned amongst orthodox Christians. I have gone under y<sup>t</sup> name I confesse, but upon fuller acquaintance, I have not found much dislike from y<sup>e</sup> better sort, nor would any of our ministers scruple to gett me to preach for y<sup>m</sup>, & therefore sure had somewhat a better opinion of me than a Mahometan or an Atheist. As for their opinion about y<sup>e</sup> Trinity, w<sup>ch</sup> hath given y<sup>e</sup> most offence, as I remember your selfe in your former answer to Dr. Still: doth dislike y<sup>e</sup> damnatory part of y<sup>e</sup> Creed of Athanasias, so doth Mr. Alsop in his answer, so doth Dr. Taylour in his *Libertie of Proph.* And some divines of y<sup>e</sup> Church of England doe refuse to reade it. Can any thing be more certaine and evident than this, viz. y<sup>t</sup> y<sup>e</sup> Ffather is before y<sup>e</sup> Sonne and y<sup>e</sup> Sonne before y<sup>e</sup> Holy Spirit, who speaketh not of himselfe but what he heareth? Whatever quirks or scholastick niceties may be invented, such was y<sup>e</sup> opinion of y<sup>e</sup> Antients, as a man so well versed

\* *Stillingfleet.*



in Antiquitie as you are cannot but know, I meane before the Nicene councell; & after y<sup>t</sup>, your selfe doth not approve y<sup>e</sup> episcopal discipline of y<sup>e</sup> churches, and I for my part place y<sup>e</sup> epocha of y<sup>e</sup> 1260 apocalyptique yeares *there*, reckoning by semitimes to Luther, by y<sup>e</sup> 42 moneths to Calvin, and by 1260 days, i. e. yeares, to Socinus, viz. an. 1586. I will not challendge you to dispute, else I could willingly have sent you a little writing wherein by many arguments both negatively and positively I doe prove that when y<sup>e</sup> Holy Spirit is taken personally (I say when personally,) it is not taken for a person numerically consubstantial and absolutely equal to y<sup>e</sup> Ffather and y<sup>e</sup> Sonne, but antistoichially to the sense in which the unholy spirit is taken. It may be somewhat to my purpose what your selfe hath proposd on those words, *except you be converted*,—whither there be not a sort of spirits above y<sup>e</sup> ordinary angels? You know they have all grounded y<sup>e</sup> third hypostasis upon procession, and yet there is but one scripture which mentions it, and Beza expounds y<sup>t</sup> of y<sup>e</sup> temporal mission of y<sup>e</sup> Holy Spirit. Now *sublato fundamento, tollitur relatio*; for my part I doe not question, but y<sup>t</sup> I can prove, y<sup>t</sup> y<sup>t</sup> Angel who would not suffer John to worship him was y<sup>e</sup> Holy Spirit. But I will dispute no farther of this now. Many men have said with Curcellæus, in *præfat*: to *Episcopius*, y<sup>t</sup> Athanasius himselfe did not hold a numerically consubstantialtie, but so it is urged now upon us from y<sup>e</sup> schoolemen. You cannot but have observed in your readeing of y<sup>e</sup> ffathers, who were bred up in schooles of false philosophie & rhetorique, & inclined to apostacy, what slight proofes would serve their turnes, for what they had a mind to, and upon what texts they at first chiefly grounded their opinion: as that, *thou art my Sonne, this day have I begotten thee*, quoted in the New Test: three times manifestly of y<sup>e</sup> resurrection and exaltation of Christ, as any one may easily percieve that will examine the places, Acts xiii.; Heb i. & v., and not of an essentiall generation before the world beganne. So here also, *sublato fundamento, tollitur relatio*: but they had a mind to make Christ better than he was and mend y<sup>e</sup> mys-

terie of godlinesse, as Tyndall s<sup>th</sup>. *Ever Anti-Xt will be y<sup>e</sup> best Xtian*. O say y<sup>e</sup> Papists, you make nothing of y<sup>e</sup> Sacrament of y<sup>e</sup> Aultar, nothing of holy Church, nothing of y<sup>e</sup> blessed Virgin, nothing of Christ: viz. to be God's Christ is nothing. Would we could be contented with God's ordinances as he appointed y<sup>m</sup>, and with God's Christ as an exalted Saviour, according to the whole current of y<sup>e</sup> Scripture, w<sup>ch</sup>, whatsoever one or two texts (it may be not well translated or not from y<sup>e</sup> best copies) may seeme to require, y<sup>e</sup> whole current of y<sup>e</sup> Bible (upon which y<sup>e</sup> people who are no schollars must ground their fayth) doth distinguish y<sup>e</sup> Ffather from the Sonne, as God from X<sup>t</sup>., and God from y<sup>e</sup> Lord (*grace be to you from God y<sup>e</sup> Ffather and our Lord Jesus Xt*.) according to Peter's Sermons in y<sup>e</sup> Acts, by which he laid y<sup>e</sup> ministerial foundation of y<sup>e</sup> Christian Church, both as to Jews and Gentiles; & of whom therefore X<sup>t</sup>. said, *Thou art Peter*, &c. Neither Peter nor Paul talke of *nunc æternitatis*, quite contrary to y<sup>e</sup> text, *hodie* (this day) *ego te genui*: i. e. *ego te regem constitui*, sayth Grotius upon y<sup>t</sup> psalme, so manifestly typical and propheticall of Christ's exaltation to his spiritual kingdom as head of y<sup>e</sup> new creation, all angels, authorities and powers being made subject unto him, 1 Pet. iii. ult. Peter said nothing of *verbum mentis*. You know how the antients expounded *cormeum eructavit verbum bonum*, proceeding from y<sup>t</sup> we now call Arrianisme to Homocoussianisme, and from thence to numerical consubstantialtie: nor St John neither, in y<sup>t</sup> scholasticall sense, who calleth X<sup>t</sup>. y<sup>e</sup> word or speech, because he revealed y<sup>e</sup> will of y<sup>e</sup> Ffather, and God spake to us by his Sonne, as men doe to one another by their words. What beginneing is so suteable to an Evangelist as y<sup>e</sup> beginneing of y<sup>e</sup> Gospel, and so he expounds himselfe in his epistles. If there be a new creation (or constitution of things under X<sup>t</sup>. as y<sup>e</sup> head,) as all doe now confesse, why should not an Evangelist speake of y<sup>t</sup>? I doe not remember y<sup>t</sup> y<sup>e</sup> Socinians doe use y<sup>e</sup> following argument, w<sup>che</sup> to me is a demonstration, viz. from y<sup>e</sup> anadiplosis, when a sentence begins with y<sup>at</sup> word w<sup>ch</sup> ended y<sup>e</sup> former. It is manifest y<sup>t</sup> y<sup>e</sup> Evange-



list doth affect an anadiplosis; if so, those copies must needs be best w<sup>ch</sup>, as Erasmus observes, reade thus, viz. *that w<sup>ch</sup> was made in him was life*; and so Tertullian reade universally: \* but light & life are to be understood all over y<sup>t</sup> Gospel evangelically. Besides y<sup>e</sup> world y<sup>t</sup> was made or was making by him, v. 10, if it had not been long of themselves, was such as wefe capable of comprehending y<sup>e</sup> light, v. 5, of receiving him, v. 12, and knowing him, v. 11; ergo, y<sup>e</sup> Evangelist is not telling over againe y<sup>e</sup> glory of Moses his first creation, though he allude to y<sup>at</sup> w<sup>ch</sup> was a type of this. As to y<sup>e</sup> word *flesh*, v. 14, *was made flesh or was flesh*, so Joach. Camerar<sup>s</sup>. i. e. a mortal man, subject to humane infirmities and suffering in y<sup>e</sup> flesh: that word is so used by y<sup>e</sup> same evangelist, 1 Joh. iv. 2, *Every spirit who confesseth Jesus Christ who came in flesh* (so y<sup>e</sup> words should be translated, meaning sufferings, w<sup>ch</sup> y<sup>e</sup> Gnostiques refused to undergoe): it is well knowne y<sup>t</sup> epithets conteine some reason appertaineing to y<sup>e</sup> subject unto w<sup>ch</sup> they are. joyned, and y<sup>e</sup> scope of y<sup>e</sup> place; but see Gal. iv. 13, 14, and many other places, especially 1 Tim. iii. ult. *great is the mysterie of Godlinesse which was manifested in or by flesh*, (see y<sup>e</sup> Syriack and vulgar Latin, Grotius, &c.) viz. by X<sup>t</sup> and his apostles, in much infirmite of y<sup>e</sup> flesh, as appeares by y<sup>e</sup> opposition, viz. *justified in spirit*, viz. by infinite miracles; w<sup>h</sup> mysterie of Godlinesse, though it was gloriously received, yet y<sup>e</sup> spirit spake expressely † y<sup>t</sup> it should be supplanted by a *mysterie of iniquitie*, and be as

\* See y<sup>e</sup> Oxford Gr. Testam.

† Sir, may I be so free with you as without censure of fanaticism to tell you y<sup>t</sup> mostly since I saw you, with God's helpe, I have found out and given (as I am persuaded) very good prooffe of very many types of this grand apostacy. I say in general that all the history of y<sup>e</sup> Old Test: is allegorical of y<sup>e</sup> great Providences of God concerning the church, symbolically as to things past, and so on typically to things future. Thus I say y<sup>t</sup> Samson with his three women were types of the apostolical, the Imperial and the apostatikal states of y<sup>e</sup> church of y<sup>e</sup> New Test:. Gideon was a type of the apostles, and Abimelech of y<sup>e</sup> bishop of Rome: so was Samson's companion,

basely deserted. And I thinke we are now upon a prime instance of apostacy, out of w<sup>ch</sup> it must needs be hard to emerge till y<sup>e</sup> translations be amended. I say these words, Joh. viii. 58, should be thus rendred, *before he be Abraham I am He*, i. e. y<sup>e</sup> Messias y<sup>t</sup> should come into y<sup>e</sup> world, before y<sup>e</sup> prophecie contained in Abraham's name concerning y<sup>e</sup> calling of y<sup>e</sup> Gentiles should be fulfilled; see y<sup>e</sup> use of *εγω ειμι* in Joh. viii. 24, 28, & xiii. 19.

How doe people runne away with it y<sup>t</sup> y<sup>e</sup> second person tooke our nature upon him, from Heb. ii. 16, *He tooke not on him y<sup>e</sup> nature of Angels*, which should be rendered, as in the margin, *he taketh not hold of y<sup>e</sup> Angels*. Y<sup>e</sup> like may be said of many other places as to translations or copies, w<sup>ch</sup> make it hard to gett out of this part of the Babylonick captivity & may render y<sup>e</sup> carnal part of y<sup>e</sup> Protestants, who wilfully shutt their eyes against all further reformation, as the number of y<sup>e</sup> Beast, acting over y<sup>e</sup> second part to y<sup>e</sup> same tune.

Sr, I have not written those things (w<sup>ch</sup> may be had better from Socinus contra Vujekum, Schlietingius, Crellius, &c.) to you to challenge you now in your old age, after so long prepossession; I hope the Lord will forgive you, considering how you come by your opinion & what good service you have otherwise done y<sup>e</sup> church by your unwearied labours in many particulars, & I doubt not but from sincere & candid principles. I suppose you doe not intend to challendge my Lords y<sup>e</sup> Bishops, but only to apologise & mollifie them a little, as I would doe you, if it may not cast too great an edium upon you to be, it may be, but a charitable man to Socinians, of w<sup>ch</sup> number yet I might perhaps fairly denie myself to be, I holding three persons in the Trinity, w<sup>ch</sup> Socinus

Judges xv. 2. The two golden calves, of y<sup>e</sup> patriarchs of Rome and Constantinople. But to speake much, I cannot now; and to say a little is to spoyle all. When this mysticall sense shall be thoroughly understood, farewell Pope. I do believe y<sup>t</sup> this sense of y<sup>e</sup> Old Test: will be y<sup>e</sup> greatest demonstration in y<sup>e</sup> world against all atheists, infidels and papists. However, let not these things be any prejudice against what I have said in this paper.

did not, & having in a little writing which I call *Finalis Concordia*, so explained the ends of Christ's death, & amongst others as an expiatorie sacrifice of suffering obedience, yt I beleive your selfe would hardly mislike it. And pray, sir, if Dr. Still: y<sup>r</sup> selfe and others may mend your opinion, why may not Socinians mend their's? For, indeed, I will not denie but that although y<sup>e</sup> Socinians doe acknowledge y<sup>e</sup> death of X<sup>t</sup> as the slaying of the sacrifice to be offered in heaven, and the desert of sinne from thence to be gathered, yet that they doe speake too lankly & jejune as to the immediate ends of X<sup>t</sup>'s dying: but they say not so much amisse as they who have (indeed, heretofore more than now) been always harping upon a rigorous legal satisfaction to vindicative justice to y<sup>e</sup> utmost farthing, & some said in Hell itselfe; insomuch as many of their hearers, of themselves have tooke it for a graveling question, how that doctrine could consist with God's free grace, or y<sup>e</sup> necessity of man's Holynesse; & some have justified Socinus his chardge, runneing into downeright antinomianisme and libertinismē.

One word or two more I must crave. I am sorry to reade what you write so truly of y<sup>e</sup> ignorance of y<sup>e</sup> people, & take speciall notice of those passages in y<sup>r</sup> Apol. p. 23 & 54. But for my part I could never hope to see things goe very well with y<sup>e</sup> meaner sort of y<sup>e</sup> people, who cannot spare much time, whilst their teachers stumble at y<sup>e</sup> threshold & stifle their Catechumens at y<sup>e</sup> beginning with odde and contradictory notions about y<sup>e</sup> trinitie, instead of teacheing y<sup>m</sup> one God y<sup>e</sup> Ffather, one Lord Jesus X<sup>t</sup> & one Holy Spirit. They are talkeing of essence, persons, consubstantial, relative properties, communication of idioms, w<sup>ch</sup> is a figure or 5th trope in rhetorique y<sup>t</sup> destroys all y<sup>e</sup> figures in logique, w<sup>ch</sup> are quirkes not so fitt for parish churches as young sophisters, whom yet at another time their tutours will teach y<sup>t</sup> disparates cannot be predicated one of another; as to say a man is an Angell, or an eagle is a lion, and can flie as an eagle but not as a Lion.

Thus they can teach their people (as I have oft heard y<sup>m</sup>,) how y<sup>e</sup> infinite God w<sup>ch</sup> spannes y<sup>e</sup> heavens, was

once himselfe but a spanne long, how God may be finite and mortall & man may be infinite & immortal: but what absurdities will not downe with men when they have been brought up in false philosophie, as a trade upon w<sup>ch</sup> when they have spent their moneys; they must goe on & subscribe to all & every thing, or live in poverty & disgrace, w<sup>ch</sup> few can endure. It were well if ministers would keepe themselves in chatechizeing y<sup>e</sup> people to scripture expressions, upon w<sup>ch</sup> account I must needs commend Dr. Worthington's Catechisme. This I have found by experience y<sup>t</sup> people doe rather out of good manners, & by a kind of implicit fayth, say as their teachers and other Divines say, than understand what they say, & are confus'd in their notions & obstructed in their progresse.

How can they teach y<sup>e</sup> people tritheisme in more proper words than many divines doe, who, not contented with scripture-doxologies, say, *Now to God y<sup>e</sup> Ffather, God y<sup>e</sup> Sonne & God y<sup>e</sup> Holy Ghost, &c.* I heard one minister, who in catechizeing said, *y<sup>e</sup> Ffather was God, y<sup>e</sup> Sonne was God* (a god, he might have said\*) *and y<sup>e</sup> Holy Ghost was God*, and then askd a maid in church, *how many Gods there were?* & she said *three*. And, truly, what are three Divine persons so collaterally mentioned but three Gods in other words of the same signification? I have a booke of Zanchy's (whom yet Episcopius quotes, w<sup>th</sup> Basil, as not wel approveing y<sup>t</sup> collateralitie) *de tribus Elohim*: what's that in English but *of y<sup>e</sup> three Gods?* Much about y<sup>e</sup> same time, y<sup>e</sup> minister himselfe made an unhappy slip, viz. *to whom with thee & God y<sup>e</sup> Holy Ghost, three Gods and one person, &c.* Much about y<sup>e</sup> matter, for no doubt

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\* *A god he might have said*, speaking of y<sup>e</sup> Sonne; so appellatively, as Joh. i. 1, & apart, as a person of eminent honour and power, next unto God y<sup>e</sup> Ffather: see Tertull. adversus Praxean c. 13, *Si pariter nominandi fuerint Pater et filius, Deum patrem appellem et Jesum, Christum Dominum nomen: solum autem Christum potero Deum dicere, sicut idem Apostolus, ex quibus Xtus, qui est (inquit) Deus super omnia benedictus in ævum omne.* So Tertull. some thinke better, *super omnes*: see Grot. in loc.

but God is a person, and so spoken of in Scripture.

In y<sup>e</sup> same p. 23, you speake of original Sinne, w<sup>ch</sup> as to y<sup>e</sup> corruption of nature or vitious inclinations, should be propounded rather as a curse than a sinne; as part of Gods curse for Adams transgression & y<sup>e</sup> wickednesse of y<sup>e</sup> world, rather than so properly a sinne as our owne voluntary sinnes are. For y<sup>e</sup> cure of this, what odde doctrines doe the Lutherans & others teach their disciples, concerning the sacrement of Baptisme conferreing grace *non ponentibus obicem*; & therefore to all children baptized, who they say doe actually beleive and understand (all Tho: Aquinas his summes, no doubt). Possibly it may be simply lawfull to baptize infants, as it may be done: (I think y<sup>e</sup> primitive Xtians did circumcise y<sup>m</sup> for a time:) but y<sup>t</sup> it is better and more scriptural, as y<sup>e</sup> 27<sup>th</sup> article sayth, I cannot subscribe: if y<sup>e</sup> subscription had been only negative, (as I have seen an Irish one,) possibly I might have been content to hold my tongue. I think I should in a matter of greater moment, when to speake would doe more hurt than good, as you very well say. I have askd some of y<sup>e</sup> old & best approved Xtians, whither when they have been tempted, whither (I say) they have felt any efficacious checque from their baptismal vow in infancie, or what their Godfathers promised for y<sup>m</sup>? and they have confessed y<sup>t</sup> they have not. What witches and y<sup>e</sup> Devil doe is not much to be regarded.

'Tis said, Act. 2, *they continued in y<sup>e</sup> Apostles' doctrine, &c.* 'Till we have recovered the apostles' doctrine from all Babylonical mixtures, our Christian communion will be very lame. Some good may be done, but something will be so done as to be undone againe another time, and all our national agreements & combinations will be but conspiracies and confederacies, which must downe another time, except our magistrates and grantees would be persuaded to urge as a condition of y<sup>e</sup> publique ministry a subscription to but few articles & but in undoubted scripture expressions, with some test against Popery & complete indulgence to all reformed dissenters in things merely spiritual, where is no civil injurie, & not gra-

tifie Atheists & carnal men who would undoubtedly subscribe to a hundred things more rather than loose their benefices: they will not be such fooles, as Camden sayth of y<sup>e</sup> Papists in Qu: Eliz: time, y<sup>t</sup> of 12000 beneficed men not above 80 would loose their preferments & some least y<sup>e</sup> Heretiques should gett y<sup>m</sup>. Such kind of subscriptions are Honey & nutts for y<sup>e</sup> Devill. I was reading yesterday Josias Nicholas, who much inveighs agst y<sup>m</sup>, An: 1602, & Zanchy's letter to Qu: Eliz: agst y<sup>e</sup> Surplice.

S<sup>r</sup>, I hope you will take this my Apologie in good part. God continue you in health & prolong your life. I hope y<sup>r</sup> selfe & all about you will be carefull of you. Good people challdge a title to y<sup>e</sup> longest day of your life, & pray heartily for you: so doe I, resting, S<sup>r</sup>, your most heartie friend & humble servaunt,

G. C.

SIR,

IN the preface to his Examination of the *Scotch* faculty of *Common Sense*, Dr. Priestley expresses much surprise that a stanch Calvinist, like Jonathan Edwards, should believe and ably defend the doctrine of Philosophical Necessity, which he considers to be more closely allied to the creed of Socinus. I am well aware that Unitarianism and Calvinism are usually regarded as consisting of the most discordant elements, and that in the estimation of the generality, the antipodes of the opposite hemispheres are not more remote from each other, than the peculiar tenets of Calvin and Dr. Priestley. But really upon a closer view of some of their opinions, I cannot discover that their variance is altogether so irreconcilable; nor can I avoid perceiving several striking points of resemblance between the systems of these renowned polemics. Thus the Calvinist affirms that while a small portion of mankind are predestined by the unalterable decrees of heaven to eternal life, the great majority are consigned to hopeless condemnation. The Unitarian likewise (whom I suppose to entertain the doctrine of *Necessity*) believes that comparatively few of the human race will so far comply with the injunctions of Christianity, as to entitle them to share in its promised rewards, and



that the remainder will inevitably incur the punishment denounced against the disobedient. He will not allow, perhaps, that this distribution takes place in consequence of any arbitrary decree of the Almighty, but may contend that it arises from the necessary operation of moral causes and effects. And does not this, when traced to its source, amount to the same thing?

It was, doubtless, foreknown to the Divine mind, "from the foundation of the world," on which particular individuals among the human race these causes would produce their proper effect, and on which they would operate in vain. Nothing, according to the Necessarian scheme, could remain contingent upon future events, nothing could be left liable to alteration from unexpected occurrences. And is not this equivalent to saying that it was predetermined, in the councils of the Most High, *who* should persevere to the end, and *who* should ultimately fail,—*who*, in short, to adopt the phraseology of Calvinism, should be numbered with the *elect* or chosen few, and *who* with the *reprobate* or rejected majority? It will scarcely be denied by the Unitarian, I imagine, that those of the species who strictly conform to the conditions required in revelation, are placed in such favourable circumstances as to lead them *inevitably* to rectitude of conduct; and there cannot exist a doubt, that were the rest of mankind so situated as to come within the sphere of the same operative causes, their volitions would be influenced in the same manner, and we should find in the formation of their characters the same result. He then who ordains the circumstances by which rational and moral beings are invariably influenced, does in effect ordain their ultimate condition:—for what Necessarian will dispute that these pre-established antecedents and consequents follow each other with unerring certainty?

As far, therefore, as the destiny of mankind, which is to follow the termination of the present state of existence, is concerned in the argument, I acknowledge myself unable to discern any essential difference between avowed Calvinists and those Unitarians who comprehend in their creed the doctrine of Necessity. There are,

indeed, many who entertain no doubt respecting the final restitution of the whole human race to virtue and happiness, and with them the tenets of Calvin would lose much of their hideous deformity; but it is difficult to say, how those of the same party who rest their views in the ultimate annihilation of the iniquitous, (leaving the eternity of punishment out of the question,) can be said materially to differ from the Reformer of Geneva, in some of the more prominent points of his system of faith. To every effectual purpose, they appear to me virtually to admit, though they may ostensibly disavow, the doctrines of *absolute decrees*, of *election* and *reprobation*, of *irresistible grace* and *final perseverance*.

In the Calvinistic system, it is true that good works are not allowed to constitute either the means or the condition of salvation, as the whole is resolved into the free and irrespective grace of God and his sovereign power; but, at the same time, it must be remembered, that though the adherents of this sect utterly deny the saving efficacy of good works, they regard them as intimately connected with a genuine vital faith, and that without them, the latter cannot properly be evidenced. On the subject of personal merit, I conceive that these two classes of Christians nearly accord. And to what other cause, let me ask, can the Unitarians ascribe the different conditions and destinies of mankind, but to the free bounty and sovereign will of the Supreme Arbiter of the universe? It is his pleasure that a chosen few should so shape their conduct, and so conform their volitions to the precepts and model of the Saviour, as with certainty to obtain "the inheritance of the saints in light;" and to the same uncontrollable pleasure it is surely owing that the other, and far greater portion of his rational offspring, should fail in fulfilling the conditions required, and thus forfeit every hope of possessing the proffered prize.

It is impossible, in my opinion, to reconcile the harsh and revolting tenets of Calvinism with the benevolence, and much more with the *infinite* benevolence of the great Parent of Nature; but I am at a loss to discover in what manner those Unitarians, who reject

the belief of final restitution, can with any consistency condemn the very sentiments which they themselves really indulge, though clothed in a different garb, and coloured in a softer tone.

CLERICUS CANTABRIGIENSIS.\*

*Letters from the late Rev. James Nicol to the Rev. B. Mardon.*

LETTER III.

[For Letters I. and II. see Vol. XVII. pp. 591 and 735.]

*Traquair Manse, Sept. 28, 1819.*

MY DEAR SIR,

I DARE say you will now be concluding that my friendship is nothing but a pretence, and that the letters you receive from me, are nothing but words of course, designed to amuse you, and to while away an insipid hour. Were I called to refute this idea, I am not sure that I could bring any proof which would at all serve that purpose to any person, and yet, you may believe me, the idea would be totally unfounded. Various causes have had considerable influence, not only in effecting it, but even in excusing my silence to myself. From your last letter, I anticipated the pleasure of seeing you at Traquair Manse long before this, and of receiving more information from you in a single day, than a correspondence by writing could convey in a year; and I have always found, too, that what is thrown out in a moment of social intercourse, possesses a freshness and a raciness, if I may use these terms, which nothing that distils coldly from the pen can ever possess. I have, likewise, as I formerly told you, unhappily for myself, though, perhaps, very happily for my correspondents, plunged headlong into the gulf of polemical theology, without much prospect of ever getting out of that "bottomless pit," which the orthodox, in the restless blindness of their understanding, if the understanding had any hand in it, have dug for their opponents. Need I mention, too, that this is actually my birth-day, when I enter upon my fiftieth year, with a constitution never robust; but now, worn out with every

thing but grief and dissipation; and though I have already forced my way through many an intricate labyrinth, yet a weary distance still awaits me, and my growing infirmities, while they render me less able for exertion, are continually calling upon me to quicken my pace. I do not know if I mentioned it before, but the truth is, that owing to these circumstances, and the love which I have to the cause, which I believe a good one, my conscience constantly upbraids me, whenever I am employed in any thing but that which I mention; and though this may not vindicate, it will account for my silence, without an impeachment of the affection of my heart.

I formerly told you that I had entered upon a consideration of the doctrine of the Trinity, and that I was led to that consideration by the publication of Wardlaw's performance against Yates. From the cursory manner in which I must have mentioned this circumstance, I see from your last that you have formed an inaccurate idea of my design. My design is not to revise, and to refute in that revisal, the statements and reasonings of Wardlaw, but to accomplish a still more important and arduous work, by investigating the subject in all its different aspects and bearings; and thus to refute the doctrine, rather than any particular defender of it. In the accomplishment of this design, however, you will easily see, that the assertions of Wardlaw will not be forgotten, especially as he has attempted to furbish anew the blunted weapons of his predecessors. I have endeavoured to pay particular attention, with what success it does not belong to me to say, to what may be called the metaphysical discussion of the question, whether it be possible that the orthodox doctrine can be true? My reason for doing this, is, that if it can be shewn, and I flatter myself that I have shewn, that the orthodox doctrine is by no means a *mystery*, as its abettors would have us to believe, and as many of its opponents seem to admit, but a plain and palpable contradiction, and which, therefore, cannot possibly be true; all attempts to prove it from Scripture must be in vain; for should Scripture be brought to prove it, it could not establish it, but overturn itself. The only writers,

\* Or, as in Vol. XVII. p. 427, *Cantabrigiensis* (II.).

with whom I am acquainted, who, to to any extent, have attempted the same thing, are Clarke and Priestley, men whose minds were of the very first order. Though Clarke's hypothesis appears to me altogether untenable, yet I cannot but admire his clear and forcible and discriminating reasonings respecting the proper unity of the Supreme Being, and wish that men of similar abilities had pursued the path of which he had fairly taken possession. Priestley, with powers which have seldom been equalled, wanted the coolness and the patience of Clarke; and the nature of his controversy with Horsley, as well as numberless other pursuits, precluded him from doing what he otherwise would have done, upon the primary question. Had I not imagined it possible to push the inquiry still further than they have done, and to give a broader basis to the grand conclusion, that it is impossible that there can be any thing but *one God in one person*, I would not have entered the field on which the power of their sagacious and argumentative understandings was so conspicuously displayed. From this, you are by no means to suppose that I neglect, or even treat lightly, the arguments which both parties draw from Scripture in support of their respective doctrines. I have considered every text that deserves notice, and if I do not deceive myself, I have brought forward something new upon most if not upon all. I cannot but add, that I have just now finished a section upon *Eternal Generation*, some part of which I once thought of sending to you with this, in which I have come to a conclusion, which you may think perhaps a paradox, if not a contradiction, that though God must of necessity have possessed the *power of acting* from eternity, yet still it is absolutely impossible, that any *act* or *exertion* of that power, whether *necessary* or *contingent*, can be eternal—a conclusion which is not only contrary to what all the orthodox *must* admit, but to what many of their opponents positively assert. Price, whom on account of his amiable disposition and superior abilities, notwithstanding his opinions are different from mine, I can admire and love, says in one of his sermons, "It is *self-evident*, that the Almighty Being, who existed from eternity,

*might have exerted his power from eternity.*" Now, though this is the decision of no mean mind, yet I think that I could legitimately prove, that it is absolutely impossible that any of the Almighty's *acts* or *exertions* can be *eternal* in the proper sense of that term. In short, upon Price's principle, I do not see how it would be possible to disprove the eternal generation of the Son. But enough of Metaphysics.

I received your kind present with pleasure, and return you my sincere thanks. The extracts from Dr. [Southwood] Smith were not new to me, as I am in possession of his masterly performance. The pamphlet of your friend is excellent;\* and I am sorry that such a person should leave the country, as he must have done much good had he remained among you. The argument which he chiefly employs, and which he presses home upon *old orthodox*, with equal force and skill, has not often been alluded to. Indeed, that Christianity should be so much corrupted, as the Scriptures affirm it would be, in the dark ages, is a fact altogether unaccountable, upon the supposition of the truth of the common doctrines. Upon that supposition the corruption would be really nothing; for the Popish doctrines of Original Sin, the Trinity, the Atonement—all the primary doctrines, in short, are the same as those of the Protestant; and hence the primary doctrines of Christianity would have remained free from corruption, and all that ignorance and superstition would have done, would be only that of adding a few senseless articles to them, without blending them. The corruption of which the apostles speak was not of this kind—it was to enter into the very vitals of every article which Christ taught. Upon the receipt of your letter, I sent to Edinburgh for your Sermon,† which I perused with great pleasure; and must

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\* The Layman's Letter to the Protestant, (see Mon. Repos. XIV. 441,) the author of which soon afterwards removed to Gibraltar.

† The Father of Jesus, the Christian's God, or the Doctrine of Scripture concerning the Object of Religious Worship contrasted with prevalent Forms of Prayer.



confess, that the allusions which you make to the English Liturgy did not appear to me so foreign from our mode of worship as you suppose. The truth is, though we have no set forms of prayer, yet the expressions employed in the English forms, are so similar to the expressions employed by the Scottish clergy, that your argument seemed to me to suffer nothing, from your appeal to examples taken from the English Prayer-Book. I must tell you, however, that I was disappointed in your passing over so slightly, those passages of Scripture to which the orthodox appeal as instances of prayer addressed to Christ. But when I say so, I am convinced that you could not have elucidated these, without a good deal of verbal criticism, which would have been altogether inadmissible in a popular discourse. Hence you will see that my disappointment had its origin, not in your neglecting to do what you ought to have done, but in *my wish* that you had done what did not properly lie in your way. You merely state that the phrase "calling upon the name of Christ," which the orthodox bring forward so obtrusively, upon every occasion, is a false translation, and that it is capable of another version. I am convinced that this is the case; but I am not sure that the Greek will bear the translation which the Unitarians generally give it. I think an intimate acquaintance with the use of the phrase in the New Testament, and with the circumstances in which the persons who are said to call on Christ were placed, and what is more, with the Greek of the Septuagint, might lead us to a translation, not only more just than either of the two generally adopted by the two parties, but perfectly free from giving the least handle to the orthodox doctrine. To explain the subject, however, is not the work of a letter. \* \* \* With kindest wishes for you, and the most ardent desire for the cause of truth,

I remain, my dear Sir,

Yours, most affectionately,

JAMES NICOL.

\* \* \* The estimable and learned writer of this and the former letters, died on the 5th of the following November.

B. M.

Manchester,  
Nov. 27, 1822.

SIR,

I REQUEST the favour of a column or two of your valuable publication, for the purpose of explaining a passage of Scripture, hitherto, I believe, little understood, and certainly not *expounded* by any of the commentators whom I have consulted. The passage is Mark ii. 18—22: "Now the disciples of John and the Pharisees were often fasting. And some come and say to him, 'Why do the disciples of John and the Pharisees fast, but thy disciples do not fast?' And Jesus said to them, 'Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then, on that occasion, they will fast. No person sews a piece of new cloth on an old garment. For if he should do so, the piece of new cloth would separate from the old, and the rent become worse. And no person pours new wine into old skins; for the new wine would burst the skins, and both the wine and the skins would be lost. But new wine should be poured into new skins.' " \*

The question in ver. 18, divested of its idiomatical turn in the original, is this—Why do thy disciples neglect the observance of fasts, contrary to the practice of the Pharisees and the disciples of John? It was very natural for Jews to ask this question; those whose law was full of ceremonial observances, and of minute regulations concerning feasts, purifications, fasts, &c., to which the Elders had added a cumbrous body of traditions, which descended to the notice of the merest punctilios. People whose minds and religious character had been formed under the influence of such a system of religious discipline, considered the right decision of such a question a matter of the highest importance.

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\* I have presumed, to offer a new translation, not because it is necessary to the illustration of the passage, (except indeed in regard to the word skins,) but because I am desirous of giving my suffrage for discontinuing the use of the common version.

Our Saviour's answer to this inquiry consists of two parts. The first is contained in the nineteenth and twentieth verses. But it is evident, that here it was our Saviour's intention to avoid the question—not to answer it. He indeed stated a fact that was true in itself—that his disciples would *mourn* after his departure—but it had no particular bearing upon the question just proposed to him. Our Saviour in this and other instances avoided giving a direct answer to various queries, not because he was unwilling to declare and avow the truth, but because he knew that their minds were wholly unprepared to receive an answer to the inquiry both full and explicit, and accordant with the tenor of truly Christian principles. They were too powerfully under the influence of prepossessions and former habits of thinking to understand the spirituality of the Christian worship and discipline; so that if an answer had been made to them on this occasion in explicit and direct terms, no good and useful effect could have been possibly produced, but the contrary.

In the 21st and 22nd verses a direct answer is given to the question concerning fasting; but it is expressed in such symbolical terms, that however ready the inquirers might be to admit the truth of the literal meaning, (for who does not?) they were unable to understand the application to the subject under consideration. The obscurity of the passage has indeed remained to the present day; as most readers understand what is said about the *garment* and the *wine* as a kind of proverbial truism; and the commentators themselves think they explain it sufficiently, when they inform the unlearned reader, that it was customary in Judea to keep wine in certain animal skins prepared for that purpose. Even the disciples of our Lord could not understand the true application and import of this symbolical and studiously obscure language, until they became acquainted with the essential difference between the old and new dispensation, the former being a system of external observances and bodily exercises, the latter a dispensation of spiritual worship and moral discipline. A correct view, however, of the nature of the two dispensations, the one carnal, consisting

of outward rites and observances, the other spiritual and moral, will give us an insight into the import of the symbolical language used here by our Saviour: and it amounts to this—"If I, (we may suppose our Saviour to say,) I who have been sent into the world on purpose to abolish the whole ceremonial constitution of the Mosaic Law, to redeem the Jews from under the curse of the law, to do away entirely every thing of a carnal and formal nature; and was sent into the world, on the contrary, on purpose to teach the spirituality of divine worship, the essential obligations of the divine law of morality equally on Jews and Gentiles, and thus to abolish the old, and introduce a new order of divine worship and religious discipline—If I, under such circumstances, were to impose the necessity of fasting on my disciples, (and, *pari ratione*, of any other ceremonial outward observance,) I should be acting the foolish and inconsistent part of him, who should put new wine into old skins, or sew a piece of new cloth upon an old garment."

The above interpretation is easy and natural, and approves itself to the mind as soon as it is offered: and our surprise is (at least it was the case with myself) that it escaped our notice so long. The reason, perhaps, why it has been so little known or perceived, is the unhappy prejudices and misapprehensions of the generality of Christians in regard to the spiritual nature of the kingdom of Christ. The system of religion which is generally upheld in this quarter of the world is essentially a worldly policy—a temporal domination. The kingdom of Christ is not a kingdom of this world. That, therefore, institutions and ordinances should have been introduced into one, which the other not only virtually disclaims, but expressly rejects and disavows, is no wonder after the admission of an essential and radical mistake.

I hope it will give satisfaction to the rational and conscientious Christian to find, that his views and opinions in general are confirmed and illustrated by the investigation of scriptural truth and the language of the New Testament; by means of which discoveries are made from time to time, of greater or less importance, by those who pur-

see the road of free inquiry, and preserve a mind, not only open to conviction, but favourable for making discoveries and enlarging the boundaries of religious knowledge.

W. J.

*On Female Education.*

Norwich, November, 1822.

**I**N discussing the subject of Female Education, it is not so much my object to inquire whether the natural powers of women be equal to those of men, as to shew the expediency of giving proper scope and employment to the powers which they do possess. It may be as well, notwithstanding, to inquire whether the difference be as great as is generally supposed between the mental structure of men and of women.

Doubtless the formation of the mind must depend in a great degree on the structure of the body. From this cause the strength of mind observable in men is supposed to arise; and the delicacy of the female mind is thought to be in agreement with the bodily frame. But it is impossible to ascertain how much may depend on early education; nor can we solve our doubts on this head by turning our view to savage countries, where, if the bodily strength be nearly equal in the two sexes, their minds are alike sunk in ignorance and darkness. In our own country, we find that as long as the studies of children of both sexes continue the same, the progress they make is equal. After the rudiments of knowledge have been obtained, in the cultivated ranks of society, (of which alone I mean to speak,) the boy goes on continually increasing his stock of information, it being his only employment to store and exercise his mind for future years; while the girl is probably confined to low pursuits, her aspirings after knowledge are subdued, she is taught to believe that solid information is unbecoming her sex, almost her whole time is expended on light accomplishments, and thus before she is sensible of her powers, they are checked in their growth, chained down to mean objects, to rise no more; and when the natural consequences of this mode of treatment arise, all mankind agree that the abili-

ties of women are far inferior to those of men. But in the few instances where a contrary mode of treatment has been pursued, where fair play has been given to the faculties, even without much assistance, what has almost invariably been the result? Has it not been evident that the female mind, though in many respects differently constituted from that of man, may be well brought into comparison with his? If she wants his enterprising spirit, the deficiency is made up by perseverance in what she does undertake; for his ambition, she has a thirst for knowledge; and for his ready perception, she has unwearied application.

It is proof sufficient to my mind, that there is no natural deficiency of power, that, unless proper objects are supplied to women to employ their faculties, their energies are exerted improperly. Some aim they must have, and if no good one is presented to them, they must seek for a bad one.

We may find evidence in abundance of this truth in the condition of women before the introduction of Christianity.

Before the revelation of this blessed religion, (doubly blessed to the female sex,) what was their situation? They were either sunk almost to the level of the brutes in mental darkness, buried in their own homes, the slaves instead of the companions of their husbands, only to be preserved from vice by being excluded from the world, or, not being able to endure these restraints, employing their restless powers and turbulent passions in the pursuit of vicious pleasures and sensual gratifications. And we cannot wonder that this was the case, when they were gifted with faculties which they were not permitted to exercise, and were compelled to vegetate from year to year, with no object in life and no hope in death. Observe what an immediate change was wrought by the introduction of Christianity. Mark the zeal, directed by knowledge, of the female converts, of so many of whom St. Paul makes honourable mention as his friends, on account of their exertions in the great cause. An object was held out for them to obtain, and their powers were bent to the attainment of it, instead of being



engaged in vice and folly. The female character has been observed to improve since that time, in proportion as the treasures of useful knowledge have been placed within the reach of the sex.

I wish to imply by what I have said, not that great stores of information are as necessary to women as to men, but that as much care should be taken of the formation of their minds. Their attainments cannot in general be so great, because they have their own appropriate duties and peculiar employments, the neglect of which nothing can excuse; but I contend that these duties will be better performed if the powers be rationally employed. If the whole mind be exercised and strengthened, it will bring more vigour to the performance of its duties in any particular province.

The first great objection which is made to enlightening the female mind is, that if engaged in the pursuit of knowledge, women neglect their appropriate duties and peculiar employments.

2nd. That the greatest advances that the female mind can make in knowledge, must still fall far short of the attainments of the other sex.

3rd. That the vanity so universally ascribed to the sex is apt to be inflated by any degree of proficiency in knowledge, and that women therefore become forgetful of the subordinate station assigned them by law, natural and divine.

To the first objection I answer, that such a pursuit of knowledge as shall lead women to neglect their peculiar duties, is not that cultivation of mind for the utility of which I am contending. But these duties may be well performed without engaging the whole time and attention. If "great thoughts constitute great minds," what can be expected from a woman whose whole intellect is employed on the trifling cares and comparatively mean occupations, to which the advocates for female ignorance would condemn her? These cares and these occupations were allotted to women to enable them to smooth our way through life; they were designed as a means to this end, and should never be pursued as the end itself. The knowledge of these necessary acts is so easily acquired, and they are so easily performed, that

an active mind will feel a dismal vacuity, a craving after something nobler and better to employ the thoughts in the intervals of idleness which must occur when these calls of duty are answered, and if nothing nobler and better is presented to it, it will waste its energies in the pursuit of folly, if not of vice, and thus continually perpetuate the faults of the sex.

Some will perhaps say, "if household occupations are insufficient to exercise the mind, the wide field of charity is open to the employment of its energies." It is so. But how inefficient is benevolence when not directed by knowledge! And how comparatively faint will be the exertions in the cause, when the views are bounded, the motives narrow and even selfish, (for ignorance is the mother of selfishness,) and charity pursued more as a present employment, than with the desire of doing permanent good to the objects of this shallow benevolence! How different is this from the charity of an enlightened mind, of a mind which, enlarged by knowledge, can comprehend extensive views, can design not only the present relief of misery, but can look forward to the permanent improvement of its kind; which, understanding the workings of the mind, and able to profit by the experience of others, can choose the best means for the attainment of certain ends, and thus by uniting knowledge and judgment with benevolence, can make its efforts doubly efficient! But even if the calls of charity be answered, and feminine duties performed, yet much leisure remains for other pursuits: and what should these pursuits be? Surely, such as will make social intercourse more delightful, such as will furnish innocent recreation at home, such as will cheer the hours of dulness, and furnish pleasant subjects for the thoughts to turn to in times of sickness or of sorrow.

It must be allowed by all, that one of woman's first duties is to qualify herself for being a companion to her husband, or to those with whom her lot in life is cast. She was formed to be a domestic companion, and such an one as shall give to home its charms, as shall furnish such entertainment that her husband need not be driven abroad for amusement. This is one of the first duties required from a wo-

man, and no time can be misemployed which is applied to the purpose of making her such a companion, and I contend that a friend like this cannot be found among women of uncultivated minds. If their thoughts are continually occupied by the vanities of the world, if that time which is not required for the fulfilment of household duties, is spent in folly, or even in harmless trifles in which the husband has no interest, how are the powers of pleasing to be perpetuated, how is she to find interesting subjects for social converse? Surely these desirable objects are best promoted by the hours of leisure being devoted to the acquirement of useful knowledge, such knowledge as may excite the reflective powers, enlarge and steady the mind, and raise it, nearly at least, to the level of the other sex. Thus there may be companionship between the sexes, and surely no woman who aspires to and labours for this end can be accused of neglecting her peculiar duties. But for this object to be completely gained, the work must be begun early. The powers should be cultivated from infancy, and the mind taught to feel pleasure in seeking for information, always in subservience to more important avocations. If the soul be early contracted by too great an attention to trifles, if it be taught that ignorance is to be its portion, no later endeavours will be of any avail to ennoble it.

If we consider woman as the guardian and instructress of infancy, her claims to cultivation of mind become doubly urgent. It is evident that if the soul of the teacher is narrow and contracted, that of the pupil cannot be enlarged. If we consider that the first years of childhood exert an influence over the whole future life, we cannot be too careful to preserve our children from the effects of ignorance and prejudice on their young minds. It has been frequently and justly observed, that almost all men, remarkable for talents or virtue, have had excellent mothers, to the early influence of whose noble qualities, the future superiority of their children was mainly to be ascribed. If this be true, what might not be hoped from the labours of a race of enlightened mothers, who would early impress on their children's minds lessons of piety and

wisdom, and who would make the first sentiments of their souls noble and enlarged, who would take in at one comprehensive view all that was to be done to render them what they ought to be, and who would render their first instructions subservient to the objects to be afterwards pursued! If such were to be the foundation of character, what might not the superstructure be!

It may be said that many minds have been great, capable of conceiving and executing noble designs, without any advantages of education. It is certainly true, but these minds have been too aspiring to be chained down by the fetters of ignorance; they have become great in spite of disadvantages, and not in consequence of them; and had their powers been cultivated, their efforts would probably have been better directed and doubly successful. But the best proof, that all the usefulness and all the feminine qualities of women may remain unimpaired, notwithstanding the acquisition of knowledge, may be gained by referring to our own observation and experience. I have known young women whose whole time was occupied by the care of a numerous family of brothers and sisters, stealing a few minutes daily from their breakfast hour, to study the Greek tongue, for the purpose of reading the Testament in the original language; and in no degree did this pursuit interfere with their active duties; so little so, that it was even unknown by most of their own family. They attained their object, and enjoyed the satisfaction of settling their religious belief for themselves, without any diminution of their usefulness as women. I do not mean by this that I would have all women instructed in the learned languages. This would be needless, and for those of inferior talents the time would be wasted. I only wish to shew that even such deep knowledge as these ladies possessed, did not lead them to appropriate their time too much to selfish purposes. I have also known a young lady, who, notwithstanding the disadvantages of a defective early education, has made wonderful progress in knowledge of various kinds, especially in the study of the human mind: and yet she superintends a large domestic establishment, has founded a school, which is sup-

ported entirely by her exertions, and she is ever ready with her fund of sensible, unassuming and natural conversation to answer the calls of those who depend much on her for their entertainment in the domestic circle. I have known another lady, blest with affluence, employing the powers of her well-exercised mind in the furtherance of projects of extensive benevolence; projects which would often have failed, had they not been executed by one early accustomed to give her time to enlightened industry, to exercise her reason, and to feed her mind with useful knowledge. Benevolent dispositions, regulated by such a judgment, and supported by motives of piety, have been productive of an immense sum of good; and I may mention in favour of my argument, that her powers of usefulness have been much employed in teaching the poor the arts of household economy, of which this lady is a perfect mistress. Many other instances could I bring, if my limits would permit; but I trust that what I have said will convince others as well as myself, that the acquisition of knowledge does not necessarily lead to the neglect of woman's appropriate duties.

With respect to the second objection, viz., That the greatest advances which the female mind can make in knowledge must fall far short of the attainments of the other sex,—I allow that the acquirements of women can seldom equal those of men; and it is not desirable that they should. I do not wish to excite a spirit of rivalry between the sexes; I do not desire that many females should seek for fame as authors. I only wish that their powers should be so employed that they should not be obliged to seek amusements beneath them, and injurious to them. I wish them to be companions to men, instead of playthings or servants, one of which an ignorant woman must commonly be. If they are called to be wives, a sensible mind is an essential qualification for the domestic character; if they remain single, liberal pursuits are absolutely necessary to preserve them from the faults so generally attributed to that state, and so justly and inevitably, while the mind is buried in darkness.

If it be asked what kind and degree of knowledge is necessary to preserve

women from the evils mentioned as following in the train of ignorance, I answer that much must depend on natural talent, fortune and station; but no Englishwoman, above the lower ranks of life, ought to be ignorant of the Evidences and Principles of her religious belief, of Sacred History, of the outline at least of General History, of the Elements of the Philosophy of Nature, and of the Human Mind; and to these should be added the knowledge of such living languages, and the acquirement of such accomplishments, as situation and circumstances may direct.

—With respect to the third objection, viz., that the vanity so universally ascribed to the sex is apt to be inflated by any degree of proficiency in knowledge, and that women, therefore, become forgetful of the subordinate station assigned them by law, natural and divine: the most important part of education, the implanting of religious principles must be in part neglected, if the share of knowledge which women may appropriate, should be suffered to inflate their vanity, or excite feelings of pride. Christian humility should be one of the first requisites in female education, and till it is attained every acquirement of every kind will become a cause of self-exaltation, and those accomplishments which are the most rare, will of course be looked upon with the most self-complacency. But if the taste for knowledge were more generally infused, and if proficiency in the attainments I have mentioned were more common, there would be much less pedantry than there is at present; for when acquirements of this kind are no longer remarkable, they cease to afford a subject for pride. I suppose, when knowledge was rare among men, many of those who had made some proficiency were as pedantic as the blue-stockings of the present day. As the spread of information extended there was less cause for conceit; and the case would be the same with the female sex. This is a fact, which is proved from year to year, for female education is rapidly improving, and the odious pedantry to which it at first gave rise is less observable, and will, ere long, I hope, be more a name than a reality. Let woman then be taught that her



powers of mind were given her to be improved. Let her be taught that she is to be a rational companion to those of the other sex among whom her lot in life is cast, that her proper sphere is *home*—that there she is to provide, not only for the bodily comfort of man, but that she is to enter also into community of mind with him; that she is to strengthen him in the hour of trial; to cheer him in times of despondence; to exert herself for his improvement and her own; to encourage him in rational pursuits, both by her example and sympathy; that she is to be the participator in his happiness, the consoler of his sorrows, the support of his weakness, and his friend under all circumstances. For this purpose she must exert her own faculties, store her mind, strengthen her reason, and so far enrich her natural powers by cultivation, as to be capable of performing the important duties which fall to her lot. Let her preserve her natural simplicity, her feminine gentleness, her perfect innocence. Let her become mistress of all the little arts, of all the important trifles, (if I may so express myself,) which render home a scene of comfort; but let not these be made the end instead of the means. Like our attendant planet, let her, while she is the constant companion of man, borrow sufficient light from the sun of knowledge to cheer him in his hours of darkness, and he will find that the progress she makes towards this great luminary will not interfere with the companionship she owes to him. When this is done, when woman is allowed to claim her privileges as an intellectual being, the folly, the frivolity, and all the mean vices and faults which have hitherto been the reproach of the sex, will gradually disappear. As she finds nobler objects presented to her grasp, and that her rank in the scale of being is elevated, she will engraft the vigorous qualities of the mind of man on her own blooming virtues, and insinuate into his mind those softer graces and milder beauties, which will smooth the ruggedness of his character.

Surely this is the natural state of things, and to this perfection will they arrive, if the improvement of the female mind proceeds with the same rapidity which we have now reason to

anticipate. See what has already been done. In the present age, and in our own country, we can reckon among those who have rendered important services to society at large, as well as to their own circle of friends, the names of More, Barbauld, Hamilton, Edgeworth, Carter, Talbot, Elizabeth Smith, Chapone, Grant, Aikin and Cappe. Most of these ladies have written on the noblest subjects which can exercise the human mind, religion and morality, and have thus proved that the cultivation of the powers of the female mind is favourable instead of injurious to these important interests.

I cannot better conclude than with the hope, that these examples of what may be done may excite a noble emulation in their own sex, and in ours such a conviction of the value of the female mind, as shall overcome our long-cherished prejudices, and induce us to give our earnest endeavours to the promotion of woman's best interests.

#### DISCIPULUS.

SIR,

Feb. 3, 1823.

**A**LTHOUGH I have not seen the edition of the "New Testament," which *Cantabrigiensis* describes,\* I flatter myself that I can give him some information as to the editor, "The Rev. Mr. John Lindsay," whose name occurs more than once in a publication abounding with notices of the lives and writings of clergymen.†

The elder Mr. Bowyer's corrector of the press, was usually a nonjuring teacher; to which class of episcopalian the worthy printer himself belonged. In the *Historia Typographorum*, &c.,‡ we find an allusion to one of the persons so employed by him; "either," says Nichols, "Mr. John Blackburne, or Mr. John Lindsay." Among the papers that issued from the same press, during the year 1725, are enumerated "Proposals for printing by subscription, A Vindication of the Church of England and the lawful Ministry thereof, &c." Written by Francis Mason, B.D., &c., and now

\* Mon. Repos. XVII. 530.

† Nichols's Liter. Anecd., &c.

‡ Maittaire's.

faithfully translated from the Author's Latin Edition, with considerable Enlargements. By John Lindsay, Presbyterian of the Church of England. We afterwards learn [1726] that this book was in the press, and would be published, with a curious appendix. At the conclusion of the year 1727, it was announced as on the point of appearing, but does not seem to have come out until the commencement of the ensuing year.\* [1728].

Nichols states, that "Mr. Lindsay, for many years, and till his death, officiated as minister of the Nonjuring Society in Trinity Chapel, Aldersgate Street, and is said to have been their last minister;" that he died in 1768, (June 21,) at the age of eighty-two, and was buried in Islington Churchyard. A list of this gentleman's publications, is subjoined by the editor of the *Literary Anecdotes*; however, it does not include the work after which *Cantabrigiensis* inquires.

The epitaph on Mr. Lindsay, represents him as having studied at St. Mary Hall, in Oxford:† but I do not meet with his name in the catalogue either of the graduates of that University or of those of Cambridge.

Perhaps the preface to the "New Testament," or some of the notes, may accord with this communication, which is respectfully offered to *Cantabrigiensis* and your other readers. †

N.

SIR,

YOUR correspondent P. D. (XVII. 615) suggests that there is a desideratum, in the present state of parties, of a treatise on the grounds and reasons of Protestant Dissent, which would discuss the capital objections to national churches, and especially the plea for the patronage of religion by the State. The writer of the present article has thought, like your cor-

\* Nichols' Lit. Anecd. &c. I. 136, 137. &c. The name of "Blackburne" is otherwise spelt [*Blackburne*] in pp. 285, 286.

† "Aulae Mariae Caput Oxonienses olim alumni." Ib. 376.

‡ *Watkins*, in his *Biographical Dictionary*, the comprehensiveness and general accuracy of which merit great praise, has a short article on Mr. Lindsay.

respondent, that the signs of the times strongly shew the expediency of Unitarian ministers making the subjects of such a treatise their special care at the present moment; and, taking the hint from Robinson's plan of Lectures on Nonconformity, he has had for some weeks a Course of Lectures in delivery, on Sunday Evenings in two neighbouring Societies, which have been attended by a large and increasing number of hearers in both places, the greater part of whom are either members of the Church of England or of other Dissenting Churches. Much has been said to him about publishing these Lectures; and, if it were probable that the public would receive them with the same candour as they have been listened to by his neighbours, he would enjoy a gratification in offering his aid to support the inalienable rights of conscience against the gigantic power which has risen up in the States and Empires of the world to restrain and to destroy them. In most respects the object of these Lectures is that which P. D. has stated to be most important; but they are distinguished by one strong additional feature, which the compiler of them has deemed of the very first importance; and which, at the present moment, when a large proportion of the religious public are disposed to entertain far milder feelings towards Unitarian professors, appears to him fit to be brought forward with the best prospect of success. While such a course contains views in which all Dissenters agree, and some of the Lectures will, with little exception meet the ideas of Nonconformists at large, no opportunity need be lost of setting our views of the original simplicity of Christian teaching in a clear and just point of light; and, as History will furnish not the ground-work alone, but the greater proportion of the materials of these Lectures, it will afford the best possible opportunity of so doing.

They may begin with a view of the Christian Church as it is exhibited in the Acts of the Apostles, and may be judged of by various passages in the Epistles, at that time strictly Unitarian, and may proceed to shew partly from the Epistles themselves and still more from Ecclesiastical History, in what way those errors which bear the



Christian name found their way into the Church and there obtained a settlement, and how the monstrous power of priests and bishops accumulated, until at length mystery and arbitrary power obtained a joint and universal sway. In treating which subject the remark will have peculiar weight, that while the Antichrist, the Man of Sin, required no less than three centuries to grow up to maturity, present appearances strongly indicate that the same period will be employed, under the Divine Government, from the Reformation, to reduce his power and turn him out of the Christian Church.

In treating a subject of such extensive application and high importance, the first duty of the advocate of pure Christianity will be to shew, that religion is a personal duty, which is incapable of either compulsion or restraint; and that any attempt to enforce belief may check the timid in their inquiries and may multiply knaves and hypocrites without number, but cannot lead to the conscientious profession of religion. The history of the three first centuries will shew, in what manner the professors of the Gospel were drawn away by the plausibility of science falsely so called, from the simplicity of belief which characterised the preaching of the apostles; the early schisms which divided the Church, and the gradual growth of what may well be called Pagan Christianity: and, if a comparison be drawn between the churches which then existed in their defective state, and those which are now called Christian churches under the sanction of the civil power, the greater purity even of those churches will be manifest at the first view.

History may then lead us to that eventful period in which the authority of the Emperor of the West was called in to put a stop to the jarring interests and differences of opinion which prevailed, and were especially seen in the Church of Alexandria, a city of great wealth and power, celebrated for its learning and for its cultivation of the arts and sciences, which gave it a decisive influence over the smaller spots in which Christianity had been received. The history of that Church is the history of the churches generally, until the vain and futile attempt was made by Constantine, to effect a

uniformity of belief. Together with this disastrous step, it will be our duty to speak of the Councils, the fruits of whose noisy labours have come down to our time and signalize our own Established Church. Here we must pause, and not attempt to draw back the thick veil of ignorance and of priestcraft, which hung through successive centuries over the falsely-called Church of Christ; until our eyes are gladdened by the light of truth, which again began to dawn at the Reformation. Faint indeed and feeble was its light, yet sweet its influence to the mind that long had groaned under the excessive severities, the gross impositions and the impudent iniquity of the Papal power and its satellites. Joyfully was it hailed by every honest heart; and although it found its way into our island only through the small loop-hole which the lust of its king had rent open, and was on that account little preferable to the darkness and bigotry of Popery, yet it was acceptable, inasmuch as it broke the charm of priestly power, and put to flight the swarm of locusts which had spread desolation over the fair field of human industry and devoured its fruits.

We shall then be led to examine the principle upon which Establishments are necessarily formed, the strong objections against all of them alike, the fluctuating state in which the doctrines of our own remained for a long time; and the persecuting spirit of its advocates; and it will be an easy task to shew, that this principle is altogether inconsistent with the rights of conscience, calculated to extend error and superstition, to make men hypocrites or careless of every thing, discarding the authority of scripture and the language of the gospel, and setting up that of kings and priests in the place of it.

Immediately connected with this, is the formation of Creeds and Catechisms, which part of Church History will furnish a distinct view of the encroachments which were deliberately made upon the freedom of the mind, and how you have been led to acknowledge for Scripture truth all the jargon of the Athanasian Creed; all varying by almost equally measured paces, from the first given by Peter to



the jailor, through the creed wrongly called the Apostles', to the larger demands of the Nicene, and thence, to the mysteries of Athanasius.

After the inquirer has gone through an examination of the modes of worship and religious ceremonies now in use in England, and traced their origin to the Pagan worship of Rome, and the consideration of tythes and other revenues by which a false system of Christianity has been propped up, it will become his duty to shew, that civil power is not required to maintain the honour, the worship of God; that an established religion is inconsistent with the enjoyment of civil rights, on which it necessarily intrudes, and is fatal to the moral and mental character of man.

From hence he will be led by an easy transition to the character and conduct of the English Noncons., to the noble sacrifice they made to the rights of conscience, and the immense advantages that England has derived, both in the extension of its civil liberties, and in its manufacturing and commercial celebrity, from that large body of the people who have conscientiously declined uniting in the service of the Church of England.

This course might conclude with a general view of the ground we have gone over, together with those objects which are peculiar to Unitarians in their dissent from every establishment; and, having surveyed the growth of error and the gigantic forms it has assumed, it might exhibit the distinct lines of similarity between the modern Unitarian and the primitive Apostolic Church.

Whatever may be the opinion of P. D. as to confining our views to the general principle of Dissent, the writer of these lines cannot but think that error in doctrine is far more injurious than error in forms: the latter touches only the pocket, the former corrupts the mind and defiles the heart. Paley says any man may go into the Church who is not a Papist or an Anabaptist; we know that any man may be a Quaker who will conform to their exterior rules, as any one may be a Dissenter who will contend against the Hierarchy and its impositions. But much more than this is required surely in the present day, for a full and cor-

rect view of the history of Christianity, and for a clear understanding of what it has been and what it should be.

I. W.

*High Holborn,*

*Feb. 6, 1823.*

SIR,  
YOUR learned correspondent Mr. Cogan, whose papers in the Monthly Repository are distinguished for cogent argument and valuable criticism, has favoured us in your last number (p. 8) with one of great interest on Ephes. iv. 32, "As God for Christ's sake has forgiven you;" in which he adduces the unsuspicious authority of the orthodox and learned Valckenaer to prove, in concert with many of our best critics and divines, that when the passage is properly rendered, it conveys no such meaning as that generally attributed to it by those who believe in the doctrine of vicarious atonement. My present object is to prove, for the benefit of the common reader, that, independently of criticism, however just, and taking the passage in its present faulty form, it will be seen, if we are allowed to explain Scripture by Scripture, that it neither supports nor expresses the popular meaning.

This form of expression occurs more than 150 times in the Old, and about 50 times in the New Testament; used by different persons, and on occasions so various as if it were proverbial, or a common mode of speech: as where God is represented as saying, that he will bestow blessings, inflict punishments, or have mercy, for "the earth's sake;" "for man's sake;" "for Abraham's sake;" "for Israel's sake;" "for David's sake;" "for his name's sake;" "for Zion's sake;" "for Jerusalem's sake," &c. &c. Now if we apply the terms according to the popular notion, to the different persons, things and occasions where these occur, could any thing appear more absurd or foolish? If we come to the use of the terms in the New Testament, we find the apostles and first Christians "ready to suffer and to die for righteousness' sake;" "for the gospel's sake;" "for the word's sake;" "for the truth's sake;" "for the sake of the church and of the brethren;" and "for Christ's sake." Are we then to understand that they made

in these instances an atonement for each other; for the gospel, for the truth, and even for Christ himself? Does it require the aid of learning and a new translation of the passage to prove the fallacy and gross absurdity of the imputed orthodox meaning?

The true meaning then of the terms, "As God for Christ's sake forgave you," is, "Be kind, be courteous to each other, imitate the benevolence of God, and forgive one another, as he, in or by Christ, has forgiven you."

D. EATON.

SIR,  
MANY years have elapsed since theological research engaged my attention. Should you, notwithstanding that circumstance, think the following observations admissible into your useful miscellany, as calculated to induce persons to discuss the subject who are better qualified for the work, they are at your service; declaring, however, that I do not mean to become a theological polemic.

A young friend visiting me in the country, brought with him and read to me Lord Byron's "Cain." Although I am not stiffened with the illiberality of either Peter or Martin, nor yet with that of their co-adjutors in Jack's tattered coat, I was surprised at some part of its contents.

Notwithstanding, also, that I have long since renounced the odious practice of imputing bad motives and wicked intentions to those who differ from me in opinion, considering such imputations, when unsupported by other proofs of evil designs, calumnious and cruel; still I own that it is matter of regret to me when I observe great talents employed, either by orthodox or heterodox, in giving such representations of the Deity as tend to excite strong mental disgust and abhorrence: and if such were his Lordship's intention, it induces the questions—Will the best interests of society be promoted? Will our moral relations be strengthened, or our benevolent affections improved, by effacing from our minds those impressions of veneration and esteem for the Deity, which almost all receive and many cherish under a just persuasion that benevolence predominates in the world, years of sunshine and comfort, mi-

nutes only of rain and pain, and even those minutes generally beneficial, and eventually, in most cases, even to the sufferers themselves?

But if his Lordship meant to shake and loosen the prevailing opinion of the origin of evil, by representing not the God of nature, but the God of certain theologians, then it may be allowable to ask, whether satisfactory answers to Cain's bitter questions may not be found in the following succinct view of the origin of evil, which I submitted to my young friend's consideration soon after reading the work? I am not aware that any author treating of this subject has given a similar view of it, or I should not trouble you.

Suppose then an intelligent first cause employing his energies in creating: it transcends contradiction and dispute that his creatures must be either perfect or imperfect; an intermediate condition of neither perfect nor imperfect cannot exist under any of the possible modes of existence. It is a plain contradiction, an impossibility. But *perfect they could not be unless equal to the Creator*. Equal to the Creator!!!! Most absurd thought! Let me ask, how is infinity to be created? How can a creature's existence equal its Creator's? How can independence be created? Surely these questions involve contradictions insuperable. So thought Jesus Christ when he declared, there is none good or perfect but God. Creation implies commencement of being: how can creatures then be infinite? And if the creature's existence be posterior, it is evident that his powers must be inferior to the Creator's. Creation and dependence are correlatives. Now mark the consequence, the inevitable consequence, if the creature, however exalted his powers, has less knowledge, less wisdom, &c.; the liability to mistake, to err, to fall, must exist, with all the evil resulting from such an unavoidable constitution of things, if ever his knowledge, wisdom and power be called into action. The creature must be necessarily imperfect. Adam was innocent only, not perfect. Imperfection involves the idea of inconvenience of evil. Thus we arrive at the conclusion I had in view, that if the Creator employs his energies in creating, without attributing malig-

city to his scheme or defect to his power, except the defect of working absurdities and contradictions, which is no defect in truth, the result of creation must be such as we find it. With reverence I add, the Deity had no option; evil must occasionally appear, but no more than the nature of things necessarily generates. If my principles be correct, and I think them incontestably so, then,

"In spite of pride, in erring reason's spite,  
One thing is clear, whatever is, is right."

Consequently, to interpret literally the beautiful allegory of the fall, contained in the Book of Genesis, must be wrong. This the advocates of a literal interpretation virtually admit. They attribute the introduction of all evil, moral and physical, to Adam's transgression, and yet place the rebellion of the Devil and his angels anterior to that event. If so, Adam's lapse was not the origin of evil, for crime, by their own shewing, had been previously committed, and of course evil existed prior to his fall. It has been and is still pertinaciously maintained by many, that the Devil, in the form of a serpent, tempted Eve to take the forbidden fruit. This itself was evil, and pronounced by themselves to be so.

Again, the advocates of a literal meaning, who allow the fore-knowledge of God, differ in sound more than in sense from the scheme I propose. They maintain as I do, that the Deity possesses ALL PERFECTIONS— infinite knowledge, wisdom, goodness, power, &c., and yet he has produced the present system of things. Now, the very fact of its existence, as the work of SUCH A BEING, proves its pre-eminence, that it is the best. Shew me how, under the influence of such attributes in its formation, it could be otherwise. To attribute to him the ability to devise and execute the best scheme, and at the same time to charge him with the adoption of a worse, this is indeed, if I understand the term, the most fearful and blackest blasphemy. This is to rob the Deity of its brightest attribute, its perfect goodness. This is to identify the Deity and the theologian's Devil, as

one in disposition. The latter is represented as exerting himself to make others miserable, without benefit to himself, from mere malignancy of nature. To represent the Deity as voluntarily adopting a plan productive of misery, when a better one was in his power, is exhibiting him in the same light, and thus, without intending so to do, they degrade the benevolent God into an Almighty Devil. Horrible even in idea!

But to affirm that the Deity did not foresee what would actually take place, as it depended upon man's free will, is only removing the difficulty to a greater distance. It is similar to the Indian's mode of supporting the world by placing under it an elephant, crocodile and camel. The objection introduces us to a new kind of God, a sort of demi-god, who knows the results of part of his scheme only; but this is not a God of infinite knowledge. It supposes him ignorant of what is actually to take place till illustrated by the event. How can it be predicated of such a being that "he knows the END from the BEGINNING", which the Scripture asserts, if events are strictly uncertain, unless it be meant that they are known as uncertainties? On such remarks I have neither time nor inclination to comment.

Besides, this doctrine does not relieve the case of any of its difficulty. Can that benevolence be infinite which places creatures in stations of risk, when it might have placed them in security? In equivocal circumstances, the result of which is *unknown*, may be happiness or may be ineffable misery? Is this the work of beneficence that is *infinite*? But all these and similar difficulties are obviated by the considerations which I have proposed. They place the condition of all creatures and the *infinite benevolence* of God in perfect harmony: hitherto a *question unasked*.

A highly respectable and highly esteemed friend objected to my hypothesis as incompatible with the Scripture representation of our improved knowledge and happiness in a future state. I look forward with some degree of hope to that future state, but in contemplating the *infinite* deity, them of Scripture in the hand, I can see I am at a loss what limits to



assign its metaphors. Knowledge, in acquisition and communication, is a source of great, of the purest enjoyment; but if my hypothesis be rejected and the literal meaning of the metaphors maintained, this source must fail in a future state, for all will be inspired. Knowledge is experience evolved, and in its progress furnishes us with many a delightful day and retrospect. According to my views, *experience* is the tree of knowledge of good and evil, never to be extirpated. That inspiration is to supersede experience and render it useless, appears to me impossible, unless it prove an everlasting narcotic. I do strenuously insist, that an infinitely wise and good Being will always do that which is best and possible; and what is best now must be best hereafter, for with him there is no variation: scripture and reason concur in proof thereof. "We can reason only from what we know." Mental inactivity is not happiness. If it were, the dormouse in winter is perfectly happy. Inspired knowledge would leave us in the dead sea of torpidity and listlessness. But we know that "life's cares are comforts, such by Heaven designed; he that has none, must make them or be wretched." Without them there is no escape from the deadly *tædium vitæ*.

This raises the question, of what use can that sort of knowledge be? It cannot benefit others, for they will be equally inspired; nor ourselves, for we and others shall be placed, according to the popular notion, beyond the reach of temptation, perplexity and doubt. But knowledge and wisdom in their useful application, import difficulty and the necessity of selecting. Superior knowledge and wisdom appear in the judicious selection, and adroit application of means to a desired end, eluding evil and securing good. But according to the objection, there will be no difficulty to make demands on our wisdom and knowledge. Then the high degrees of knowledge, talked of as peculiar to that state, will stagnate and become putrid; that is, useless as to any beneficial application. And is our improved happiness to consist in *useless* knowledge? Is there any imagination so romantic as to suppose that the great improvement in our future condition

will consist in placing us where we may sleep soundly, spend an interminable existence in looking on at the other calmly, or in playing on harps undisturbedly?

Let us view in connexion with this subject the popular creed which refers the introduction of all evil, moral and physical, to Adam's transgression. Its abettors admit that man, in capacity and knowledge, was superior to all in this world; yet he mistook, erred and fell. They admit also, that the angels who fell were of a class and order superior in these respects to man. Here then are two cases according to that creed, which prove that the Scripture representation of increased knowledge in another state does not militate against my theory; but against theirs who place such confident hopes of security on our future vast accessions of knowledge. Knowledge has failed to preserve in innocence. The angels have failed in obedience, though, as asserted, in the immediate presence and favour of God. It is certainly difficult to conceive how in *such circumstances* they could be tempted to deviate from duty, but by that liability to mistake, to err, which is inherent in all creatures, and which must be co-existent with every state and condition; and which, with reverence I repeat, Omnipotence cannot prevent, unless it could work contradictions. That such and that similar events have taken place in every part of the animated universe, appears to me more than probable, being consistent with reason, consonant with Scripture, and in full accordance with the infinite perfections of God.

Another objection may be urged from the possible seasonable interposition of Divine Power to preserve his creatures from evil. To those who believe that the perfections of God are infinite, there is a short answer. He has not nor does he apparently so interpose in favour of man, nor, according to the popular creed, in favour of angels. I therefore fearlessly avow my belief, that it cannot be done consistently with his general scheme; if it could, an infinitely wise and beneficent Being would mark his presence by a preventive interference. Reasoning *a priori*, we should be conducted to that conclusion, and reasoning *a pos-*

*teriori*, facts in abundance present themselves to establish its validity. Even those events which have borne the strongest marks of such a character, may have been no more than the gradual developement of the varied ordinations of a grand whole, attended by circumstances not familiar to observation, and consequently attracting general attention.

To these views of the subject, it may be objected that they weaken the sense of our dependence on the Divine power. This I cannot admit. Substitute expectation of Divine interpositions for sense of dependence, and I grant it is weakened. The preceding views certainly rebuke the practice of invoking when we ought to be labouring, of kneeling when we ought to be shouldering the wheel. They make unceasing demands on our activity and care as the basis of our well-being here and hereafter. Nor have I ever known a single instance of a fool having been made wise, an ignoramus learned, a poor man rich, a distempered constitution healthful, by invocation, without the use of the proper means. Of the objectors I challenge the proof of such a fact, without referring to what took place at the first promulgation of Christianity, and without considering its aid as a collateral mean. With consequences I have not any thing to do: I leave them where I find them, in much better hands: I am anxious only to relieve the human mind from the apprehensions which the foul aspersions cast on the Divine character, sometimes produce.

Bigots will, I know, censure what I have written. It is not to them I address myself. They are afraid to reason, and their fears and selfishness make them unjust. Had they been accustomed to offer their children to Moloch, to Moloch would they continue to offer the unnatural and horrid sacrifice. I address those who are perplexed by the subject, as I have been. If the principle of my theory be right, it will find abler advocates and prevail: if erroneous, let it sink for ever. Such an event, however, I do not anticipate. Whatever be the result, I shall always feel the satisfaction of having been influenced by the purest motives—an ardent wish to vindicate the ways of God to man,

and thereby to obviate all doubt of his benignity; a settled anxiety to repress the presumption of creatures who, with finite and very limited faculties, dare arraign and condemn the measures of an Infinite Mind. When our knowledge and wisdom become infinite, then, and then only, shall we be qualified to decide.

After I had written the preceding observations, it occurred to me as probable, that it will be objected to this scheme, that it requires an interpretation of various passages of Scripture inconsistent with their general tenor. I am not aware that it will require greater latitude of construction than has been used on other occasions by the most pious and judicious interpreters of Scripture of all denominations: for instance, it was declared to Adam, “on the day thou eatest thereof, thou shalt surely die;” but Adam did not die on that day. Here a positive averment and denunciation is construed figuratively to reconcile it with the actual event. One of the apostles writes thus, “for as in Adam ALL die, so in Christ shall ALL be made alive.” Interpreters generally allow the word *all*, in the first sentence, to be a term of strict universality, as far as relates to the animated beings of our planet, and at the same time insist that the same word, in the second sentence, is not a term of such universality, but of *partial import only*, not even implying a majority, but the contrary; and this is done to reduce it to a consistency with their system. Again, Christ said, “This is my body, this is my blood,” referring to the bread and wine. The Papists interpret both phrases literally. Most other Christians, to render them compatible with fact and common sense, put a figurative construction on them. The Scripture declares that the wicked shall be cast into unquenchable fire, into everlasting fire. But many good men have maintained, that such phrases do not refer to the durability of its inflictive agency, but to the intensity of its destructive powers. It certainly appears to me that no greater licence in the exposition of Scripture will be required to support my hypothesis, than has been taken and allowed in expounding the preceding passages, and many,



very many others which might be adduced, but which the limits of a letter will not allow.

RUSTICUS.

SIR,

Feb. 12, 1823.

**A** GREEING completely with the statement of *A Dissenter and a Parent*, p. 33, that "it has again and again been laid down that any register of a birth may be, under certain circumstances, 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:" the only remark I have to make upon it is this, that even Sir Thomas Plumer never denied the Register to be evidence; what he refused, was a copy of that Register.

Whether his decision was founded on legal principle, it is now my intention to consider; and, for that purpose, it must be determined under what class of instruments, whether of a private or of a public nature, the Register at Dr. Williams's Library should be placed.

If it should be considered a private instrument, of the same nature as a family-bible or a pocket-book, then I allow, according to the doctrine of Chief Justice Holt, 3 Salkeld's Reports, p. 154, that a copy is not evidence, unless the original is lost or destroyed. I, however, maintain that this Register is of a public nature, and would be evidence, if produced, and therefore, according to the doctrine of the same learned Judge, an immediate sworn copy will be equally admitted. The question then appears to turn upon the meaning of the word *public*. According to some, that in *law* is only public which is recognized by the Legislature in an Act of Parliament. Though this definition is not sufficiently comprehensive, to include every thing of a public nature, let us at present consider, whether it does not virtually comprehend the Register at Dr. Williams's Library.

The Church of England is established by Act of Parliament, and the keeping of parish registers for entries of births and christenings commenced in the reign of Henry VIII., was enforced by injunctions from Edward

VI. and Elizabeth, and directed by the canons of 1603. At that time, to dissent from the Established Church was a crime in the eyes of the Legislature of great magnitude, and continued to be considered so, until the glorious reign of William III., when the Act of Toleration was passed, which, according to the words of Lord Mansfield in the Sheriff's Case, "renders that, which was illegal before, now legal: the Dissenters' way of worship is permitted and allowed by this Act; it is not only exempted from punishment, but rendered innocent and lawful; *it is established*; it is put under the protection, and is not merely under the connivance of the law." And further, "Dissenters within the description of the Toleration Act are restored to a legal consideration and capacity; and an hundred consequences will from thence follow, which are not mentioned in the Act." On this important subject I hope your readers will excuse my quoting the opinion also of Mr. Onslow, once Speaker of the House of Commons, (from Dr. Furneaux's admirable Letters to Mr. Justice Blackstone,) "that as far as the law could go, in point of protection, the Dissenters were as truly established as the Church of England; and that an Established Church, as distinguished from their places of worship, was, properly speaking, only an endowed church; a church, which the law not only protected, but endowed with temporalities for its peculiar support and encouragement."

If, then, the effect of the Toleration Act is such as Lord Mansfield and Mr. Onslow considered it, it must follow not only that the rites and ceremonies of Dissenters, as distinguished from those of the Church, are legal and established, but also the omission of such ceremonies, as conscientious Dissenters consider unnecessary, and even contrary to the meaning of scripture, is permitted and legal.

Now, church baptism is inconsistent with the profession of Dissent, and, indeed, in the opinion of many conscientious Dissenters, baptism is not enjoined by any part of the Scriptures. These persons could never submit themselves or their children to be baptized, or at least not according to the form prescribed by the Church of England, but then their names could



not be entered in the parish register. The inconvenience that arose from this, compelled Dissenters, as soon as their dissent was recognized, and their mode of worship established by the Legislature, to keep a register of their own, which, being merely a register of births, interfered not with private opinions concerning baptism. And copies thereof are good evidence, for the same reason that copies of the Bank and East India Company's books are evidence, because they belong to public bodies recognized in and established by Act of Parliament.

However, if this reasoning should appear to any person not sufficient to prove, what I have been aiming at, that a copy of the Register at Dr. Williams's Library is evidence in our courts of law and equity, to him, I say, that an argument *ab inconvenienti*, should make judges in future reprobate the conduct of the judge who has refused it, and sanction a Register in which not only Dissenters, but the public at large, from the peer to the peasant, are most deeply interested.

A. B.

*Letter of Col. Stanhope to the Duke of Gloucester on the State of Slavery in British India.*

To his Royal Highness the DUKE of GLOUCESTER, K. G., Patron and President of the African Institution, &c. &c.

London,

Sir, June 20, 1822.

**K**NOWING the influence which a Prince of England must possess, who has ever taken an active part in promoting the rights and happiness of man, I venture to address my thoughts to your Royal Highness on the state of Slavery in British India.

In the following observations, I shall endeavour to show the origin of this bondage, the condition to which it has reduced a large portion of our fellow-creatures, and the policy of abolishing such an oppression, in our eastern empire. I shall enter on this discussion with the more confidence, because the Court of Directors of the East-India Company have, in several instances, declared themselves hostile to the principle of Slavery. They prohibited the commerce in Slaves, either

by export or import, along the shores of their extensive dominions. Their political agent, Captain Thompson, persuaded some Arab tribes, inhabiting the borders of the Persian Gulf, to stigmatize the trade as piracy. The Marquis of Hastings, their Governor General, put a stop to this traffic in Nepal, heretofore the great mart from whence the neighbouring countries had been supplied with Slaves. They also interposed their powerful mediation with the Imam of Muscat for the entire abolition of the Slave Trade at Zangibar. Hitherto, men had been sold there like cattle, and they had been annually sent to India, to the Mauritius, and to Muscat, to the amount of ten thousand.

Slavery, both agricultural and domestic, is said to have prevailed in Indostan from time immemorial. The sources of bondage were numerous. Colebrook states that there are seven modes of obtaining Slaves, recognized by the laws of the Hindoos: "One made captive in battle; one maintained in consideration of service; one born of a slave in the house; one sold or given away; or inherited from ancestors; and one enslaved by way of punishment." These methods were common to all ancient nations. I shall now mention some examples illustrative of the origin of Slavery in India. Tippoo, having subdued Coorg, caused seventy thousand of the inhabitants to be driven, like cattle, to Seringapatam. He there forced them to submit to the rite of circumcision, and sent back the labourers among them to become Slaves under his Zemindars. In most of the Hindoo places of worship there are establishments of dancing girls. They are generally purchased when infants, by the old prostitutes of the Pagodas. When the children grow up, they dispose of them as they please, so that the Bazzars and Seraglios are supplied from this source. In the Hindoo Code, the Sudra tribe are considered as Slaves, the property of any person who defrays their marriage expenses, which is the ordinary way of constituting hereditary slavery. Free men of low caste, when in distress or debt, often sell their progeny, or their sisters' children, who are their heirs. In short, it appears that any man may voluntarily dispose of his own liberty, and may sell, without their consent,

the liberty of his children, and his heirs, and all their issue, from generation to generation.

As to the actual state of Slavery in Indostan, the *domestic* prevails all over India; but the *agricultural* exists, I believe, chiefly, though not exclusively, on the Malabar and Coromandel coasts, and the adjacent provinces. Slavery may be divided into two classes,—domestic Slaves, belonging to rich men, and prostitutes; and Slaves employed in agriculture. The wealthy Mussulmans employ domestic Slaves, and these are usually converted to their faith. The men serve them as menials, the women are placed in and about their Seraglios. The Mahometans in general treat their Slaves well. This may be traced to a religious feeling; for by their law, Slaves are in some cases liable to only half the punishment adjudged to other offenders. “Moreover,” says the Hadaya, “as bondage occasions the participation of only half the blessings of life, it also occasions the suffering of only half the punishment; because an offence increases in magnitude in proportion to the magnitude of the blessings under the enjoyment of which it is committed.” With respect to the number of domestic Slaves, all we know is, that they are to be met with in almost every town and village throughout our Indian empire.

The great Slave population consists of Hindoos, who are chiefly employed in agriculture. The principal Slave districts, are Arcot, Madura, Canara, Coimbatore, Tinnivelly, Trichinopoly, Malabar, Wynaud, Tanjore and Chingleput. No just estimate can be formed of the extent of Slavery in these provinces. In Canara alone, there are said to be above 16,000 Slaves. The prices of Slaves vary in different provinces. A child may be estimated at a price varying from 10*rs.* to 40*rs.*; a woman, from 2*rs.* to 16*rs.*; and a man from 3*rs.* to 20*rs.* In times of great scarcity or distress, they have been purchased for a handful of rice. The purchase, sale, or gift of a man, is usually confirmed by a title deed, and this is binding on his descendants. The owners of Slaves are required to provide them with food and clothing, to defray their wedding expenses, and to assist them, on the births of children, and in funeral charges. The

Slaves have either a portion of ground allowed for their subsistence, or about one-eighth of the produce of the land they cultivate; or they get a small allowance of food, and one-twentieth part of the gross produce of the rice; or else they have a certain quantity of food daily. A man Slave receives about seven cubits of cloth yearly; a woman, about double that quantity. In some places they receive a larger allowance. “There are three modes,” observes Buchanan, “of disposing of a Slave: First, by sale. Secondly, by mortgage; the proprietor receives a loan of money, generally two-thirds of the value of the Slave; also, annually, a small quantity of rice, to shew that his right in the Slave exists. He may resume the Slave on paying the money borrowed, and if he dies, the proprietor must find another. Thirdly, by letting the Slave for rent. This tenure is utterly abominable; for the person who exacts the labour, and furnishes the subsistence, is directly interested to increase the former and diminish the latter as much as possible.” It is not incumbent on the Master to provide subsistence for his Slave, except when employed in his business. When the proprietor does not protect and subsist his bondsman, he may seek employment elsewhere; but he is bound to return to his master at harvest-time, and if not then wanted, he is still liable to be reclaimed at any future period. Slaves are incapable of acquiring any property of their own. “Three persons,” says Menu, “a wife, a son, and a slave, are declared by law to have in general no wealth exclusively their own. The wealth which they may earn is regularly acquired for the man to whom they belong.” The Master possesses power over all the property of the Slave, and may use the cattle reared by him, for agricultural purposes. He may also sell his Slave with or without his land. On the Coromandel coast, the Slaves are usually sold with the land, but the reverse is the case on the coast of Malabar. “The Hindoo law,” says Colebrooke, “contemplates these two species of property, as one and the same; but in this, as in other countries, it has been usual to transfer the Slaves, who were *adscripti glebæ*, with the land itself.” The Master cannot sell his Slave to one

who will carry him to a distant country, without his consent. A Slave cannot marry without his Master's permission; but a husband and a wife, except in Canara, cannot be sold separately. Children may be separated from their parents, and brothers from sisters. These inhuman acts are checked from a fear lest the husband or parent should desert, as the trouble and expense attending their recovery would exceed their value. The Slave, on the other hand, is prevented from absconding by his strong attachment to his native soil. In former times, a Master had the power of life and death over his Slave. The exercise of such authority would not be allowed under the British Government; for the person of a Sudra is as well protected by law as that of a Raja. This principle, derived from equal laws, has operated to prevent the merchandise of Slaves, and to render them less valuable. Some of the superior subdivisions of the Sudra tribe have in modern times emancipated themselves; but in general, Slaves never obtain their freedom except when their Masters are reduced to indigence or their families become extinct.

With respect to the effects of Slavery in British India, they may be justly estimated from what has been already stated. They have been described by that religious, humane, learned and impartial observer Doctor Francis Buchanan. This gentleman was employed by the Marquis of Wellesley to inspect the state of our Indian Provinces. In his book, dedicated to the East-India Company, he has given a statistical account of the Slaves in those parts which he had visited. Speaking from ocular demonstration and after patient research, he says, "When the crop is not on the ground, the Slaves are kept with the labouring cattle, in a house built at some distance from the abode of free men; for these poor creatures are considered as too impure to be permitted to approach the house of their Lord. In fact, the Slaves are very severely treated; and their diminutive stature and squalid appearance shew evidently a want of adequate nourishment. There can be no comparison between their condition and that of the Slaves in the West-India Islands, except as regards the marriage state."

These assertions of Dr. Buchanan have been partially contradicted in reports made by the Collectors of Revenue who preside in the Slave districts—men of worth and talent. Admitting most of the facts I have stated, they have maintained generally that the condition of Slaves differs little from that of free labourers. Miserable then must be the condition of other productive classes in our Eastern possessions.

Having alluded to the reports of certain Collectors on the subject of Slavery in British India, I am bound in justice to them and to the local Government to disclose what occasioned the inquiries from which those reports resulted. The third Judge of Circuit in Malabar reported in 1819, through the Adawlut Court, the seizure of certain Slaves, being British subjects, for the payment of arrears of revenue due from their Masters to the Madras Government. The Governor in Council, consisting of the Right Hon. Hugh Elliot, Mr. Fullarton, and Mr. Alexander, with becoming feeling and wisdom, now call upon the Board of Revenue to state, "Whether the practice which actually prevails with respect to the sale of Slaves should be permitted to continue as at present, or whether it ought to be laid under such restrictions as would render it less objectionable, or to be altogether abolished, as productive of evils for which no adequate remedy can be devised." The Board of Revenue, on the receipt of this order, direct the Collectors of Revenue to report fully on the state of Slavery in their respective districts. The Collector of South Arcot observes, that "Slavery in India is free from many objections that exist against West-India Slavery. The Slave is not sent to a foreign land." No; but, like the West-Indian Slaves, many of their ancestors came from a foreign land. "The convention," he continues, "is mutual, and the Slave enjoys his purchase-money." I shall answer this assertion in the words of the Collector of Canara: "The price," says he, "of a Slave is from twelve to twenty-six rupees; of a child, four rupees. So that for four rupees the posterity of a man may be enslaved from generation to generation. The Zilla Court has



guaranteed this right by decrees both on transfer of landed property, and in sale in execution of decrees." The Collector of Trichinopoly writes thus: "In the wet districts there are 10,000 Slaves; in the dry districts about 600 Slaves. A female Slave is here never sold; while in Malabar, men, women and children, are sold indiscriminately. The Slaves are athletic and tall. The abolition of Slavery here would be attended with ruinous consequences. It may be urged that there is something degrading in a Government being concerned in selling human beings like so many cattle. It would PERHAPS be better if it could be avoided; but so long as the land continues possessed by Brahmin Merassidars, who by the laws of Caste are prevented from personally exercising the offices of agriculture, I see no means of cultivating the land or collecting the revenue without the establishment of Slaves." No! Why not, as in other parts of India, by free persons of the labouring classes? This gentleman does not seem to be aware that (to borrow the language of Adam Smith) "the experience of all ages demonstrates that the work done by Slaves is the dearest of any; their interest being to eat as much and to labour as little as possible. Thus the planting of sugar and tobacco can pay for slave cultivation, but corn cannot." This Collector further asserts, "that the human principle of self-interest is conducive, in the present instance, to soften severity." The same may be said in all instances of bondage, or other oppression, because self-interest, rightly understood, excites to render others free and happy. "I will suppose," observes this Revenue Officer in conclusion, "that by a Proclamation of Government the establishment is directed to be abolished. In this case, the consequence would be either the desertion of the Slaves, or that they would remain in statu quo!" The answer is, that neither would occur; for the emancipated Slave would not quit the soil to which he is known to be so strongly attached, and his condition would necessarily be improved. Any arbitrary Proclamation, however, on this subject, would be highly objectionable. We should follow the wise example set in Ceylon; where, by the perseverance, talent, address, and in-

fluence of an individual, the Masters were persuaded to emancipate their Slaves. Sir Alexander Johnson, after ten years' exertion, succeeded in prevailing on the Special Jurymen of various castes and persuasions to entertain the subject. They called a general meeting, and declared that all children born of their Slaves after the 12th August, 1816, should be free. These children were to be educated by their Masters, and provided for till the age of fourteen. "It is our desire," say these Dutch slave-owners, "if possible, to disencumber ourselves of that unnatural character of being proprietors of human beings." Thus Slavery, which had prevailed in Ceylon for centuries, and which was supposed to be too closely interwoven with the native institutions to admit of reform, was abolished. This noble example was followed at Malacca, at Bencoolen, at St. Helena, and in South America. May it be speedily followed in British India, in the United States of America, and in every part of the world!

The Board of Revenue having deliberated on these reports of their Collectors, reply to the Government, in substance as follows: "THE SALE, by public auction, of THE SLAVES OF THE REVENUE DEFAULTER, took place without the knowledge of the Collector. On a petition being presented to him, he ordered the paddy-seed and Slaves to be restored. The order, the Board observe with great regret, was not obeyed, and the four Slaves were sold for thirty-two rupees. [About four pounds sterling.] The Collector states, that 'the sales of Slaves, both in execution of decrees for arrears of revenue, and mutual and private contracts, is as common as the sale of land; for if the soil is sold, what can be the use of retaining the Slave of it?' The Collector next proves, that, in the space of five years, no less than 186 suits were instituted in the Zilla Court of South Malabar alone, on the subject of Slaves, and in execution of decrees." The Board then enumerate the advantages of Slavery, as set forth by the Collectors, and reason on them in a proper tone. "Where," say they, "in some instances, the Slaves may be considered as in more comfortable circumstances than any of the lower or poorer classes; where 'no

want or cruelty is experienced by Slaves; where the abolition of Slaves would be attended by the most serious and ruinous consequences; where they seem not to shew any desire to be free; where the treatment of Slaves is the same as that of other labourers, which is in general of a mild nature; where the Slaves are on the whole better treated by their Masters, than the common class of free labourers; where, finally, humanity on the part of the Masters is encouraged by a sense of their own interest, and a disposition to personal cruelty and ill-treatment is checked and restrained by Courts of Justice, it does not appear to the Board that any IMMEDIATE interference on the part of the Government is PARTICULARLY called for, or that any alteration in the existing state of Slavery should be made, except by degrees and after mature deliberation. But because no immediate measures are URGENTLY called for, it does not follow that the most useful, the most numerous classes of our subjects, should, from generation to generation, continue the hereditary bondsmen of their Masters—incapable of inheriting property of their own; deprived of that stimulus to industry which possession of property ever inspires. And because they are fed, clothed and reconciled to their present condition, it does not follow that the Government should confirm institutions which doom those who have thus fallen into this condition, as incapable of ever again recovering their liberty, or of rising to a level with their fellow-men. Independent of these feelings among freemen which prompt them to extend to every one under their government, the blessings which freedom confers, it appears to the Board, on the more calculating principle of self-interest and policy, to be desirable that no one should be deprived of the means of acquiring property, or of diffusing those benefits among society which proceed from an increase of capital and wealth. The Board are decidedly of opinion, that Slaves should not be sold for arrears of revenue, and prohibitory orders to this effect will be issued. In Malabar and Canara alone, the Slaves amount to 180,000, and the Board have now under consideration, certain propo-

sitions from Mr. Creeve, for their amelioration and their gradual emancipation. But whatever may be the future decision respecting those who are already Slaves, the Board think that a regulation ought to be published, to prevent the further extension of Slavery; the further purchase of free persons as Slaves, should be declared invalid and illegal, and ALL CHILDREN HEREAFTER BORN OF SLAVES SHOULD BE DECLARED FREE. The Board further submit, whether it would not be proper to annex some penalty to the purchase of female children, for the purpose of being brought up as prostitutes. It might further be provided, that Slaves shall have power to purchase their liberty, at the price for which it was forfeited; and, that Slaves attached to lands or estates that may escheat to Government, shall be liberated. Many of these provisions contravene those of the Hindoo law. A formal enactment of them in a code will therefore be necessary."

I must here inform your Royal Highness, that the document which I have so largely quoted, was drawn up by those distinguished public servants, Mr. Hodgson and Mr. Ellis. It is the result of their joint experience and wisdom; and certainly nothing could be more creditable to their hearts and understandings, or better calculated to promote the eventual abolition of Slavery. We must bear in mind, however, that British subjects are still bought and sold like the beasts of the field; that girls are deprived of their liberty, and for a few shillings disposed of to become prostitutes; and that Slavery is for ever entailed on their descendants.

Much has indeed been said on the abolition of Slavery in Indostan, but much remains to be done; "for good thoughts towards men are little better than good dreams, except they be put in act, and that cannot be without power and place."

Humbly, therefore, I implore your Royal Highness, to exert your powerful influence with the African Institution, and the Honorable Court of Directors of the East India Company, to appeal to their judgment and to excite their English feeling by a plain statement of facts here recorded; then to call upon them as Christians, to save our Asiatic fellow-subjects and



their offspring from endless bondage. This will the rising generation of a distant clime have reason gratefully to bless your memory.

I have the honour to be,  
Your Royal Highness' most humble,  
And most devoted Servant,  
LEICESTER STANHOPE.

London,

December 10, 1822.

Sir,

SINCE I sent you a copy of the Letter, inserted in your Journal, [XVII. 465,] an authenticated copy of the reply to it has been put into my hands, which I also send you. The parties are strangers to me personally, but are, I have reason to believe, persons of estimable character; and alike, though it seems implicitly, attached to the principles of their education. An increasing spirit of inquiry, arising, perhaps, in some measure, from the intolerant proceedings of the Society of Friends some years ago, has already produced, in these times, its natural fruits, in some of the most active and zealous disciplinarians of that Society, viz. a greater degree of toleration towards such of its members, in various parts of the kingdom, as are known by them to hold as highly important truths, such religious sentiments as were not long since visited by them with ecclesiastical censure and excommunication.

Whether this obvious improvement in the conduct of the Society, is to be imputed to a more general conviction of the inexpediency of persisting farther in such intolerant measures, or to any variation in the views of the present rulers of the Society, concerning the doctrines in question, compared with those which actuated the rulers of the former period, who are gone off the stage of this life, or to any alteration in the sentiments of those who are still amongst its rulers, is not for me to determine. Perhaps it may in part be justly attributed to each of these causes. However that may be, I am well assured that such a difference of conduct as I have stated, towards conscientious believers in the doctrine of the simple Unity of God, as is directly opposed to the doctrine of the Trinity, and is plainly expressed in the language of Scripture, especially in the most definite lan-

guage of Jesus Christ and his Apostles, is, in my apprehension, unquestionable.

BEREUS.

Yarmouth, April 24, 1822.

To

ESTEEMED FRIEND,

I duly received thy Letter of the 14th instant, and have no wish to disguise the pleasure I felt in reading it. Where is the mind that would not be gratified by the approbation, sympathy and zeal of others, in what it deems matters of high importance? To me it appears to be of the highest importance to impress on the minds of young persons the duty of free and serious inquiry in whatever concerns their well-being. Happy, indeed, should I be, to see the number of the friends of free inquiry increasing, especially in our own Society, for the principles of which I entertain far more respect than I do for those of any other sect. Those principles must not, however, escape examination, or be taken upon trust.

It is worthy of remark, that the advocates of all new opinions have asserted the right of inquiry, while most of them have shewn themselves really enemies to it in their conduct. Dr. Franklin somewhere says, that we shall find few of the ancient Christians who were not in their turn persecutors and complainers of persecution.

Our own Society was thought by many to be remarkably free from a disposition to intolerance, until some occurrences of late years called forth the latent spirit of persecution and dread of inquiry. Let this teach all who are zealous for the promulgation of their religious opinions, to examine well whether they be really free from this almost universal feeling. It certainly requires much less labour, skill and judgment, to discover error than to discover truth, and it is common for persons who see that they have avoided popular errors, to suppose that they have none.

The Christianity of the apostles was certainly something very different from that which passes for Christianity in the present day, and presumptuous, indeed, must he be, who imagines that out of the mass of falsehood and rubbish with which it is mixed up and obscured, he has extracted the truth, the whole truth, and nothing but the truth. How absurd, then, to restrain the exercise of that understanding given us of God for the discovery of truth from error!

I have sent, as thou requested, a few copies of my Letter, to which thou art extremely welcome; charging for them is out of the question, as they are no



thing more than waste paper.\* I shall at all times be pleased to hear from thee—and am thy sincere Friend,  
CHARLES ELCOCK.

SIR,

Dec. 15, 1822.

I HAVE just been reading the *Eclectic Review* for November, 1822. As that publication is supposed to represent the opinions of the best informed of those who call themselves orthodox Christians, it may not be unpleasant to your readers to see the concessions made by those who differ from us, as well as the terms of abuse they are pleased to heap upon us. One lesson I trust we shall learn, not to return railing for railing, but on the contrary, to give the reason of the hope that is in us without bitterness, though accompanied with a manly defence of what we believe to be truth. The professed object of the Reviewer, in p. 425, is a work of Mr. Barton, the Quaker poet; though the great aim is to convince his readers that Quakers are not Unitarians, and that Friends are much nearer the standard of orthodoxy than they are commonly supposed to be. Mr. Barton's publication affords the opportunity of explaining the defects in the Quakers' practice, with which the Reviewer proves himself unacquainted; and shews that he has formed his ideas on past periods and not on modern events. But it is not my design to dwell on this circumstance, or to lessen the praise the Reviewer would bestow on the truly venerable philanthropist Mr. Allen, whose publication he quotes; nor is it my wish to attempt to coax Friends into the adoption of our system by flattery. My object is to state the concession made to Antitrinita-

\* Your readers will see by this candid statement in a letter of friendship not intended for publication, how effectually the Society of Friends had *for a time* succeeded in this instance, in suppressing a Tract which well deserves the serious attention of its members, though it certainly calls in question the assumed infallibility of its Yearly Meeting, and ventures to bring its counsels to the touchstone of that revelation to the rational offspring of God, which is contained in the New Testament.

BEREUS.

rians in the *Eclectic Review* of November last. It is there asserted "that the word Trinity is objected to, not only by Quakers, but by many devout persons of other communities, as of human invention. But still between the creed of the Quaker and that of the modern Unitarian, the discrepancy is infinite. The distinguishing tenet of the former, namely, the perceptible influences of the Holy Spirit, involves in it a practical belief, as far removed from the No-creed of the Socinian, as light from darkness." The readers of the *Eclectic Review* are aware of the frequency with which the term Socinian is there introduced. They know it is the nickname for Unitarian; but they may not believe that modern Unitarians are no more chargeable with Socinus's system than modern Baptists with the practices of their German predecessors. It is high time that those who contend for the right of private judgment for themselves, should lay aside all terms of reproach towards others who, in the exercise of their reasoning powers, see cause to differ from their brethren. But though we cannot dwell on the liberality of the Reviewer, we may recollect his love of truth, in stating "that many devout persons belonging to other communities object to the term Trinity, as of human invention." This concession is, however, followed by an assertion which deserves remark. Between "the creed of Quakers and Unitarians there is an infinite discrepancy;" and in the next sentence we are called No-creed Socinians. This indeed may not appear a contradiction to those who can believe one to be three and three to be one; but to persons of more common faculties it will not be easy to discover how something may be compared to nothing, and an infinite difference ascertained. The Reviewer proceeds: "The Quakers' creed implies a view of the condition of human nature, of the scheme of Redemption, of the means of recovery, totally at variance with the Unitarian theology, and, when coupled with an avowal of the belief in the divinity of our Lord and Saviour, and in the benefits to be procured by his death, seem to include every essential part of the Christian system." The man who believes this with his heart, believes

all the Scriptures require him to believe in order to salvation." This must be good news to Unitarians, although the Reviewer may not be acquainted with the fact, for we cannot suppose him combating a mere creature of his own imagination. Unitarians do believe in divine influence: see Dr. Carpenter on that subject. Unitarians do believe in the divinity or divine mission of Jesus Christ: see Mr. Belsham, Mr. Aspland, Mr. Yates, Mr. Kenrick and Dr. Thomas Rees. Unitarians do believe in the redemption of the world by Jesus Christ, and the means of recovery from sin and its effects: see Mr. Wright, Mr. Wellbeloved, Mr. Kentish, Mr. Butcher. Unitarians do not only believe that the Scriptures have revealed to us the means of salvation, but that they alone ought to be the rule of our faith and the guide of our conduct. If because we call no man master in matters of religion, we are said to have no creed; if because we deem it better to worship God according to the dictates of our heart, rather than obey the traditions and inventions of men; if for this cause we are lightly esteemed by others, we will bear with patience the sneers of the world, and look to him who will judge righteously, and prepare to give to him an account of our stewardship. When I first perused the Review I have mentioned, I was rejoiced, and resolved to congratulate my brethren on our being acknowledged to be Christians; for it is not always pleasant to see ourselves classed with Deists, Infidels and Atheists. But my joy was damped when I read, and re-read the following passage: "The man who believes this with his heart, believes all the Scriptures require him to believe in order to salvation. He may not express himself on the subject of the Trinity, the personality of the Spirit and other points of confessed importance in our language; but he holds the head; he belongs to the true circumcision, who worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Though of all men Unitarians have the least confidence in the flesh, acknowledging that it is of the mercy of God that they are saved and not of themselves; yet they disclaim any language of *their own*, and deem no points of confessed im-

portance but what are clearly stated in the word of God. What then does the Reviewer intend? Is he wise beyond what Divine wisdom has disclosed? Or does the phrase, "our language," mean some particular confession of faith, some standard of true orthodoxy? It would have been candid to have given an explanation, especially as his design was to induce the Quakers to join the sect that is characterized by its soundness in faith. Perhaps, the writer only meant to furnish a specimen of *the language* of that sect, in the correctness and diversity of metaphor, and the substitution of sound for sense in the quotation of scripture. If this were his object, he is happy in his elucidation of a person who believes with his heart, holding the head, belonging to the true circumcision, worshiping God in spirit, &c. Mr. Editor, I am a plain man, and as the gospel was designed as a peculiar blessing for the poor, I am anxious that both our religious services and our controversial writings should be conducted in a language that may only excite to love and good works.

L. E. F.

*Bristol,*

*Feb. 3rd, 1823.*

SIR,

FROM the perusal of a highly respectable Quarterly Publication, entitled "The Inquirer," I have with a peculiar degree of satisfaction learned the existence of a Convention of Delegates from New York, Philadelphia and Delaware, whose specific objects are "the abolition of domestic slavery, the protection of free Negroes illegally detained, and generally the improvement of the condition of the African race throughout the United States;" and that this Convention assembled at Philadelphia on the 29th of October, and closed the sittings of its 17th Session on the 29th of November, 1821.

This intelligence being new and interesting to me, I conclude that it will be equally so to many of your readers, and that they will share in the pleasure which I feel in finding that the reports of the Session are said to be for the most part, of a highly encouraging description. "The constituted Societies continue to add to their numbers, the schools for the education of Ne-

gro children prosper and increase, and kidnapping though still prevailing to an afflicting degree, is yet practised with less and less audacity." For farther particulars relating to the proceedings of this patriotic and benevolent Society, I must refer to "The Inquirer," No. 2, my present object being to point out a *fact* equally unexpected and gratifying to me, which is related in the plan laid down by the Convention, for the "general emancipation of Slaves." This *fact* is, that an experiment for very *materially* improving the condition of the field Negroes in our West-India Islands, has been tried on a scale of sufficient magnitude, and been found not only to answer, but far to surpass the hopes that had been formed of its success. I give the account verbatim.

"The plan now proposed" (by the American Delegates) "is not new. It is no Utopian visionary theory, unsupported by experience. It has been successfully tried in the Island of Barbadoes, by the late Joshua Steel, and the result exceeded his most sanguine expectations. 'The first principles of his plan,' says Dr. Dickson, 'are the plain ones of treating the Slaves as human creatures; moving them to action by the hope of reward, as well as the fear of punishment; giving them out of their own labours, wages and land, sufficient to afford them the plainest necessaries; and protecting them against the capricious violence, too often of ignorant, unthinking, or unprincipled, perhaps drunken men and boys, invested with arbitrary powers, as their managers and drivers. His plan is founded in nature, and has nothing in it of rash innovation. It does not hurry forward a new order of things: it recommends no fine new projects or ticklish experiments; but by a few safe and easy steps, and a few simple applications of English law, opens the way for a gradual introduction of a better system.' To advance above 300 debased field Negroes, who had never before moved without the whip, to a state nearly resembling that of contented, honest and industrious servants, and often paying them for their labour; to *triple* in a few years the annual net income of his estates—these were great achievements for an aged man, in an untried field of improvement,

pre-occupied by inveterate vulgar prejudices. He has indeed accomplished all that was really doubtful or difficult in the undertaking; and perhaps all that is at present desirable, either to owner or Slave; for he has ascertained as a *fact*—what was before only known to the learned as a theory, and to practical men as a paradox—that the paying of Slaves for their labour, does actually produce a very great *profit* to their owners."

It must be a matter of rejoicing to every humane heart, to find it *proved* experimentally, that such a step towards actual emancipation, may at the *present time* be taken, not only without fear of injury, but with great profit to West-India proprietors. Had our friend Cooper gone out to Christianize a plantation so organized, we cannot doubt respecting the success that would have attended his judicious and persevering efforts; and thus it clearly appears, that this hitherto wretched and degraded race of men, may, even with large pecuniary advantage to their owners, be rendered comfortable, rational and religious.

In another article of the "Inquirer," (Proceedings of School Societies,) we are also informed that "a gentleman of Barbadoes lately made a voyage to England at his own expense, in order fully to understand the Lancasterian system of teaching, and has returned to promote it with his utmost zeal."

The information which I have thus gained, of bright rays, precursors I trust of freedom and intelligence, having penetrated into a *morally* dark region, I hope you will permit me to spread through the medium of your Repository. It cannot but be acceptable to many; and if any of your readers have connexions in the Island where this interesting experiment has been tried, and these great improvements made, I hope they will be disposed to gladden the hearts of the benevolent, by communicating such farther particulars as are within their present knowledge, or that by inquiry they may be able to procure.

MARY HUGHES.



Bloaham,

Feb. 12, 1823.

SIR, I HEARTILY wish every person in the world could read, and had free access to a correct copy of the Holy Scriptures. But the capital law of the Bible Society, i. e. "without note or comment," and above all the very many serious defects that the most learned and pious acknowledge attend our version, and many other very modern translations, have effectually prevented me from having any thing to do with the Bible Society. I sent a letter about the year 1810 to two monthly publications, in which I exhorted the distributors of Bibles and Testaments seriously to consider whether they ought not to correct our version, before they proceeded to multiply the copies in so great a degree.

When I give away a Bible or Testament, I put the following note in one of the blank pages at the end of it:

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

"Dr. Doddridge thought this passage doubtful.

"Archbishop Newcome has left it out of his translation of the New Testament: and the present Bishop of Lincoln says it is *spurious*. See Dr. Prettyman's Works, Vol. II. p. 90."

And in more instances, probably, than one, I have also pointed out some acknowledged erroneous translations.

It appears from a pamphlet by Dr. P. Smith, that he had used to inform his Catechumens that 1 John v. 7 was not genuine; and that this offended some of his brethren. He says in his own defence, "I cannot, as an honest man, permit my Catechumens to repeat the passage as if it were a part of the word of God, and I should dread the effects (and I know a painful instance) of the discovery being made at a less propitious time." *Vindiciæ Academicæ*. Part 2nd. By John Pye Smith, D.D.; p. 77.

I also beg leave to say, that it is not acting an open, honest and upright part, nor doing as we would be done by, to give away Bibles or Testaments without taking such notice of it, as is specified above. Truth stands in no need of error to shore it up. Job says, "Will ye speak wickedly for

God? and talk deceitfully for him?" Job xiii. 7. It is also deserving of very serious consideration, whether it is not acting contrary to the express command of God, given us in Deut. iv. 2: "Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God, which I command you." And in Rev. xxii. 18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Esq., a very zealous and active member of the Bible Society, called on me, many months ago, to procure orders for Bibles and Testaments. I informed him that I had Bibles and Testaments put into my hands to give away, and that I had then some copies by me. He came in, took a seat, and we conversed for a few minutes. When he rose up to go away, a few of my books being at hand, I pointed to them and said, there is Newcome, and there is Griesbach, and there is the Improved Version; and then turning to him, I laid my finger on his arm, and said in a very serious manner, what a pity, Sir, it is that our translation was not improved before the copies were so much multiplied! He, I apprehend, meant to say that it was not expected at first that the copies would have been so numerous—that the work would be done. I replied, yes—it will be done,—but in the mean time I have suffered a great deal from the defects of our translation; and I *feel* for those that shall come after me; I meant wheresoever these corrupt translations shall be dispersed.

He some time after favoured me with the loan of the second number of Mr. Bellamy's Translation of the Bible: when I returned it, I sent with it a letter that contains the following passage:

"I wish, Sir, you would seriously ask yourself, whether the great works of Kennicott and Griesbach, and the New Translations of part of the Scriptures by Bishop Lowth, Drs. Blayney, Geddes, Doddridge, Archbishop Newcome, and many others, do not call upon you and other persons to use all your influence to excite the British nation to improve our authorized Version of the Holy Scriptures. Depend

upon it, Sir, that you cannot glorify God, honour your Saviour, or benefit mankind more effectually, than by making such efforts, during the few days or years that you have to spend in this world. Recollect what Mordecai, the good subject and servant of God said, on a weighty concern, to Queen Esther, 'If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance' (from, in this case, an imperfect translation of the Holy Scriptures) 'arise' (to the British nation) 'from another place.' Esther iv. 14.

We learn from the Sixteenth Report of the British and Foreign Bible Society, 1820, p. 64, that Dr. Tingstadius, one of the bishops of Sweden, who is also one of the first Hebrew scholars of the present day, and who has long been employed in preparing a New Translation of the Swedish Bible, could not be persuaded by Dr. Henderson to form a Bible Society in his diocese, as it would give to the Old Swedish Translation such an extensive circulation, as would obstruct the progress of the New.

Such rational checks put to the boundless increase of the copies of corrupt translations of the Holy Scriptures, are both laudable and necessary, and will in the end do more for the glory of God, the credit of our holy religion, and the good of mankind, than the well-meant, but too hasty efforts of many of their imprudent brethren. I bear them record that they have a zeal for God, but in this respect, it is not according to sound knowledge.

JOSEPH JEVANS.

SIR,  
I BEG to assure your interesting correspondent, Mr. Cooper, [XVII. 751,] that when I sent you the paper, [XVII. 677,] on which he has animadverted, nothing could be farther from my intention than to say any thing that could wound his feelings, much less question his veracity. I was truly sorry to observe, in his concluding sentence, something which almost implied that I had done so; but let me express a hope, that he will shew that he does not retain any offence where none was intended, by speedily completing the series of his interesting

communications. At least, let him consider, that it will be unjust to punish all your unoffending readers for my fault alone. The fact is, I will acknowledge, that not being very familiar with West-Indian matters, I was not sufficiently on the alert to inquire, whether the children, stated to be in the schools, were in the state of slavery or not. I rather took it for granted that they were; whereas, I see by re-consulting the Report that the contrary is generally the case. But while I concede thus much, I must still contend that, *even with respect to the Slaves*, both children and adults, the Methodist Report furnishes evidence that philanthropic endeavours are not in vain. Mr. C. appears to admit, what indeed is very evident from numerous parts of the Report, that the Wesleyan Missionaries have considerable numbers of the Slave population submitted to their religious instructions, and that with the goodwill of the Planters. I have already quoted, in my former letter, their testimonies to the improvement in morals and piety, which the Negroes manifest in many instances. To these I will add one more: it comes from the island of St. Eustatius. Mr. French says,

"I have on this island four places, in each of which I preach once in the course of the week. The last of these was opened under the following peculiar circumstances. A Slave belonging to a person on this island had run away from his master, and become a most notorious robber, and having got others to join him, he was appointed their captain. He resided with them in the mountains fourteen months, but at last was taken and put into confinement. His master expostulated with him on his conduct, but the Slave replied, that no one had cared for his religious concerns, and therefore he had been ignorant and wicked. The master applied to me, and I told him that if he would suffer me to preach to his Negroes, it would save him a great deal of trouble. I went to the robber, conversed with him, and left him apparently sorry for his past wickedness, and purposing to act very differently in future. The master offered me a large warehouse for worship, and has since fitted it up for that purpose: I preach in it to all his Ne-

groes, who, with his own family and many others, attend from the neighbourhood. The late robber himself, I am happy to state, manifests a real change of life and heart, to the truth of which his master bears a pleasing testimony. He has been received as a scholar into our Sunday-school. Our excellent governor, with his secretary and a member of the council, lately visited the Sunday-school, and expressed his high satisfaction with the improvement of the children."

But your correspondent seems to think that all these instructions can do the Negroes but little real good, as long as they remain in slavery. He will pardon me for saying that I cannot conceive this. Such is the nature of Christian truth, that if it be but received with any degree of seriousness and affection, I think it must, to a moral certainty, operate most beneficially both on the heart and the understanding, and through them on the whole social behaviour. And this appears, from the statements of the Missionaries, to be realized in fact. Whether the reception of religion will tend to produce any insurrectionary movements among the Negroes, I feel unable to judge with absolute confidence; but it appears to me, that religion represses such movements by much stronger motives than it incites them, nor am I aware that there are any facts on record in evidence of such a danger. Moreover, among the Planters themselves, a contrary opinion seems to be gaining ground.

With respect to the instruction of the Negroes in the art of reading, it is certainly a more questionable measure, and unless it goes hand in hand with a progressive emancipation, may have dangerous tendencies. Reading, however, is not absolutely necessary, either to life or godliness: it is, but a modern blessing in the world, since before the art of printing, it was probably never enjoyed by the mass of mankind, whether bond or free. But even from this acquirement, when attained in conjunction with religious instruction and discipline, I think there must be more to be hoped than to be feared. More jealousy, however, exists on this point among the Planters, and consequently, a comparatively limited number of slave-children receive this

part of education. Indeed, I must admit your Correspondent's correctness, in saying, that the Report alluded to furnishes no decisive evidence of any slave-children being taught to read, though it is made probable that in a few instances they are so. But we have seen that religious instruction, by catechizing and preaching, is carried on to a considerable extent among the Negro Slaves, and that with apparent benefit. From the opinion, therefore, that among these degraded people Missionary labours are almost useless, Mr. Cooper must pardon me when I say that I still feel some ground for dissent.

EUELPIS.

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

No. CCCCI.

### *Botanical Heaven.*

It is amusing to see how men associate their favourite pursuits with their religious expectations. In this they sometimes fall into the ludicrous. The Botanic Garden, for instance, at Leyden, contains a bust of *Clusius*, one of its founders and benefactors, on which is the following inscription:

Non potuit plures hic quærere Clusius  
herbas,  
Ergo novas campis quærit in Elysiis,  
which may be thus plainly Englished,  
New plants to Clusius, Earth no longer  
yields,  
He goes to botanize in the Elysian fields.

This compliment (says the Editor of the Horticultural Tour by a Deputation from the Edinburgh Horticultural Society, an interesting and valuable work, just published in one volume, 8vo.) has a parallel in one paid by the author of the "*Gramina Britannica*" to the herborizing zeal of the late Mr. Sole, of Bath: "If our spirits, after their escape from this prison of clay, continue any attachments to what engaged them on earth," surely, concludes the amiable Author, rapt in botanical fervour, Sole is now "sampling in celestial fields!"



## POETRY.

*On the Death of Mrs. WELLBELOVED.*

'Tis finish'd. The divine decree,  
The awful word to thee is given,  
Which bears thee hence from fleeting  
joys,  
To pure and perfect bliss in Heaven.

And he, whose soul was link'd with thee,  
Thy converse all his pains beguiling,  
Thy love, with mild and even ray,  
Upon his autumn pathway smiling,

And they, dear pledges of that love,  
Who own'd, in thee, so choice a bless-  
ing,  
Whose worth bespeaks thy guardian care,  
Their minds thy excellence possessing,

Now mourn thy loss ;—bereaved mourn !  
In sorrow pine ;—in misery languish ;—  
Now, half repress the bursting sigh,  
Now, vent it with redoubled anguish.

While Memory, sadly-pleasing power,  
Each loved and honour'd feature  
traces ;  
Gives "airy nothingness" thy form,  
And clothes it with thy Christian  
graces :

Paints thee, as when, in happy time,  
The smile—the fond caress bestowing ;  
Thine eye with pleasure's tear suffused,  
Thy breast with fond affection glow-  
ing.

Ah vain, ah bitter task ! for see !  
The loved illusion disappearing,  
Grief holds anew her cheerless sway,  
A dark and saddening aspect wearing.

Soon may their sorrows cease to flow ;  
And, gentle Peace, their bosoms filling,  
Bid Hope her cheering influence shed,  
Like heavenly dew, its balm distilling.

And if, blest Shade ! the charge be thine,  
Unseen, unfelt, around them moving,  
To shield their heads from every harm,  
In danger's path, a safeguard proving :

How happy, then, on life's rough way  
To tread, a heavenly guard attending ;  
Can danger whelm, or snare betray,  
Thy hand from every ill defending ?

And happier still, that journey o'er  
To meet ;—and part, oh never, never !  
To wing, with thee, the pathless way,  
And dwell in realms of bliss for ever.

E. W.

York, February 13, 1823.

## THE BIBLE.

It is the one, clear light,  
That, if all other lamps grow dim,  
Shall never burn less purely bright  
Or lead astray from *Him*.

It is the golden key  
To treasures of celestial wealth—  
Joy, to the sons of misery,  
And, to the sick man, health.

It is the blessed band  
That reaches from th' eternal throne,  
To him, whoe'er he be, whose hand  
*Will* seize it for his own.

The gently proffer'd aid  
Of One who knows us ;—and can best  
Supply the beings he hath made  
With what will make them blest.

It is the sweetest sound  
That infant ears delight to hear,  
Travelling across the holy ground  
With God and angels near.

There rests the aching head—  
There age and sorrow love to go—  
And how it smooths the dying bed,  
O let the Christian show !

E.

## JONAH.

*Suggested by a Sermon of the late Rev.  
H. Turner's.*

"Go thou to Nineveh :  
Thou prophet of the Lord most high ;  
The voice of her iniquities  
Hath pierced the lofty sky ;  
Tell her, ere forty days are o'er,  
Proud Nineveh shall be no more."

Reluctant he departs—  
Did his heart bleed in pity ? No !  
Because our God is slow to wrath.  
The prophet's steps were slow ;  
He knew and fear'd the power of prayer  
To avert the threaten'd judgment there.

And it ~~was~~ so—in dust  
 Humbled the guilty people knelt,  
 Leaving the gorgeous palaces,  
 Where late in pomp they dwelt ;  
 King, princes, mourn'd the deep offence,  
 And gave themselves to penitence.  
 Now that his powerful voice,  
 Heaven, taught, had reach'd the sinner's  
 heart,  
 Might not the prophet well rejoice,  
 And blessing God, depart ?  
 Or fervent join the hope, the prayer,  
 " Who knows if yet our God may  
 spare ?"

No—*His* was not the soul  
 Of one who, humbled in the dust,  
 Pleaded for guilty Israel,  
 Yet own'd the sentence just—\*  
 Heaven's gracious thoughts his anger  
 move,  
 And Jonah weeps that " God is love."  
 Sorrowing he goes to seek  
 A shelter from the noon-tide heat,  
 And up there sprang above his head  
 A shade so cooling, sweet ;  
 " Jonah was glad," the record says,  
 We hear not of the Giver's praise.

Short was his joy—the plant  
 In one short night a worm devour'd,  
 The prophet saw it droop and pine,  
 And, sorrowing, miss'd his gourd,  
 Yet gentle still those accents fell,  
 " In this thine anger dost thou well ?"

" Yes, I do well, even thus,  
 Thus angry unto death, to pine :"  
 " Then thou had'st pity on the gourd,  
 Which was no work of thine—  
 Which in a night has flourished,  
 And in a night thou see'st is dead !

" And shall no pity rise  
 For thousand and ten thousand souls  
 That in the depth of ignorance  
 No sense of right controuls ;  
 And shall not God spare Nineveh,  
 Where thrice ten thousand people be ?"

Oh ! if there be who wield  
 Heaven's thunders o'er their brothers'  
 head,  
 Not, Jonah-like, commission'd high,  
 With error compassed,  
 O let them, warn'd by Him, beware,  
 Nor curse whom God perhaps may spare.  
 And let their guarded souls  
 Be to themselves severely true,  
 Sorrowing pronounce *condemning* words,  
 And let those words be few ;  
 Their chiefest joy the " joy of Heaven,"  
 O'er love display'd and sin forgiven.

E.

\* Moses, Deut. ix. 18.

To Louis—*Le Désiré*.\*

Then thou *will* submit, O King !  
 Then thou *will* submit to be  
 That scourge of the world, a warlike  
 King,  
 Deep charg'd with the blood of the  
 Free ?

Then thou, in thine age, *must* take  
 The sword on the side of wrong,  
 Impatient to think this idle world  
 Should dally with Peace so long.

Now shame on the souls that roused  
 Such wrath in a merciful breast,  
 And gave thee thoughts which would ne'er  
 have come,  
 Had they left thee alone in thy rest !

And thou *hast* believed the word,  
 That God can delight to see  
 His image fair in the mind of man  
 Effac'd by a thing like thee ?

And thou *canst* indeed believe,  
 If the prayer be duly said  
 And the mass-bell rung,—that the smile  
 of Heaven  
 Shines bright on thy favour'd head ?

Or ever the deed be done,  
 Oh ! ponder, for mercy's sake !  
 Nor madly yet one comforting thought  
 From a dying moment take !

Or ever the widow's sigh  
 To the throne of God hath sped,  
 Or the deep and solemn curse be gone  
 From the warrior's lowly bed ;—

By all thou hast hop'd or fear'd  
 In Heaven or Hell, oh pause !  
 For God will fight in defence of the right,  
 And not in oppression's cause.

E. T.

Lines written in the Prison at  
*Calais*.

(From Mr. BOWRING'S " Details of his  
 Arrest, Imprisonment and Liberation,"  
 just published.)

*Calais Prison, Oct. 8, 1822.*

I have marched up and down this foul  
 abode,  
 And read its tales of misery : 'tis a  
 book

\* Since this poem was printed, we  
 have seen it in the *Examiner* newspaper,  
 but being sent to us as an original, we  
 give it as such. ED.

Crowded with vice and virtue—with  
 the excess  
 Of vice and virtue. Heroes have been  
 here,  
 Who sit on heavenly summits now,  
 and walk  
 In the free fields of bliss. I will not  
 ask  
 What crimes have crowded here; for  
 men are wont  
 To err most strangely when they talk  
 of crime:  
 The vilest go uncourged; but I have  
 seen  
 More valour and more truth in these  
 black cells,  
 Than ever honoured many a mighty one  
 Whom million slaves have worshiped:  
 I'll look round  
 And moralize, and for a moment chase  
 The memory of wife and children—  
 thoughts  
 Too bitter for a prisoner, and for one  
 Whose prison is not in his father land:  
 The cold walls on one side were moul-  
 dered o'er,  
 And the damp sweat exuded. Stains  
 of blood  
 Were sprinkled on the other: filth of  
 years  
 Covered the floor. There was a sick-  
 ening stench,  
 Nauseous as the plague's breath. The  
 bars, the bolts  
 Seemed made for giants; and the  
 heavy keys  
 Were shaken, as with a malevolent joy,  
 By the unheated keeper. Vermin  
 tribes  
 Luxuriated: it was a palace to them.  
 I imaged to myself the various minds  
 That had left transcripts on these pri-  
 son-walls;  
 But some had been erased, as if rebuke  
 Had cried "Shame" to the conscience;  
 some were left  
 Broken, or finished tremblingly. Re-  
 morse,  
 Or fear, or levity, had checked the  
 hand;  
 Yet like Belshazzar's silent warning,  
 they  
 Spoke loud as thunder. One had writ-  
 ten there,  
 "Take ye my life who took my hope  
 away."  
 Another told his history: "I was born  
 In Brabant and was happy: I had  
 filled  
 A soldier's place with honour, but I  
 fled,  
 Deluded by a false one's charms, and  
 built

My heavy pile of misery. Oft I turned  
 An ear of deafness to the voice of truth,  
 And whelmed me in my own most ob-  
 stinate will.  
 Thy coward penitence is worthless now.  
 O miserable mortal! bow thy head,  
 Suffer and sink." The line was blend-  
 ed there  
 With other exclamations: "What! is  
 this  
 A fit abode for virtue? linked to crime,  
 Married to infamy, Great Heaven! I  
 swear  
 I swear the charge is false!" and so it  
 was:  
 'Twas but the agony of a youthful soul  
 Dreading contamination. One had  
 drawn  
 Rude boughs of intertwining olive. One  
 Had sketched a drooping ash, bent o'er  
 a stream,  
 And hang gold weights upon its  
 branches: "Men  
 Are bowed by circumstance." 'Twas  
 eloquent:  
 I felt it, and I looked again; I saw  
 There was an altar hid behind the tree,  
 On which a fire was burning. 'Twas  
 a dream  
 Of the pure days of youth. "Man is  
 trained  
 To perfect wisdom, but by perfect woe—  
 Thou must be more unfortunate!"  
 How oft  
 Have I, with listening ear and busy  
 sense,  
 Waited upon your moralizers! Come,  
 Classical proud one! Come and show  
 a page  
 In all thy catalogue, so rich in lore,  
 As this cold wall. There were two  
 trembling lines  
 From one just hurrying to the scaffold;  
 "I  
 Now end my course and perish. It  
 were sweet  
 To die in England!" Carved upon the  
 floor,  
 There were most strange and hierogly-  
 phic forms,  
 Which spoke of British captains—Bri-  
 tish crews,  
 Captured and there confined. Some  
 humorous jests  
 Were blended—had my mind been  
 tuned to mirth.  
 I was not mournful—I could not be  
 gay.  
 I heaved no sigh—I could awake no  
 smile:  
 Wife, children—perhaps. I'll muse no  
 more. Alas!  
 I am a prisoner.



## SELECT NOTICES OF FOREIGN LITERATURE.

[As we take the articles under this head from the foreign periodical publications, chiefly the *Revue Encyclopédique*, we are responsible for the translation only.]

*Der Prophet Jesaia.*

The prophet Isaiah, recently translated from Hebrew into German, by G. Gesenius, Divinity Professor at Halle, in the circle of Mersebourg. Leipsic, 1820. Pp. 165, in 8vo.

*Commentar uber den Jesaia*, von G. GESENIUS. Philological, Critical and Historical Commentary on Isaiah, by the same. Leipsic, 1821. Pp. 140. 8vo.

M. GESENIUS has obtained astonishing success in teaching the Hebrew tongue. He has published the history of this language, a grammar and a dictionary, as well as other analogous books, much esteemed in Europe. The most learned Hebraists, and the most able theologians in Germany are inexhaustible in the praise of this new translation of Isaiah, the merit of the commentary, the erudition displayed by the author, and the justness of his reflections. He endeavours to point out, in his text, the prophetic annunciation of the Christian religion, the most remarkable traits of the life of Jesus Christ, and the establishment of his doctrine amongst the Gentiles.

*Hebraische Grammatik, &c.*—Hebrew Grammar, by the same. Fifth Edition. Halle, 1822. One Vol. in 8vo. Pp. 232.

At the end of this volume, the author announces a new edition of his Hebrew and German Dictionary, which is to assume the form of Hebrew and Latin, and in which will be found the etymologies, and a comparison of the Hebrew dialects.

*Calvin et l'Eglise de Genève.*

Calvin and the Church of Geneva; by M. Bretschneider, of Gotha; a work translated from the German, by G. de Felice. Geneva, 1822. J. J. Paschoud. Paris, J. J. Paschoud, rue  
VOL. XVIII. P

de Seine, No. 48. In 8vo. Price 2 francs.

This work is more important than its title seems to denote: this remark we address to the translator. The title announces a polemical work, whilst the production of M. Bretschneider is entirely historical. It is a very interesting biography of the life and labours of the French Reformer. In it we find a precise and clear exposition of the theological doctrines of Calvin. M. de Felice, in translating the German work into French, has principally aimed at answering the calumnies of the *Conservateur*. In the book of M. Bretschneider is to be found a justness and originality of thought sometimes very remarkable, joined to a profound knowledge of the circumstances and spirit of the Reformation. There are also many details of the life of Calvin, hitherto but little known. I have remarked (pp. 34, 35) a brilliant parallel between Calvin and Luther. The author points out the noble features of the character of Calvin, considered as a legislator. He discusses fully the conduct of Calvin in the judgment against *Castellio*, *J. Gruet*, *Bolsec* and particularly *Servetus*. In the times in which we live, Protestant theologians ought at once to acknowledge that Calvin countenanced the burning of *Servetus*; that no one thinks of maintaining that the Reformers were men entirely undeserving of reproach, any more than the enlightened priests of the Roman Church maintain that the Popes were all perfect; neither should it be considered that the defects of their characters can at all diminish the gratitude the Protestants owe them for having, according to them, delivered reason from bondage and strengthened the sacred rights of conscience.

Charles COQUEREL.

*Notice sur l'Etat actuel des Eglises Vaudoises Protestantes des Vallées du Piémont.*—Account of the present condition of the Protestant Churches of the

Valleys of Piedmont, followed by the intolerant decrees issued against the Christian Reformers, their petition to the King of Sardinia, and the statistical description of the Vaudois districts.

This account is drawn up by M. Charles Coquerel, one of the contributors to the *Revue Encyclopédique*. It is an useful supplement to the history of the Vaudois and of the persecutions they have undergone. Their present population amounts to 18,000 souls in 22 *communes*. It is the effect of the government they have been under since 1814, that they are precisely in the same condition as were the Protestants of France before the edict of 1787, that is, exposed to a mass of oppressive laws and regulations, which may at every instant be put in force against them. They are excluded from every employment and all public functions, except the profession of soldiers, without the hope of being promoted above the rank of sergeant: they are waiting for liberty of conscience to be restored to them; they live on hope, may they not be deceived!

#### LANJUINAIS.

##### *De la Nécessité d'abolir la Peine de Mort.*

On the Necessity of abolishing the Punishment of Death, an Essay in Verse, followed by Four Discussions in Prose, in which are examined the Opinions of Mably, J. J. Rousseau, Filangieri and Montesquieu on that Subject, Paris, 1822. Pelicier, Place du Palais Royal. Pamphlet in 8vo. Price 3 francs.

The work of M. VALANT, who when young pleaded this noble cause before the National Convention, is dedicated to one of the most respectable members of that assembly, whose eloquent and courageous voice abandoned neither a virtuous king in misfortune, nor his country bowed down under the weight of a brilliant despotism, to M. LANJUINAIS, whom our liberal and constitutional institutions still reckon amongst their most invariable supports. The motto of the pamphlet contains the principal idea that runs through it: "I dare remind the arbiters of nations," says the author;

"that in all ages innocent persons have been condemned to death." He brings forward the most celebrated and most lamentable proofs of it in his poem. Philosophical reasoning and quotations from history, sometimes damp the ardour and imagination of the poet. In luminous notes he discusses the opinions of Mably, Jean Jacques Rousseau, Filangieri and Montesquieu, immortal writers whom we regret not to see amongst the defenders of a moral truth, so victoriously demonstrated by the learned Beccaria, and in our days by the illustrious Pastoret, the ingenious Roederer, and so many other distinguished writers. M. Valant is worthy to walk in their footsteps: the moment is not, perhaps, far distant when the cause he defends will triumph: the epoch will arrive, when a whole continent, advancing towards a new and superior civilization, under the auspicious instruction of religion and liberty, will expiate the crimes committed formerly in its bosom by the guilty supporters of ignorance, fanaticism and slavery.

#### SAXONY.—LEIPSIK.

The lectures at our university continue to be much frequented. The number of pupils during the winter season was 1402, amongst whom 480 were studying divinity; 381 jurisprudence; 163 physic; and 74 philology. On the 1st of December, the total number was increased by 51 pupils. This prosperity is not astonishing to those who know the names of the professors. The celebrity of M. M. Rosenmüller, Hermann, Beck, Weiske, Kruse and Spohn, who preside over the philological studies, would convince us that in every department of science true merit alone has been entrusted with the care of education in this university.

#### AUSTRIA.

*Public Instruction.—Jesuits.*—A great number of Jesuits, expelled from Russia, have been allowed to settle in Galicia, where the direction of the gymnasium of Tachnopol has been entrusted to them. An imperial decree exempts them from the duties im-

posed by the laws of *amortization*, on condition that they shall declare all their acquisitions to the proper authorities. At the time of the arrival of the Jesuits from Russia, there was at Vienna a provincial of the order, who fixed their ulterior destination, keeping some in the Austrian states, and sending the others to Italy. At the same time, measures were taken in Hungary for their being well received there on their journey. Doubts are still entertained as to their order being entirely re-established in Austria. The Jesuits having obtained a noviciate house at Vienna, would seem, however, to decide the question in the affirmative.

#### HALLE.

The faculty of theology, assembled under the presidency of its dean, M. Gesenius, a learned man, distinguished by many works, and recently by the publication of an excellent Commentary of the Prophet Isaiah, has awarded the diploma of Doctor of Divinity to Mr. LEE, Hebrew Professor at Cambridge, as a mark of gratitude for the Syriac and Arabic Versions of the Bible which he has made for the Bible Society. The motives for granting the diploma are thus expressed:—  
*"Propter insignem linguarum orientalium doctrinam, permultis bibliorum versionibus antiquo nitore restitutis splendide probatam, atque ad propaganda sacra christiana pie adhibitam."*

#### GERMAN UNIVERSITIES.

Great sensation has been excited in Germany by a work bearing the following title: "On the disgraceful Proceedings in German Universities, Gymnasiums, and Lyceums; or History of the Academical Conspiracy against Royalty, Christianity and Property. By K. M. E. Fabricius, Librarian at Bruchsal." This work, of about 200 pages, is dedicated to all the Founders and German Members of the Holy Alliance, their Ministers and Ambassadors to the Diet; and tells them things that make the hair stand on end. Men such as Kant, Fichte, Schelling, Campe, Löffler, Paulus, Krug, and a long *et cetera* of

names, to the number of 60,000 writers, are here denounced as corrupters and seducers of youth, blasphemers, liars, incendiaries, who have formed, directly and indirectly, an association, by which all thrones are threatened, and from which all the revolutions we have witnessed proceeded. M. Fabricius knows this association; he even prints the oath taken by the members. He proposes to abolish all the Universities, or at least to place them under the most rigid *surveillance*; for the tutelage under which they now are is very far from satisfying him!

#### Greek Patriotic Song.

When the Turks penetrated into the Morea, the Greeks of that beautiful country displayed an extraordinary heroism, worthy of ancient Greece. Thousands of young warriors, and even old men, sang with enthusiasm a noble patriotic hymn, composed by a Greek Professor, and set to music by a German musician. This song contributed much to excite the courage of the heroes who destroyed the army of Khourchid. The following strophe is particularly remarkable: "Our war is not that of ambitious conquerors and enemies to humanity, it is a sacred war. Nature and religion impose upon us the duty of driving out our tyrants that we may have a country." .....

#### DEATHS ABROAD.

The sciences and arts have to deplore the loss of M. GALAN, inventor of the *Méthode du Métoplaste*, member of the Philharmonic Society of Amsterdam, &c., who died at Paris, 31st August, 1822. Born at Bordeaux in 1786, of an obscure family, he owed to himself alone all his instruction. He occupied himself whilst very young in mathematical studies, and was professor of the higher mathematics in the Lyceum of Bordeaux, then in the institution of the deaf and dumb in the same town. He published, in 1818, his *Method of Teaching Music*, which is as remarkable for the clearness of the style as for the depth of knowledge which it implies. The method of the *Métoplaste* has obtained much success in



Holland and at Paris. The pupils M. Galin has formed in that city, do no less honour to his character than to his talents. It will soften the just regrets which the death of their Professor causes them, to know that an extensive work, relative to music, which he has left ready for the press, will soon be brought forward.

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MADAME DE CONDORCET, (see Mon. Repos. XVII. 640,) widow of the illustrious Secretary of the Academy of Sciences, died at Paris, on Sunday, 6th September, 1822. The end of her life has given new proofs of that pure and sublime philosophy with which she was penetrated. Notwithstanding the acute and almost continual pains of her last long malady, the wants and future lot of those she assisted occupied her incessantly; and even when her voice became indistinct, it was the names of these persons which she articulated the best and most frequently. The same sentiment of philanthropy led her to wish for the plainest funeral. This lady, so estimable for the goodness of her heart and the soundness of her understanding, justly cherished and regretted by all who had the happiness of approaching her, and sharing her affections, had made herself known in the literary world by an elegant translation of the *Theory of Moral Sentiments* by ADAM SMITH.

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BERTHOLLET. The year which is near its termination will be distinguished by the great and numerous losses that have afflicted the learned world. The science of Astronomy has been deprived of D'Alembert and Herschel; the *Ecole normale* and a great number of eminent Professors are lost to us; the studies of the most celebrated school of medicine in the world are interrupted, and the very existence of that Institution is endangered; Haüy is no more; a few months after his decease, Berthollet follows him to the grave. The last-named calamity is the more afflictive because it was unexpected, the vigorous constitution of

this eminent scholar having lulled his friends into security: although he had arrived at the age of seventy-four, there was no indication that science was about to lose the genius and the labours of one of its most zealous promoters. Berthollet, like D'Alembert, first studied physic, but chemistry soon became more attractive in his eyes, and the path of useful discovery was open before him. We shall not on this occasion undertake to give an account of all that he has done for the science of chemistry; the subject would require leisure for methodical researches and an extended treatise. Suffice it, at present, to mention some of his works: his *Elements de Teinture* and his *Statique Chimique*, will be known and consulted long after the ideas and facts which they contain shall be found in subsequent works, which develop the further advancement of science.

In the article which we shall devote to Berthollet, a man so worthy of our regret, we shall follow him in his peaceful career of science, amidst the revolution in Egypt; we shall recal that glorious epoch when the arms of France had conquered the land of the Pharaohs with its monuments of grandeur; we shall contemplate Berthollet and Monge amongst the ruins of Tyre, enfeebled by disease, but animated by the love of knowledge and of their country, plucking with hands, bereft of their strength, some fragments of the walls and buildings of that ancient city, to subject them to scientific analysis. After having admired the scholar, we shall turn our attention, with varied interest, to the public man; nor will the private individual be less worthy of our regards. The task of the biographer of this good citizen, this sincere and judicious friend of liberty, this professor whose zeal and genius have given the character of demonstration to a science before imperfectly investigated, would be a task affording the liveliest pleasure, did not every line he writes recal to his memory, that death has put an end to the labours he is delighted to trace.

# OBITUARY.

## Additions to Obituary.

SAMUEL PETT, Esq., M.D.

(See p. 57.)

THE subject of this memoir was born on the 24th of September, in the year 1765, of a respectable family of Protestant Dissenters, at Liskeard, in the county of Cornwall. He received the rudiments of his education at the Grammar-School of that town. In 1781, and in his 16th year, he entered the Dissenting Academy at Daventry, then under the superintendence of the Rev. Thomas Belsham, the present minister of Essex Street. (Mon. Repos. XVII. 285.) His excellent character shone out in this early period of his life, and some of his most valuable friendships were formed with persons who were his fellow pupils. For his tutor he entertained sentiments of the highest respect and esteem, and for no one of the many gentlemen under his care did the tutor feel a warmer regard. In an affectionate letter, written on occasion of his death, Mr. Belsham says, in reference to his character as a student, "Entering with his whole soul into the innocent gaieties of youth, he was distinguished at all times by the steadiness of his conduct, by his respect for religious principles, and by an ardent thirst after knowledge and ambition of improvement; while, at the same time, the suavity of his temper, and the courtesy of his manners, rendered him the object of universal affection and esteem." On leaving the Academy, he was for some time undecided in the choice of his profession. He entered himself of one of the inns of Court in London, and for a short period turned his attention to the law; but not finding legal studies agreeable to the bent of his mind, he exchanged them for those of medicine. To pursue these to the greatest advantage, he entered in 1789 the University of Edinburgh. Here he passed three sessions: but being called home to England by the private concerns of his family, for one winter, he did not graduate till the year 1793. His Thesis for his degree, printed at Edinburgh, in that year, bears the following title: "*Dissertatio Medica Inauguralis de Colica Pictonum. Quam, Annuente Summo Numine, ex Auctoritate Reverendi admodum Viri D. Gulielmi Robertson, S.S.T.P., Academiae Edinburgensæ Praefecti, necnon Amplissimi Senatus Academiæ Consensu, et nobilissimæ Facultatis Medicæ Decreto; pro Gradu Doctoris, summisque in Medicina Honoribus ac Privilegiis rite et legitime*

consequendis; Eruditorum examini subiecit Samuel Pett, Anglus. Soc. Med. Edin. Soc. necnon Soc. Nat. Stud. Edin., Soc. Extr. et nuper Præsès annuus. Ad diem 24 Junii, hora locoque solitis." On printing his Dissertation, Dr. Pett dedicated it to his respected tutor and valued friend, Mr. Belsham, in the following appropriate terms; "*Reverendo Thomæ Belsham, cum ob Consilia et Præcepta, tum ob Amicitiam, qua per plures annos illum dignatus est, semper colendo; hoc Opusculum, animi gratissimi et devinctissimi testimonium, sacrum voluit Auctor.*" As a member of the Medical Society of Edinburgh, Dr. Pett contributed a paper on the office of the Membrana Tympani, which is amongst the Society's manuscripts. Before this period he had had the happiness of connecting himself in marriage with Mary Ann, the eldest daughter of Jonathan Eade, Esq., of Stoke Newington, the proprietor of the mansion in that village which was long the seat of the Abneys, and which is still an object of curiosity as the residence, for many years, of the learned and pious Dr. Watts.—Dr. Pett's first settlement in his professional character was at Plymouth, in which place and the neighbourhood he was well known and much esteemed. His success was quite equal to his expectations, and would have been probably such as to attach him to this place for life, had not the party-spirit excited by the war of the French Revolution led him to feel that the metropolis, or its vicinity, was a much more congenial situation for a Protestant Dissenter and a friend of freedom. He removed in 1796, and took up his abode at Clapton. Unambitious in his sentiments and retired in his habits, he contented himself at first with the life of a private gentleman, and would, in all probability, have continued in retirement, had he not been overruled by the importunities of friends to resume his profession. Some medical practitioners of the first eminence, amongst whom were the late Drs. ~~Fitcain~~ <sup>Fitcain</sup> and Saunders, strongly urged him to fix in the metropolis. To this he objected, on the ground of health, and, it may be, from feeling himself unequal to the anxiety and effort required to a successful London practice. He was, besides, increasingly bound to Hackney by several valuable friendships; and here accordingly, in compliance with the wishes of many, he again took up his professional character, in the year 1804; and the event proved that his decision was wisely formed, for his practice soon

became considerable, and it was growing yearly until the time of his decease.—This was without any contrivance or scheme of his own, and wholly owing to his character, his talents and his manners. He was averse to the usual, and in most cases necessary measures for advancing his professional career. He was once an unsuccessful, and, the writer suspects, an unwilling candidate for the office of physician to the Charter-House, and he allowed himself to be proposed as a candidate for the same office to the London Hospital, but shrunk back in the midst of his canvass from the toilsome drudgery which such a pursuit imposes, and from which it is strange that some means should not be adopted by the public, or at least by the directors of charitable institutions, to save the members of a profession, whose education and social habits may be expected to train them to delicacy of feeling.—Dr. Pett cheerfully accepted and conscientiously fulfilled the duty of Physician to the Refuge for the Destitute in Hackney Road: he was also Physician to the Albion Fire and Life Insurance Office, which appointment he held from the time of the institution of the Society. In the regular and unambitious practice of his profession, Dr. Pett's life was varied by few incidents. His studies of later years were chiefly medical, and few persons in the profession were better acquainted with the history of disease and with the discoveries made in the healing art. His leisure from his increasing medical duties was devoted to general literature and science, and to the enjoyments of social intercourse, in which he took lively pleasure and to which he largely contributed. By a liberal education he had acquired a great mass of general knowledge, and no small share of elegant learning; and by a judicious disposition of his acquirements, appeared competent to the discussion of any subject, whether scientific or literary. He read all new works of merit with avidity, and was rarely seen in his walks or rides without a book in his hand. His diffidence restrained him from employing his pen for the public benefit. His standard of literary excellence was very high, and he seemed to feel that he could not write to his own satisfaction. When urged to publish cases that occurred in his own practice, he was accustomed to disparage his own opinion and to remark that the publication of medical cases had grown into an evil. It is to be regretted that an unjust estimate of his own powers kept him from the exercise of literary composition, since the few specimens of his writing that are given to the public, evince remarkable soundness of judgment,

delicacy of feeling and simplicity and perspicuity of style. The earliest of these, known to the present writer, is a short account of the late Rev. Henry Moore, of Liskeard, [Mon. Repos. XVII. 163.] inserted in Dr. Aikin's elegant memoir of that amiable man, prefixed to "Poems Lyrical and Miscellaneous," in quarto, which Dr. A. edited for the Author, and which appeared as a posthumous publication in 1803. Dr. Pett was connected by his family with the Presbyterian congregation at Liskeard; and Mr. Moore's character and taste were too congenial with his own not to attract his cordial esteem.—It may be here added, that Dr. P. was one of the Trustees of the Meeting-House in that place, and that upon the extinction of the old congregation he consented, with his usual liberality, that the building should be occupied by another denomination, rising into importance, but unprovided with a suitable chapel.—The next occasion on which he employed his pen for the public information, was on the death of Mr. Gilbert Wakefield, for whom as a scholar, a Christian, a patriot and a friend, he felt the highest admiration. In conjunction with other medical men, Dr. Pett attended this truly eminent man in his last illness, and at the instance of his biographer, Mr. Rutt, he contributed a letter containing a well-drawn up and very interesting detail of the malady that deprived the world of so distinguished an ornament. This is inserted in Vol. II. of the Memoirs, pp. 289—295, and will be read with eager, but melancholy interest by the friends of Dr. Pett, as it has long been by those of Mr. Wakefield.—The only fruit of Dr. Pett's pen, besides these, was also produced at the call of friendship, in the case of the late much-lamented Mr. Dewhurst. In a letter to Mr. Rutt, who compiled the account of this distinguished scholar, so prematurely taken away from the world, printed in our VIIth volume, pp. 729—749, Dr. Pett both related with great succinctness the progress of his rapidly-fatal disease, and sketched with great felicity his general character. (Pp. 741—743.) From frequent and familiar intercourse, he knew well the powers of Mr. Dewhurst's mind and the rich acquisitions of knowledge which he had stored up, and no one more deeply and permanently lamented his loss. The readers of this work may remember that it was not long ago proposed to publish a collection of Mr. Dewhurst's papers; for the success of this project Dr. Pett was very anxious, and the last letter that he ever wrote, penned after the insidious disease that terminated his valuable life was at work, contained a reference to the favourite



scheme.—In the exercise of his profession, Dr. Pett always appeared in his own character, disinterested, condescending, liberal and generous. After the first visit, he was no where a stranger. His patients were his friends. This was the case no less with the poor than with persons in good circumstances. The poor knew and felt this, and hence he was always denominated by them "The Poor Man's Friend." The blessing of them that were ready to perish came upon him. A great number of individuals in humble life, to whom he had been a benefactor, bewailed his death, and still lament bitterly their own loss. No man, perhaps, in his station, was ever followed to the grave by more or deeper mourners; consisting too of that class of persons whose mourning is the dictate not of fashion but of the heart. He was, indeed, "worthy, for whom" they "should do this." He took real pleasure in being serviceable to his poor neighbours. Frequently, after a fatiguing day, and when he was beginning to enjoy the comforts of his fireside, he has called to mind some patient of this class who expected his visit, and regardless of weather and every other inconvenience, has proceeded to the abode of want and disease, at a considerable distance from his own habitation. One of the last efforts of his failing speech, (as it is stated in a note to the Funeral Sermon, p. 44,) was an explanation to his servant of the residences of some poor patients, whom he was anxious to inform of his illness, lest they should suffer in mind or body from his non-attendance. — Nothing can more strongly illustrate the power of Dr. Pett's excellent character than the degree of respect and esteem which he enjoyed amongst the members of his own profession, whom he conciliated, amidst differences of opinion and interest, by his frank conduct and amiable manners. He was a bond of union to such of them as were in his own neighbourhood: those that were at a distance put confidence in him, on account of his wide-spread moral reputation. In general society, Dr. Pett was an universal favourite. His manners were easy but dignified, indicating all that is intended by the word gentleman. He was diffident, but not reserved. As occasion offered, he took his share in conversation, and his remarks displayed a highly-cultivated and well-stored mind. His countenance bespoke his character; it was mainly, ingenuous and benignant. He had a peculiarly benevolent smile, which was irresistibly fascinating. Beyond the circle of his profession, his charities were very great. He had, in

fact, a deep sense of the obligation that lies upon a Christian to do good; and such was his humility that he frequently lamented the small amount of his usefulness. There was scarcely a public object dependent upon private liberality for support, within his own religious denomination, to which he was not a subscriber; and many were his contributions to distressed individuals and decayed families, known to few besides the recipients of his bounty and Him who seeth in secret.—To improvements in the condition of his fellow-creatures he was eagerly devoted, especially such as came within the scope of his profession. Having thoroughly studied from the beginning, and watched the operation of Dr. Jenner's discovery, he was a zealous advocate for vaccination, which he believed would finally exterminate the small-pox, or at least take away the malignity of the disease. He therefore discouraged the variolous inoculation, and partly as a trustee of the parish of Hackney, and partly as a physician, he procured the disuse of the practice amongst the parochial dependents. He drew up a paper on the comparative advantages of the two inoculations, to which he gained the signatures of the medical practitioners at Hackney, and this determined the resolution of the guardians of the poor.—Without any ostentation of profession, Dr. Pett was a decided Christian. He had little relish for theological and metaphysical niceties, but he entered with his heart and soul into those great views of religion which regard the perfection of the Divine character, and the improvement and happiness of the human race. He despised the mummery of superstition, and shrunk with abhorrence from the appearance of bigotry. He was a Protestant Dissenter, because he believed that the principles of Protestant Dissent lie at the foundation of truth and liberty; he was an Unitarian, because he viewed Unitarianism as the only scheme of Christianity that represents it to be worthy of a Divine author. His connexion with the Gravel-Pit congregation at Hackney was, it is believed, a source of satisfaction to himself; it was, certainly, a matter of rejoicing to his Christian brethren. Many instances were there in his conduct, of the interest which he took in the diffusion of scriptural truth; it deserves to be mentioned that he was one of a small number of liberal and enlightened individuals who, both to express their cordial friendship for Mr. Belsham, and to promote the knowledge of the Scriptures, which Mr. Belsham's life has been spent in advancing, formed the plan for bringing out the "Com-

mentary on the Epistles of Paul," in the very handsome form which the first or 4to edition, lately published, exhibits.—In his political sentiments, Dr. Pett was, as might have been expected from his family and his education, a Whig, and friendly to every real and salutary reform. He rarely expressed strong indignation, except when the arrogant assumptions of oppressors, and the invasion of the independence of nations, and of the rights of man were the topics of conversation. His best affections were with the nations now struggling on the continent of Europe for their liberties, and he expressed to the writer, not long before his death, that he felt too keenly on this subject for his own comfort.—The opinions, both political and religious, of Dr. Pett, had their root in benevolence, and hence they produced no unpleasant feelings towards such of his acquaintances and friends as differed widely from himself in both. No one could be more remote in belief from the Roman Catholic religion: yet he sympathized with the Roman Catholics as far as they were oppressed for conscience's sake, and would have scrupled no exertion within his power on their behalf. When the absurd and hypocritical cry of "No Popery" prevailed in 1813 and 1814, and a petition echoing it was got up in the parish of Hackney, he associated with a few neighbours to ascertain the practicability of a parochial meeting in order to protest against the measure: through the prejudice of the many, and the timidity of the better-informed, it was found that public opposition would be fruitless or rather injurious to the cause of liberality; but Dr. Pett was not satisfied without making some attempt to stem the torrent of bigotry, and accordingly, having obtained permission of the author, he was chiefly instrumental to the reprinting of a considerable impression of Mr. Charles Butler's admirable "Address to Protestants," (inserted in our VIIIth volume, pp. 149, &c.), and to the circulation of it, by leaving a copy at every respectable house in the parish. In the same liberal spirit, he was a subscriber to the Roman Catholic School at Somer's Town, where he also sometimes attended gratuitously in the exercise of his profession; induced to this partly, no doubt, by his friendship for the excellent patroness, Miss Trelawney, daughter of Sir Harry Trelawney, with whom in earlier life he was very intimate, and for whom, amidst all the Baronet's vicissitudes of faith, he entertained sincere respect.—This brief memoir will appear to strangers to be a panegyric; the writer can only say that he could not trace the life of Dr. Pett

without falling into this strain. He had, doubtless, his defects; but they derogate little from his worth. He was, as has been said, very diffident, and his diffidence might sometimes resemble weakness. Akin to this failing, was occasional indecision of mind, leading to procrastination. Judging favourably of human nature, and warm in his affections, he reposed too large a confidence in some whom he admitted to his friendship. By constitution he was extremely irritable, and this temperament might, though of late years more rarely, be occasionally seen in his language and manners: this natural disposition being considered, it is wonderful that he should have obtained such a command over himself, and acquired such an habitual kindness of demeanour: the fact shews the power of his benevolent principles and feelings, and deserves to be recorded in recommendation of the rare, because difficult, and therefore meritorious virtue of self-government. On the whole, Dr. Pett was an extraordinary instance of moral goodness. In any one good quality he might have many equals, though few superiors, but in the aggregate of his character he excelled most persons. He had his peculiar place in society, in which his death has created a total blank. No one can be expected to be to his friends and neighbours exactly what he was. By all that knew him, it will be long before he is thought of without pungent regret, or spoken of without strong emotion.

A.

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*Dr. T. F. Middleton.*

(See Vol. XVII. p. 772.)

1822. July 8, at the Presidency of Calcutta, after a short but severe illness, in the 53d year of his age, the Rev. THOMAS FANSHAW MIDDLETON, D. D., F.R.S. His Lordship was in the full possession of his health on the preceding Tuesday, when he visited the college. On the day of his death, he was considered to have passed the crisis of his disorder, and to be out of danger; at half-past seven he was thought much better than before, but at eight he was seized with a violent paroxysm of fever, and at eleven o'clock he expired, to the great grief of all who had the honour of his acquaintance.

Dr. Middleton was born in Jan. 1769, at Kedleston, in Derbyshire, and was the only child of the Rev. Thomas Middleton of that place. He was educated at Christ's Hospital, under the rigid discipline of the Rev. James Bowyer, who has been not inaptly termed the Bushy of



that establishment. Here he was contemporary with Sir Edward Thornton, our present ambassador to the court of Sweden; the Rev. George Richards, D.D. F.R.S., author of the *Aboriginal Britons*, and *Bampton Lectures*; and Mr. Coleridge the poet, from whose fertile pen has issued a just tribute of gratitude to the zeal and ability of their tutor.

From Christ's Hospital he proceeded, upon one of the school exhibitions, to Pembroke Hall, Cambridge, where he took the degrees of B.A. 1792; M.A. 1795; and B. and D.D. in 1808.

In March 1792, after taking the degree of B.A. and being ordained Deacon, by the then Bishop of Lincoln (Dr. Prettyman), he entered upon his clerical duties at Gainsborough. In 1794, he was selected by Dr. John Prettyman, Archdeacon of Lincoln, and brother of the Bishop, to be tutor to his two sons; and it was probably to this circumstance that he was indebted for the future patronage of the Bishop, who presented him, in 1795, to the rectory of Tansor in Northamptonshire, vacant by the promotion of Dr. John Potter to the see of Killala, in Ireland. About this time he published a periodical essay without his name, entitled "*The Country Spectator*."

In 1797, Dr. Middleton married Elizabeth, eldest daughter of John Maddison, Esq., of Gainsborough, and of Alvingham, in Lincolnshire.

In 1798, he published "*The Blessing and the Curse; a Thanksgiving on occasion of Lord Nelson's and other Victories*;" and in 1802, obtained from his former patron the consolidated rectory of Little Bytham, with Castle Bytham annexed, which he held with Tansor, by dispensation.

In 1808, Dr. Middleton established his reputation as a scholar by the publication of his celebrated "*Treatise on the Doctrine of the Greek Article, applied to the Criticism and the Illustration of the New Testament*;" and the following year, "*Christ divided; a Sermon preached at the Visitation of the Lord Bishop of Lincoln*."

In 1810, he began to act as a magistrate for the county of Northampton; but in 1811, resigned his livings in that county, upon being presented, by the same generous patron, to the vicarage of St. Pancras, Middlesex, and Puttenham, Herts; and shortly after took up his residence at the Vicarage-house, Kentish Town.

In April 1812, he was collated by the Bishop of Lincoln, to the Archdeaconry of Huntingdon; and in the autumn of the same year, he directed his attention to the deplorable condition of the parish

of St. Pancras, in which he found a population of upwards of 50,000 persons, with only the ancient very small village church, which could not accommodate a congregation of more than 300. On this occasion he published "*An Address to the Parishioners of St. Pancras, Middlesex, on the intended Application to Parliament for a New Church*." Dr. Middleton's influence and perseverance caused a Bill to be brought into Parliament, for powers to erect a New Church; but the Bill was lost in the debate upon the second reading.

In 1813, the Rev. C. A. Jacobi, a German divine, having been appointed one of the missionaries to India, Dr. Middleton was requested to deliver, before a special meeting of the Society for promoting Christian Knowledge, a charge to the new missionary, previous to his departure.

About this time the friends of the establishment of Christianity in our Eastern dominions, were very active in prevailing upon Government to establish an episcopacy in those vast regions; and Lord Castlereagh, in a debate on the renewal of the East India Company's Charter, adverted to the expediency of such an establishment. It was subsequently enacted, that the Company should be chargeable with certain salaries, to be paid to a bishop and three archdeacons, if it should please His Majesty, by his letters patent, to constitute and appoint the same. In the autumn of 1813, Dr. Middleton received an order to wait upon the Earl of Buckinghamshire, President of the Board of Control, by whom he was recommended to His Royal Highness, the Prince Regent, as the new Bishop of Calcutta. He was consecrated on the 8th of May, 1814, at Lambeth Palace, the Archdeacon of Winchester having preached the consecration sermon. On the 17th of the same month, he attended a special meeting of the Society for promoting Christian Knowledge, to receive their valedictory address, delivered by the Bishop of Chester; on the 19th, he was elected a Fellow of the Royal Society; and on the 8th of June, took his departure for Bengal.

Upon his arrival in India, Dr. Middleton was mainly instrumental in founding the Mission College at Calcutta, for the following purposes: 1. For instructing Native and other Christian youth in the doctrine and discipline of the Church of England, in order to their becoming preachers, catechists, or school-masters; 2. For teaching the elements of useful knowledge, and the English language, to Mussulmans and Hindoos, having no ob-



ject in such attainments beyond regular advantage; 3. For translating the Scriptures, the Liturgy and Moral and Religious Tracts; 4. For the reception of English missionaries on their first arrival in India, for the purpose of acquiring the languages. Toward the erection and endowment of this college, the Society for promoting Christian Knowledge, the Society for the Propagation of the Gos-

pel in Foreign Parts, and the Society for Missions to Africa and the East, have each contributed 5000*l*.

Under any circumstances, the death of such a man as Dr. Middleton would be a great loss to the profession of which he was so distinguished an ornament, and has caused a chasm that will with great difficulty be filled up worthily.

*The Inquirer*, No. III.

1823. Jan. 21, at *Chichester*, in his 72d year, Mr. STREET, surgeon. Mr. S. was one of the oldest members of the Unitarian Chapel in that city, and the event of his death was improved, on the Sunday following, the day of his funeral, by Mr. Fullagar, in a discourse, founded on the remark of Jesus, recorded John xvi. 32: "Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own; and shall leave me alone; and yet I am not alone, because the Father is with me."

After enumerating the comforts arising from a sense of the Divine presence and favour, amidst the loss of friends, the decay of nature, the vacancies occasioned by death in our religious assemblies, and in the prospect of dissolution; the habitual piety of our Lord, his frequent communion with his God, his imitation of the Divine Being in acts of kindness and benevolence, and his uniformly bearing witness to the truth, were stated as the probable grounds on which he could assure himself that the Father was ever with him. "Many," then continued the preacher, "actuated by such feelings, have on their death-bed, invited spectators practically, if not verbally, to see how a Christian can die. And the thoughts of those before me have, I doubt not, coincided with my own, in tracing a similarity between these principles and those of that old member of this religious assembly, on whom the grave has this week been closed. Flattery becomes not this place; but there are characters to whose goodness silence is injustice; in respect of whom, silence is injustice towards survivors; in respect of whom, silence is injustice towards the Unitarian faith; which is sometimes declared by those who reject it, to have in it nothing capable of supporting us in the prospect of dissolution. If the memory of the just be blessed, to trace the actions of the just is a respect due to their memory. If there be an undecaying nature in virtue, it is necessary to perpetuate the remembrance of that virtue, that by imitation it may itself be perpetuated. This must plead my excuse, if I call to your minds

one who, of unobtrusive habits, wished in the most unobtrusive and unostentatious manner, to be carried to the land of his fathers. He rests in peace: but 'while the virtues mourn, Friend, Parent, Pattern,' it may be allowable for a few moments, to consider his excellence. Belonging to a profession in which, it is notorious, many holding Deistical opinions are found, but from which remark, generally speaking true, there have been, among the worshipers in this house, many honourable exceptions, our deceased friend was not tainted with the too much prevailing moral disease of his brethren: he was not tainted with that religious indifference, too common among them, and among us all; his general conversation and demeanour, his regularity in attending the public services of religion, demonstrated that devotion had taken possession of his soul. Nor was he merely devotional, as far as correct views of the greatness of the Almighty, and of the insignificance of man, are calculated to inspire awe and veneration for the Deity; he was ready to endure difficulty, and in the course of his professional labours he experienced some slights and inconvenience on account of his steady attachment to what he deemed Christian truth. It was not merely in the sanctuary of his God that our deceased friend took his constant seat; but he worshiped from conviction with those who are more or less contemned by the ignorant and interested in what is called the religious world, especially in the vicinity of aspiring cathedrals. A hope of professional lucre did not tempt him to make shipwreck of faith, nor could faction draw him, as it sometimes does those who are only or chiefly anxious to appear unto men to fast, from what he believed to be the path of Christian duty, the asylum of Christian truth. He drank deeply of the benevolent spirit of Jesus; this made him, while following a profession in which there is great opportunity either of imposing on the credulity of man, or of being his friend and helper, prominently attentive to all the sons and daughters of suffering, whatever the rank of

life they occupied. Happy will it be for the poor of this place and neighbourhood, and honourable will it be for the present medical practitioners of our city, if, from their assiduity, the poor have no occasion to regret that heaven did not extend, to a longer period, the professional labours of our deceased friend. He was not, it is true, during his illness, left solitary and alone, for conjugal and filial affection was ever active in its attention; but the calmness and serenity he displayed from the commencement of his illness, assured, as he seemed to be, from the hints he dropped, that he would never more join the bustling sons of men, demonstrated that he had with him in his confinement, not merely his earthly friends, but his heavenly Father also. The energies of his nature failed, and his gradual descent to the house appointed for all the living, was not by art or solicitude to be impeded; but he knew that he was in good hands, in the hands of his Father and his God; and in the joyful hope of a future resurrection, with composure of spirits he was gathered to his fathers in peace. "Let me die," may all who saw him exclaim, "the death of the righteous, and let my last end be like his."

"We yet survive; and what are the duties which, from these reflections, seem to be incumbent upon us? To cultivate pious feelings; to display benevolent affections; to be ardent in an inquiry after, and to be dauntless in the profession of, Christian truth. Then, by inducing others by our example to glorify our Father in heaven, we may become instrumental, in the hands of our God, in filling up that vacancy in the church and in society, which the removal of our friend has occasioned; then may we find the work of our God prospering in our hands; and then may we entertain a well-grounded hope, that if the decay of nature, or the prior removal of friends, should leave us, to human appearance alone, *we shall not be alone*, for that our heavenly Father will be with us, his promises will support us through the vale of death, and the fullness of joy belonging to heaven be ours; when, with a voice as resistless as that which now commands the sons of

\* Mr. STUBBS was, for many years, surgeon and dispenser of medicine at the Dispensary in Chichester; which Institution has had the able assistance of Dr. Bayley and Dr. Safford, who, with Dr. Silver and Dr. Powell, whose premature and deeply regretted death happened a few years since, frequented the Chichester Canal.

men to return to their native land, the sleeping saints shall be raised from their slumbers, and this mortal shall be ordered to put on immortality."

Jan. 25, at Newbury, in the 75th year of his age, the Rev. JOHN WINTERS, thirty-eight years pastor of the Independent Church, in that town.

— 29, at Brighton, after a long season of debility and suffering, JAMES WESTON, Esq., of Upper Homerton, at the age of 63. He has been extensively known for many years as one of the firm of solicitors bearing his name, in Fenchurch Street, and respected by the public for his honourable character, and highly esteemed by his numerous friends for the amiableness of his temper and manners.

— 31, after an illness of a few days, Mrs. ANNE WELBELOVED, the wife of the Rev. U. Wellbeloved, of York: "a woman," says the York Herald, "little known to the world, but in the bosom of her family, and within a small circle of friends, admired, esteemed and loved, for her excellent understanding, her exemplary fortitude, her cheerful piety, and her regular discharge of every social and domestic duty."

Feb. 4, at her house in Harley Street, Lady RUMBOLD, widow of Sir Thomas Rumbold, Bart., and daughter of the late Dr. Edmund Law, Bishop of Carlisle.

— 6, at Stoke Newington, in the 53rd year of her age, Mrs. MYRA HODGKINS, relict of the Rev. George Hodgkins, many years minister of the Dissenting congregation at that place. [Mon. Repos. IX. 639 and 788.] By her amiable temper and pleasing manners she endeared herself to all who had the pleasure of being acquainted with her. The removal of this excellent woman from this sublunary sphere of being was most sudden and impressive. She had entertained a party of friends the preceding evening in the possession of her accustomed health and cheerfulness. Seized with an apoplectic fit, she never afterwards spoke, and within the hour expired. Little did she imagine that Providence had ordained that she should so soon follow her beloved youngest daughter, who was a few months before consigned to the tomb. A sole surviving eldest daughter and a beloved sister remain to bewail her irreparable loss, and cherish her many virtues. The deceased was interred in the family vault in the cemetery of the new Church,

**Hackney.** The writer of this article having preached at her particular request the funeral sermon of the Rev. George Hodgkins, witnessed the piety and resignation of this worthy woman on that trying occasion, and feels a melancholy pleasure in paying this unsolicited tribute of regard to her memory.

J. E.

*Islington.*

Feb. 10, at her house *Moria Place, Southampton*, suddenly, aged 70 years, Mrs. YOUNG, widow of John Young, Esq., late Professor of Greek, in the University of Glasgow, whose lamented death is recorded in our XVth volume, p. 682.

— 14, at her house in *Guildford-Street*, in the 81st year of her age, Mrs. TOOKE, widow of the late Rev. W. Tooke, whose decease is announced on the very same page as, and immediately preceding, Dr. Young's, just referred to.

— 15, at his house in *Bryanstone-Square*, the Rev. RICHARD ROBERTS, D.D., late High Master of St. Paul's School.

— 16, at his See House, *Ardbraccan Cavan*, Dr. THOMAS LEWIS O'BEIRNE, Lord Bishop of Meath.

Feb. 16, near *Faulhall*, aged 60, WILLIAM ARTAUD, Esq., the artist, well known by some of his portraits of distinguished men, and amongst others of Dr. Priestley. The 4to engraving by Holloway of this eminent man, the best extant, is from Artaud's picture.

— 21, at his house, *St. Mary at Hill*, aged 74, Mr. SAMUEL BROWN, wine-merchant. He has left a widow, one of the daughters of the late Rev. Robert Robinson, of Cambridge. He was the brother of Mr. Timothy Brown, (Mon. Repos. XV. 553,) who was the friend of Mr. Horne Tooke, and the associate of all the principal Reformers of his day, and also the friend of the Rev. E. Evan-son, whose peculiar hypothesis he favoured, as he shewed by causing a New Testament to be printed after Mr. Evan-son's death, agreeably to his standard of genuine scripture.

Lately, the Rev. ISAAC ASPLAND, M.A., Rector of East Stonham, Suffolk, and formerly Fellow of Pembroke Hall, Cambridge.

## INTELLIGENCE.

## FOREIGN.

## FRANCE.

The question of war with Spain remains in the same undecided state. All the population of France, excepting always the priests, are said to be against the projected *legitimate* crusade. "On the superstitious minds of the Comte d'Artois and the Duchess d'Angoulême," says a writer from Paris on the 19th inst., "the bad weather has had a serious effect, and some ineffectual prayers of the Abbé Frayssinous for sunshine to light up the invading army, have had their share in increasing the apprehensions of the war. Whatever be the cause, a momentary stop has certainly been put to the military movements."

Prince TALLEYRAND made an eloquent speech in support of the amend-

ment on the address to the King of France, earnestly deprecating war with Spain.

The importance attached to the sanction of England to the measures of the French Government was manifested by a fabricated speech of our King to the Parliament having been published by the *Etoile*, an Ultra Journal, in which his Majesty was represented as pledging himself in all events to a strict neutrality.

The *Cour Royal* has sentenced M. BENJAMIN CONSTANT, for the Letter to M. Mangin, to a fine of 1000 francs. He is said to have delivered a long and eloquent speech in his defence.

## SPAIN.

The enlightened and virtuous *Liberanti*, whose banishment from France, at the instance of the Pope's Nuncio,



we reported, XVII. 776, has reached his native land in safety and been received with enthusiasm by the Spaniards. From Irun, on the 25th of December, he addressed a letter to the *Constitutionnel* Paris newspaper, in which he expresses warm gratitude to the Journals for their favourable mention of his case, and to the Parisians who had shewn him so much kindness. He alleges that he was not wholly unworthy of this kindness, since in the years 1792 and 1793, when he was Governor and Vicar General of his diocese of Calaharra, he had fed 150 French priests for six months, without asking them what were their political opinions. To the priests, he says, he attributes his expulsion from Paris. He has information that the Jesuits made the Pope's Nuncio believe that his work entitled "*Portraits Politiques des Papes*," was the same work as the "*Crimes des Papes*," and that in consequence the Nuncio demanded that he should be expelled or punished. The French ministry preferred the former alternative, and proceeded to the expulsion without any inquiry into the charge, which is wholly false.

Immediately after writing thus far, we see an account in the papers of LLORENTI'S death. He died lately at Madrid, a few days after his arrival there, in consequence, it is supposed, of his compulsory journey over almost impassable roads in the depth of an inclement winter. Here is another victim of the barbarous policy of the Bourbons!

The Court of Rome is not idle in Spain. The Roman Congregation denominated *the Index*, i. e. the *Index Expurgatorius* for pointing out books that are not to be read, passed a decree, printed copies of which were circulated in Spain, prohibiting various works of Spanish authors, written in defence of the rights of the nation. This arrogance the Spanish Government reprobates in a circular of the Minister of the Interior, which ordains that all political chiefs shall endeavour to obtain the copies of the said decree and prevent their illicit circulation.

The Court of Rome has refused to receive M. VILLANUEVA, formerly an

ecclesiastic, in the character of ambassador from Spain, on account of liberal opinions advanced by him in certain publications. In consequence, the Spanish Government has ordered the Pope's Nuncio to quit the kingdom.

The Chapter of Canons of St. Isidore of Madrid, headed by LUIS GREGORIO, Bishop of Lozerna, has sent an address to the Cortes, breathing ardent patriotism.

#### AUSTRIA.

Another proof has just been exhibited of the growth of superstition in this miserably-governed country. The Pope has resolved that four of the holidays which had been abolished in the Austrian States shall be restored, viz., the 2nd day in Easter week, St. Joseph's, St. John the Baptist, and St. Ann's days.

A learned Jewish merchant of Warsaw, of the name of NATHAN ROSENFELD, has written a history of his native country, POLAND, from the best authorities, in the Hebrew language.

#### GREECE.

By an effort of daring courage the Greeks have gained possession of NAPOLI DI ROMANIA, the most important fortress and harbour of the Morea. They found large stores of artillery and ammunition. Amongst the prisoners taken is ALI BEY, the principal Turkish commander. The Greek government has removed its seat to this place, which is both convenient and secure.

The English Government recognizes the Greek blockade, and allows the Ionians to have free communication with Greece.

The BOMBAY papers contain a notice of a new weekly paper published in the Bengalee language, the first attempt of the kind, and edited by a learned Hindoo. In the first and second numbers were articles on the liberty of the Native press, and on the trial by jury, which had been purchased with so much avidity that both were out of print. It appears under

the title of "Sunbunt, Cowmuddy," or the "Moon of Intelligence."

#### PERU.

A gratifying spectacle has been exhibited in this country. General SAN MARTIN, who has held the supreme command and conducted the Native forces to victory, and thereby established the independence of Peru and Chili, has laid down his military character. He kept his station until the assembly of the National Congress, in which the sovereignty resides, and then, contrary to the wishes of the representative body, resigned all his power; nobly alleging that the interests of freedom demanded of him this sacrifice. He withdraws into private life, followed by the benedictions of the whole country. The place of his retirement is near Mendoza in Chili. He declares in his letter of resignation, that if at any time the freedom of the Peruvians should be threatened, he will dispute the glory of accompanying them in its defence, but solely as a private citizen. From the Holy Alliance of Europe, we turn to such a character with refreshment and delight.

#### Unitarianism in America.

[We copy the following document from *The Baltimore Patriot* of Jan. 3. The same paper contains an advertisement of a new number of "The Unitarian Miscellany," with an extract from the Editor's address, which we here insert.

"Christianity is a simple religion, intelligible in its doctrines, and plain in its requisitions. It speaks most reasonably to the understanding, and appeals most forcibly to the heart. Designed as it is for all, it is suited to the capacity and apprehension of all. If men have thought it intricate, it is because they have not been content with its simplicity; and if they have turned from its light, it is because they have loved the darkness better. And thus it happens that by far the greater part of the labour which is required from us is, not to explain Christianity, for it is sufficiently explicit, nor to recommend it, for it powerfully recommends itself, but to shew how much that has been supposed to be Chris-

tianity does not at all belong to it, and how miserably it has been misconstrued by its professed interpreters. The minds of men have been so long accustomed to connect mystery, and terror, and scheming, and planning, and darkness, with the very name of religion, that the great object to be attempted is to dissolve this connexion; and when that is done, every thing is done. Let us clear away the heaps of rubbish which are every where piled up in the way, and then the way itself will be straight and level enough. If we can only pull down the superstructures of wood, hay and stubble, which have been built on the edifice of Christ and his apostles, our work is at an end; for the edifice appears in all its beauty then, complete and well-proportioned."]

#### Second Annual Report of the Baltimore Unitarian Book Society.

The Second Anniversary of the Baltimore Unitarian Society for the distribution of Books, was held the 25th of December, at the First Independent Church. A discourse suited to the occasion was delivered, and after the religious services of the day, the Secretary communicated the following Report:

In making a statement to the Society of their last year's proceedings, the Managers are gratified with being able to express a high satisfaction at the success of their labours. According to such means and opportunities as were in their power, they have endeavoured to promote the objects of the Society. Books and tracts have been circulated in various directions, and in those places especially, where the greatest benefit may reasonably be expected. By publication, exchange and purchase, they have enlarged the number and variety of works intended for distribution, and have now on hand an extensive assortment.

It must be highly gratifying to the Society, not only to observe the fruit of their own exertions, in the spreading influence of principles and doctrines which they deem of the first importance, but also to witness the corresponding efforts of their brethren in other quarters. It is now two years since this Society was first instituted, and within that time, associations have sprang up in different parts

with the professed object of distributing Unitarian publications. A double purpose, highly auspicious to the cause we have at heart, will be thus effected; the comparatively small means and narrow influence of individuals will be made more extensive and effectual, by bringing them to act in concert; and the respective associations, by mutual aid in exchanging publications, will be able to do the greatest good at the least expense. It is hoped the time will not be long before every Unitarian congregation will perceive the importance of such a system, and unite in carrying it into general operation.

The progress of Unitarianism in this country has been rapid, more rapid than even the most sanguine could have anticipated; it is going on, and will go on; it carries with it the majesty and the power of truth; it is the cause of Heaven, and the work of God; it will not stop while reason is honoured, or piety cherished, or the Scriptures revered. Yet there is enough for the friends of righteousness and of sound doctrine to do; truth will conquer at last, but it requires incitements from human aid. God is the author of all, but men are his agents; we must labour if we would hope; we must do what we can to build up the kingdom of God in the world, if we would seek for the blessings of his good government, and the joys of his final approbation. With these views we may be encouraged to persevere, and trust to the great Ruler of all things to direct our labours, in conformity with his wise and holy designs.

To the present time the good influences of an overruling Providence have been manifest in strengthening the hands, and cheering the hearts of our brethren in this country. New congregations are forming, preachers are multiplying, the demand for Unitarian writings is increasing, and a spirit of inquiry has gone abroad. In some parts of New England, a large portion of the inhabitants are Unitarians; many are found at the South and the West, and some in almost every town and village in the Union. More than forty preachers, professing Unitarian sentiments, are employed in Kentucky and Ohio, some with established congregations, others in the duties of missionaries. Our central

situation gives us facilities for sending out tracts and books in these various directions, and this should prove to us both the value of our institution, and the importance of zealous activity.

But for the influence of our religious views we do not look more to the increase of our numbers, and prosperity of our churches, than to the gradual change of public feeling. We see it in the softened tone of orthodoxy, the subdued spirit of bigotry, the weakened power of prejudice, the gradual relents of malevolence, the dying embers of kindled passions, and in all the indications of the increasing ascendancy of truth over error, of reason over blind credulity, of piety over hypocrisy, and of charity over the narrow views of sectarianism, and the unholiness of the self-righteous. In all these respects a visible change has taken place, favourable to peace and religion, and to the progress of those principles of faith and action, which exalt, purify and adorn the human character.

Pulpit denunciations have become less frequent. The cry of heresy, the incorrect assertions, and reproachful language, which were the burden of orthodox Journals, have gradually given way to a more Christian spirit, and a milder temper. The wise have learnt to be silent where they could not confute; the virtuous and candid have learnt to respect the voice of seriousness and candour.

This change, so beneficial to the harmony of Christians, and to the interests of pure religion, we have good reasons to believe, has been owing, in no small degree, to the exertions which have been made to diffuse a knowledge of our sentiments. Such will always be the consequence; ignorance is our worst enemy. The principles of our faith need only be known to be respected—they are the principles of the Scriptures, of reason, of nature; they accord with the best feelings of the human heart, and the highest powers of the human understanding; they have God for their author; they are the principles revealed and published by Jesus Christ, illustrated by his own life, proved by his miracles, sanctioned by his assurance of a future judgment, and confirmed by his death and resurrection.

Such are the principles which we



are united to promulgate, and when they are understood as we understand them, we cannot believe that there will be so much blindness in prejudice or perverseness in bigotry, as to make them the subject of reproachful denunciations. They make for peace, and righteousness, and love, and Christian fellowship.

The means of knowledge which the Managers possess, have made them acquainted with several facts respecting the present state of Unitarianism abroad, and they are happy to say that their information is encouraging. In England, there are nearly 400 regular Unitarian congregations, and numerous societies for publishing and distributing books and tracts. In Scotland several churches have been established, and others are forming; and from Ireland, the missionaries send favourable reports.

A letter written at Clausenburg, Transylvania, in the month of May last, by a member of the Unitarian Consistory in that place, conveys the information, that in Transylvania there are at present 40,000 Unitarians, constituting 120 churches. Unitarianism is one of the four religions, which enjoy equal rights and privileges in that country, the other three being the Roman Catholic, the Calvinistic and the Lutheran.

During the last year, a Unitarian Society has been formed in Calcutta, under the direction of a Baptist Missionary in that place. Hopes are entertained, that much good will result to the cause of Christianity from this Society, and another of the same kind at Madras. It is well known that the natives of that country, among whom are many wise and learned men, have always represented the peculiar doctrines of orthodoxy as an insuperable obstacle to their ever embracing Christianity. It is not unreasonable to hope, that when they shall be acquainted with this religion in its native simplicity and purity; free from the inventions and additions which now encumber its most popular forms; they will not be slow to receive its doctrines, become the worshipers of the true God, and the humble followers of his Son.

Such are the reflections and facts which the Managers have thought proper to lay before the Society, as a

testimony that their own labours are not vain, and as motives to future zeal and perseverance. By order of the Managers.

HENRY PAYSON, Prest.

The officers and managers for the ensuing year are the following:

Henry Payson, *President*, William G. Appleton, *Secretary*, Isaac Phillips, Jun., *Treasurer*, William C. Shaw, *Librarian*. Hon. Theodorick Bland, Rev. Jared Sparks, Rev. F. W. P. Greenwood, John Hastings, Wm. Pennimen, Dr. E. Perkins, John W. Osgood, and Joseph Parker.

A friend at Liverpool (who is requested to accept our thanks) has sent us a New York newspaper, *The National Advocate*, of so late a date as January 28, containing the following pleasing intelligence, in an extract from a letter, dated at Annapolis, in Maryland:

“The Bill to ABOLISH RELIGIOUS TESTS has passed the House of Delegates, 40 to 33. In the Senate it will pass also. Maryland has at last redeemed her character.”

## DOMESTIC.

### *Proceedings of Protestant Dissenting Deputies.*

THE first Meeting of the Deputies, elected for this year, was held on the last day of January. This meeting was occupied with discussions no way interesting to the public, and with the choice of officers and a committee. The names of the officers and of the committee we shall subjoin. The 14th of February was appointed for a Special Meeting of the Deputation to take into consideration the resolutions we inserted in the Repository for the last month. [Pp. 58, 59.]

After some observations, which our limits will not allow us to enter upon, the following resolutions were submitted to the assembly:

*General Meeting of Deputies,  
Feb. 14, 1823.*

Resolved, That the Deputies of the Protestant Dissenters receive with pleasure the Resolutions which closed the proceedings of their predecessors, and enter upon the task assigned them with confidence. Thirty years have passed since the Dissenters made a combined appeal to the public and the Legislature for redress of their grievances. Knowledge and just views of civil government

have made a rapid progress through all classes of society during this period. Many indications that the Legislature participates in the increasing liberality of the times are recorded in the Acts and the votes of Parliament; and the Deputies feel that they have good ground to anticipate the candid attention of their countrymen to the well-founded complaints they have to prefer against the Test and Corporation Acts, which continue to affix a stigma upon them, solely for the exercise of their judgments upon the subjects of their religion. That they, therefore enjoin upon the Committee to proceed instantly, ardently and prudently to the consideration of those measures recommended in the Resolutions of the 10th of January last, as proper to be adopted for the promotion of the great object for which this Deputation was formed.

Resolved, That a special General Meeting of the Deputies shall be convened on the second Friday in March, to receive from the Committee their Report, and to co-operate with them if needful, in such measures as may appear desirable in the present circumstances.

An amendment was then proposed, the exact form of which has not reached us; but it purported, that the Deputies having experienced the attention and activity of former Committees in the management of the important concerns committed to their trust, they relied with perfect confidence upon the zeal and activity of the present Committee, and deemed all instruction to them to be unnecessary. This amendment was supported by its Mover, Seconder, and one or two other Deputies. The original Resolutions were then put to the vote of the Meeting, and carried with one dissentient vote, that of the Deputy who proposed the amendment.

In the course of the debate the Chairman remarked, and his long connexion with the Parliament entitles his remark to attention, that he believed the Parliament went before the country in liberal sentiments on the subject of religious toleration and freedom. And he instanced some late public occurrences which justified this opinion. He also noticed some of the difficulties which stood in the way of the Dissenters in their pursuit of the object the Deputation were now attempting to acquire. The apathy and indifference of the Dissenters under their grievances were not among the least of them.

As the Deputies have now set themselves in earnest to the work they were appointed to perform, we trust they will be supported by all Dissenting Societies

throughout the country: that every congregation, and all the friends of religious liberty will prepare themselves to adopt, heartily and steadily, the means that shall be recommended by the Deputies, as best conducing to effect the repeal of the obnoxious statutes, so justly described as being a disgrace to our country, where the principles of liberty are supposed to be better understood than in any other nation of Europe. We direct the attention of our readers, at least such of them as believe in the progressive improvement of individuals and of society, to the resolutions adopted so unanimously, for we cannot give up the term for one dissentient, by the Deputies. And we earnestly entreat them to use their exertions in the good cause. Our pages shall be at their service, and we hope in the next Repository to detail the plans which the Committee of the Deputies shall recommend for general adoption.

*A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1823.*

WILLIAM SMITH, M. P., *Chairman*;  
Joseph Gutteridge, *Deputy Chairman*;  
James Collins, *Treasurer*; Samuel Favell;  
John Addington, Benjamin Shaw, Henry Waymouth, William Burls, William Alers Hankey, John T. Rutt, George Hammond, William Hale, Joseph Stoward, Edward Busk, Joseph Benwell, William Esdaile, B. P. Witts, James Esdaile, Thomas Stiff, James Gibson, David Bevan, John Wilks, William Gillman, R. H. Marten.

THE REV. J. BRIGGS, known by his labours in the Unitarian cause at Selby, Yorkshire, and its neighbourhood, has accepted the pastoral charge of the old Unitarian Baptist Church at Bessels Green, Kent, vacant since Mr. Harding commenced his labours as a Missionary.

THE Anniversary of the opening of the Unitarian Meeting House, Moor Lane, Bolton, will be held on Easter Sunday and Monday next, March 30th and 31st. The congregation feel happy in announcing to the friends of Christian liberty and equality, that the Rev. Dr. Philipps of Sheffield, and the Rev. Thomas Madge of Norwich, have kindly consented to preach on the occasion.



*Unitarianism in Ayrshire.*

It may afford pleasure to the readers of the Repository, to be informed of some circumstances which have lately occurred, which are thought likely to direct the attention of some of our fellow-Christians to the simple and intelligible doctrine of Unitarianism. A man of the name of Blair, of unblemished and most respectable character, in the parish of Dalrymple, (about three miles from the house which gave birth to the poet Burns,) applied to the minister of the parish to have his child baptized. Agreeably to the custom with the clergy of the Kirk, it is recommended to the parents to bring up their children according to the principles contained in the Confession of Faith and the Westminster Catechisms, and an audience with the minister (especially before the baptism of the first child) is obtained, in which the minister examines the father on subjects of religion. In the present instance, it is supposed that he had received a hint that his catechumen was not sound in the faith, in other words, that he had some leaning to Unitarianism. He accordingly examined him strictly, as "he had resolved to put down those worse than infidel principles of Unitarianism." 1st Question. Who instituted baptism? Answer, Jesus Christ. 2nd Quest. By what authority? Ans. By the authority of God, as it was a part of his commission, or special order from the Father. 3rd Quest. But, John, do you not believe that he was God himself, and instituted baptism by his own authority? Ans. No, indeed; I do not think that he was God, and I am informed in Scripture that he did nothing by his own authority. (John v. 30.) Here closed the examination: the minister said he was an Unitarian; he, therefore, could not baptize his child, but he would give him a book to convert him. John read the book, but to no purpose, for he had seen other things before. After an interval of some weeks, the minister, anxiously expecting that John would come round to orthodoxy, wished for a further delay, but the man himself, finding his conviction of the truth of the Unitarian doctrine becoming increasingly stronger, despaired of obtaining this Christian privilege for his child, and determined to apply at once by means of a mutual friend, to the Unitarian Minister of Glasgow, who had before visited another part of Ayrshire, on a similar occasion. Accordingly, on the 17th of December, your correspondent travelled to Dalrymple in order to perform the office of Christian dedication, and, contrary to his expectations, for no public notice had been given of the in-

tended service, between 80 and 100 persons, of both sexes, were collected together from the adjoining parishes of Kirkmichael, Coylton, Ochiltree, Dalwellington and Spalton, of very creditable appearance, and remarkably attentive and serious. As no other room could be procured in the village, we assembled together in a room in the public house, and a discourse was delivered to them preparatory to the dedication service, in defence of the Unitarian doctrine. The definition of the Trinity in the Confession of Faith was read, and the scriptural arguments there adduced in favour of the doctrine, viz. 1 John v. 7; Matt. iii. 16, 17; Matt. xxviii. 19; 2 Cor. xiii. 14, were particularly examined. The effect of a single discourse cannot be much calculated on; but it appears to me that the soil of Ayrshire is well prepared for the reception of Unitarianism, by many ministers of the last as well as of the present century, who, if they did not directly preach Unitarianism, preached nothing against it, or in favour of Calvinism. The well known prosecution of Dr. McGill, of Ayr, at the close of the 18th century, produced a discussion, the effects of which are felt at the present day, and will continue to be much longer felt. His "Practical Essay on the Death of Christ," which was the chief subject of that prosecution, a work of singular piety and elegance, would, if republished, be still very useful in the promotion of scriptural truth in Scotland. Several of my congregation owe their first impressions in favour of Unitarianism to the perusal of it; and were led to this, by the general outcry which was raised against him. This was the eminent person ironically addressed by the Ayrshire poet, in his "Kirk's Alarm:"

"Dr. Mac, Dr. Mac, you should stretch  
On the rack,  
To strike evil doers wi' terror,  
To join faith and sense upon only pretence,  
In heretic, damnable error.

I cannot refrain from adding his beautiful sketch of the character of Dr. McGill's venerable colleague, in the following stanza:

"Drymple mild, Drymple mild,  
Though your heart's like a child,  
And your life's like the new driven  
snow,  
Yet that winna save ye,  
Auld Satan must have ye  
For preaching that three's one and  
two."

B. M.



LEGAL.

Court of King's Bench, Feb. 6. **TEN-BRIDGE**, convicted at the last Guildhall sittings of a blasphemous libel, (see p. 61,) was brought up for judgment, on the motion of the Solicitor-General. He read a paper to shew why he ought not to be punished, in the course of which he was interrupted by the Chief Justice, and Mr. Justice Best. Mr. Justice Bayley pronounced the sentence of the Court, which was, that he be imprisoned for two years in Cold Bath Fields' Prison, do pay to the King a fine of 50*l.*, and give security for his good behaviour for five years, himself in 100*l.* and two sureties in 50*l.* each. The defendant retired, saying that such a sentence was worthy of a Christian church, of which a certain bishop was so distinguished an ornament.

**SUSANNAH WRIGHT** was also brought up for judgment. She had been convicted at the sittings in London after last Trinity Term of publishing a blasphemous libel. (See XVII. 645—647.) In Michaelmas Term she appeared to move for a new trial, but was then committed for contumacy to Newgate, where she had remained ever since. (XVII. 716.) She was now brought up on the motion of Mr. GURNEY. The Defendant was genteelly dressed, and was attended by a young woman about 17 years of age. She appeared in infirm health. Being asked by the Court if she had any thing to say in mitigation of punishment, she produced a paper and proceeded to read it, but the matter with which she commenced being deemed by the Court improper to be heard in a Christian court, inasmuch as its tendency was to revile the Christian religion, their Lordships would not suffer her to proceed. She was warned not to persevere, but was told that the Court would most gladly hear any thing which had a tendency to induce a lenient consideration of her case. The Defendant said if the Court was determined to pass sentence upon her, she was determined to proceed; and she accordingly proceeded some way in her address, when Mr. Justice BAXLEY (the Court having considered what ought to be done) immediately pronounced sentence, and ordered the Defendant to be imprisoned for 18 months in Cold Bath Fields' Prison, to pay a fine of 100*l.*, and to give security for her good behaviour for five years, herself in 100*l.* and two sureties in 50*l.* each.—She left the Court with a laugh of triumph, saying something which was not generally audible.

MISCELLANEOUS.

*Mr. Jeffrey's Speech on Sir James Mackintosh's Installation, as Lord Rector of Glasgow.*

(See pp. 43—47.)

After the election of Sir James Mackintosh to the office of Lord Rector of the University of Glasgow, Mr. Jeffrey, the late Rector, addressed the Students, as follows :

" Gentlemen,

" Though I believe I have no longer any right to address you in an official capacity, yet I cannot take my final farewell of you without once more returning you my thanks for the indulgence I have uniformly met with at your hands, and offering you my congratulations on the choice you have made of a Rector, who is destined, I am firmly persuaded, far and lastingly to eclipse the undeserved popularity of his predecessor. I think it right also to explain, in a few words, the grounds upon which I, along with the great majority of those who now hear me, have given him on this occasion the preference over his illustrious competitor. Between two such candidates it might well have been thought difficult to choose; and if the result of our decisions had been supposed to depend on any comparative estimate of their general merits, I should certainly have felt the task of selection to be one of infinitely greater difficulty and delicacy than that which we have actually had to discharge. Sir Walter Scott, in point of inventive genius, of discrimination of character, of richness of fancy, of mastery over the passions and feelings of his readers, is undoubtedly superior, not only to his distinguished competitor in this day's election, but probably to any other name in the whole range of our recent or ancient literature; and to these great gifts and talents I know that he adds a social and generous disposition, which endeared him to all who have access to his person, and has led him to make those splendid qualities subservient to the general diffusion of kind and elevated sentiments. By this happy use of those rare endowments, he has deservedly attained to a height of popularity, and an extent of fame, to which there is no parallel in our remembrance, and to which, as individuals, we must each of us contribute our share of willing and grateful admiration. But what I wish to impress upon you is, that those high qualities are rather titles to general glory than to personal renown; and being destined for more than the gratification of a few, than the successful

pursuits of study, have their appropriate reward rather in popular renown than in the suffrages of societies dedicated and set apart for the encouragement of learning and science. The world at large is Sir Walter Scott's University, in which he studies and in which he teaches; and every individual who reads is a concurrent suffragan for the honours he has earned from *the public*. We, however, are not met to-day merely as a portion of that public, or to express as individuals what we owe to its benefactors. We are met as members of a *learned body*, a society consecrated to the cultivation of those severer studies in which the perseverance of the young should be stimulated by the honours which they help to confer on those who have made the greatest advances; and, acting in this capacity, and with a due sense of the ends of the Institution in which we are united, we ought, it rather seems to me, on an occasion like this, to take care that we are not too much dazzled with the blaze of that broader and more extended fame which fills the world beyond us. Now, it appears to me, that, in all the attainments which are to be honoured in a seat of learning, Sir James Mackintosh is as clearly superior to his competitor as he is inferior perhaps in the qualities that entitle him to popular renown. In profound and exact scholarship—in learning, properly so called, in all its variety and extent—in familiarity with all the branches of philosophy—in historical research—in legislative skill, wisdom and caution—in senatorial eloquence, and in all the amenities of private life and character, I know no man (taking all these qualifications together) not merely to be preferred, but to be compared with him whom we have this day agreed to honour and invite among us. And, considering him as a great example of the utility and the beauty of these attainments which we are here incorporated to cultivate and exalt, I cannot but feel that we have done right in giving him the preference upon this occasion over that other distinguished person to whom he has this day been opposed, and who would undoubtedly have done honour to the situation for which he was proposed. The great comfort in such a competition as that in which we have been engaged, is, that it cannot terminate in any choice that shall not be a subject of congratulation; and it is only on looking to him who has *not* been elected, that there can be any room for feelings of regret. I have thus endeavoured to explain the motives which have induced me to concur with the majority of my co-electors—less for the sake

of preventing misconstructions, for which I care very little, and which I do not fear at all, than to gratify myself by expressing a little of what I feel of the merits of both the distinguished candidates, whom I have the honour of ranking almost equally in the list of my friends. The choice you have made I do conscientiously believe to be the best calculated for promoting the interests of this University, and the honour of the studies in which all its members are engaged. I have only again to congratulate you upon that choice—to thank you for the attention with which you have favoured me—and, for the last time, to bid every one of you affectionately farewell.”

Mr. Justice BAYLEY has expressed a wish to resign his seat in the King's Bench, for the less laborious functions of a Baron of the Exchequer. The King's Bench Bar have presented an address to his Lordship, expressive of their regret at being likely to lose a Judge, whose profound knowledge, upright character and amiable deportment throw such a lustre on their Court.

Considerable anxiety begins to be felt by the public concerning Capt. PARRY's Expedition to discover a North-West passage. An account has been received from Russia, that some fishing vessels belonging to Kamschatka have seen the adventurous navigators off the Icy Cape. We ardently hope that the intelligence may prove correct, not only as ascertaining the safety of our brave countrymen, but also as shewing that British enterprise has effected the great discovery of a passage to Icy Cape from Behring Straits. These bloodless triumphs over the difficulties of nature are the real greatness and true glory of nations.

#### *Ecclesiastical Preferments.*

THE Hon. and Rev. GERARD WELLESLEY is appointed Bishop of *Meath*, in lieu of Dr. O'Beirne, deceased.

The Right Rev. Dr. ELRINGTON, Bishop of *Limerick*, to the See of *Ferns* and *Leighlin*, vacant by promotion of Lord Robert Tottenham to *Clogher*.

The Rev. J. Jebb, D. D., Archdeacon of *Emly*, to the See of *Limerick*, vacant as above.

CALVERT, T. Norrisian Professor, Cambridge, to the Wardenship of *Manchester College*: patron, the King.

**PARLIAMENTARY.**

THE KING'S Speech at the opening of Parliament contained, as we anticipated, (p. 63,) a declaration of a neutral and pacific policy with regard to the continental powers. It was received with applause in both houses. In the Commons, Mr. BROUGHAM delivered a philippic, said to be a masterpiece of eloquence, against the three despots of the Holy Alliance. On bringing up the Report on the Address, Sir R. WILSON made some observations on the state of things between France and Spain. "With regard to the party in France urging on the war, he was persuaded that to put down the liberty of Spain was not their ultimate object, but to annihilate the Charter and seize the national domains. The letter signed by a person called Achille Joffroy, was a sort of manifesto of that party. There was another writer of the same extravagant class, who actually lamented the conversion of the people of Europe from Paganism to Christianity, because it had unsettled men's minds. Another, the Abbé Fraysinuous, who was now put at the head of the Education of France, declared that the extension of individual instruction created an independence of opinion fatal to society."—Various petitions have been received against the Marriage Act of last

session, and Lord ELLENBOROUGH in one house, and Dr. PHILLIMORE in the other, gave early notices of a bill for its amendment.—Mr. HUME has begun his economical campaign, and has obtained papers preparatory to his motion respecting the Church-Establishment and Church-Property and the Tithe-System, in Ireland.—The Catholic Question is to be introduced soon after the Easter recess, by Mr. PLUNKETT, the Attorney-General of Ireland: it has been delayed on account of the late outrages of the Orange faction at Dublin, and the incapacity of the Government to obtain justice upon the culprits, which will be the first subjects of parliamentary inquiry.—Lord ARCHIBALD HAMILTON has given notice of a motion for papers relating to Mr. BOWRING's unjust and cruel usage by the French Government, and the members of the House will be prepared for the discussion by this gentleman's account of the affair, just published, under the title of "Details," &c. It is a spirited and eloquent production, and we should think that not a single Member of Parliament can read it without sympathy with the injured writer, and indignation at the spy-directed government of the Bourbons. But the feelings that sway the House and the logic that is there accounted convincing, are not always conformable to the common standard.

## NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

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## CORRESPONDENCE.

Communications have been received from G. B. W.; G. M. D.; and Mrs. Henry Turner.

The persons who are desirous of accepting Mr. Luckcock's offer (p. 10) are requested to signify the same by letter immediately addressed to him. It would be inconvenient to us to be the medium of communication.

*Anna's* lines have been conveyed to the persons who are most interested in the kind feelings which they express.

*F. B.'s* letter has been handed to us. We are sorry that he has taken offence at our determination to close the controversy respecting Chapel-Deeds. On a review of the matter, however, we cannot help thinking that in the decision we consulted the wishes of our readers. Several communications besides *F. B.'s* were put aside; and it will generally happen that whenever a controversy in a periodical work is brought to an end there will be some papers unused. This is no doubt undesirable, but it is a less evil than that of having a subject hunted down.

In our next number, we shall insert three *Original Letters* of WILLIAM PENN'S to RICHARD BAXTER.

A correspondent suggests that we should take the earliest opportunity of correcting an error which crept into the obituary of the last number, p. 56 col. 2, wherein Dr. Alexander is said to have been "a pupil of the late Sir Wm. Blizard;" Sir William being now living and President of the College of Surgeons.

## ERRATA.

In the review of "Helen's Pilgrimage to Jerusalem," pp. 12—22, of the last number,

For "Salla," read *Salla*.

For "Salamiel," read *Selumiel*.

For "Salamith," read *Sulamith*.

P. 18, col. 1, line 17, for "roads and hedges," read *roads and bridges*.

P. 19, col. 2, line 37, for "preyed," read *prayed*.

P. 20, col. 1, line 6, for "Percea," read *Peracu*.

*Ibid.* line 17, for "chasidean," read *chasidean*.

Also, P. 48, col. 2, towards the bottom, for "Lanar," read *Lunar*.