

THE Monthly Repository.

No. CCVII.]

MARCH, 1823.

[Vol. XVIII.]

ITALIAN REFORMATION.

Select Memoirs of Italian Protestant Confessors.

No. IV.

Coelius Secundus Curio.

THE name of Coelius Secundus Curio has already been familiarized to those who have perused the preceding papers on the Italian Reformation. Among the many illustrious men who quitted Italy owing to the change of their religious sentiments he held a high rank, and was justly considered one of the brightest ornaments of the cause on account of which he became a voluntary exile from his native land. He was born in 1503, at Cherico, in Piedmont, of an ancient and noble family: he was the youngest of twenty-three children, and lost both his parents before he had attained his ninth year. His education up to this period was conducted at home, under domestic tutors. He was afterwards placed in a public school, where he made a rapid proficiency in the classical languages. When he had completed his elementary instruction, he removed to the University of Turin, where he applied himself with great diligence and success to the study of the civil law, and of the various branches of elegant literature. Whilst he was thus engaged, and before he was twenty years of age, his attention was drawn to the subject of religion by the proceedings of Luther and Zwinglius, whose fame was at this time spreading throughout Italy. Some of the writings of those celebrated Reformers had already fallen into his hands; and the perusal of these inflamed his desire to seek the personal friendship of the authors, and to enlarge his acquaintance with their opinions. To gratify his wishes on these points, he determined upon going into Germany, and prevailed upon two of his fellow-students to become the companions of his journey. As they travelled, the doctrines of the Reformation became naturally the chief topics of discourse; but con-

versing upon them in the presence of others with too little reserve, they were reported as suspicious persons to the Bishop of Ivrea, who, before they had passed the confines of Piedmont, caused them to be arrested and thrown into prison. After a confinement of two months, Curio, through the intercession of some powerful friends, obtained his liberation. The Bishop, when he was brought before him to be discharged, was struck by his brilliant talents and uncommon attainments. He gently reprov'd him for his indiscretion in inclining a favourable ear to the representations of the Reformers, and dismissed him with letters of recommendation to the Abbot of St. Benigno, in the neighbourhood, where he advised him to prosecute his literary studies.

At this place he was much shocked by the superstition of the people, and the frauds practised upon them by the monks. What particularly roused his indignation were some pretended relics of two celebrated martyrs, which were here objects of peculiar veneration, and a source of great emolument to the establishment. He took frequent opportunities to inveigh against them in private among his confidential acquaintance; but after some time he determined to take some more decisive step to get rid of the evil. He watched his opportunity when the monks were absent and engaged, to get possession of the key of the sacred shrine in which the relics were deposited, and took them all away. He then deposited in their place a Bible, which he had procured from the library of the abbey, accompanying it with the following inscription: *Hæc est arca fœderis, ex qua verum sacrascitari onacula liceat; et in qua verum sancti sanatorium relictum.* "This is the ark of the covenant from which

the true oracles may be sought, and which contains the genuine relics of the saints." The festival was approaching at which these relics were to be carried in procession. Curio, well knowing the consequences he had to apprehend from the discovery of his imprudent fraud, withdrew privately to Milan.

During his residence in this city he employed himself with great reputation in the education of youth. Shortly after his settlement here, the devastations of the Spanish troops, which occupied the district, produced a severe famine, accompanied by the plague, which committed dreadful ravages. In the midst of the general panic, when most who had the means of escaping were endeavouring to provide for their personal safety by flight, Curio, with exemplary fortitude and humanity, remained among the sufferers, and assiduously exerted himself to administer food to the destitute, and to mitigate, as far as his kind attentions could avail, the sufferings of the sick and the dying. In numerous instances he performed the last offices of humanity for those who had fallen victims to the pestilence, and who, in the general consternation, had been deserted by their friends and relations. His benevolent and important services on this occasion recommended him to the notice and esteem of the noble family of Isacii, in the Milanese, of which he obtained in marriage the eldest daughter, Margareta Blanca, an elegant and accomplished female.

When the plague had subsided, Curio, being weary of the inconveniences and privations occasioned by the presence of the emperor's soldiers, removed to Casale, where he remained for a few years. At this period, the death of the last of his brothers induced him to remove to his native place, with the view of recovering the family property, to which he had now become the lawful heir. He had still one married sister living in Piedmont, by whom, and her husband, he was on his first arrival received with great kindness and hospitality. When, however, he disclosed the object of his journey, avarice prevailed over their affection; their conduct towards him changed, and they took effectual measures to frus-

trate his design. Under pretence that he was not secure under their roof, on account of his suspected heresy, they easily prevailed upon him to remove to another town at some distance, there to remain till they should inform him that he might return in safety. An occurrence which took place here, however, prevented his troubling them again, and ultimately drove him from the province.

A Dominican friar from Turin had come to preach in the neighbourhood, whom Curio and several of his friends were drawn by curiosity to hear. The monk took occasion in his discourse to rail against Luther and his writings, charging him with maintaining that Christian liberty allowed the unrestrained pursuit of every pleasure, and that Christ was neither God, nor born of the Virgin Mary. Curio, being anxious to repel these calumnies, obtained permission to speak in reply. He demanded of the preacher in what parts of Luther's works such tenets were inculcated? The monk answered that he could not then inform him, but promised to satisfy him if he would accompany him to Turin. Curio then said that he would immediately point out where Luther maintained tenets which were directly the reverse of those he had specified; and accordingly read some passages in confirmation of his statement from the Commentary on the Galatians. When the populace perceived how grossly the monk had endeavoured to deceive them, they attacked him with great violence, and forced him to quit the town. On his return to Turin he related the affair to the Inquisitor, who immediately dispatched his emissaries to take Curio into custody. When Curio was brought before the Inquisition, he was instantly recognized as an object of their former suspicions, and as the sacrilegious profaner of the relics at St. Benigno. It was now determined to visit all his heretical delinquencies with condign punishment. After his examination he was committed to close custody; but to prevent all risk of his being forcibly rescued by his friends, he was secretly conveyed by night from the prison to a private house. Here he was strongly fenced in; the doors were secured by thick bars of wood;

his feet were made fast in heavy wooden stocks, and guards were placed in the other apartments to watch him.

From the nature of the precautions which had been thus taken, he now considered his case hopeless, and began to resign himself to his fate. But an accidental circumstance, arising from the extreme rigour of his confinement, enabled him in a short time to escape the vengeance of his enemies. After a few days' imprisonment, his feet, from the weight and pressure of the stocks, began to swell, and to give him much pain. As a matter of indulgence he begged of his keepers to be permitted to have one foot always at liberty, and to exchange it with the other whenever that became swollen and painful. This request was readily granted, the guards being satisfied that with one foot so secured his person was perfectly safe. Matters had gone on in this manner for some days, when it occurred to Curio that he might possibly avail himself of this plan of exchanging the feet to effect his liberation, by preparing an artificial leg and foot to be placed in the stocks instead of the real. The thought no sooner suggested itself than he set himself to work to try the experiment. He took the stocking from the leg which was at liberty, stuffed it with some linen, placed a piece of reed in the inside to stiffen it, and put on the shoe. Having succeeded thus far to his wishes, he laid himself on the floor, and put on his long Spanish cloak to conceal the fraud. Every thing being ready, he called to his attendant, complained of pain in the confined foot, and requested to have it exchanged. The attendant, suspecting no trick, readily complied; placed the artificial foot in the stocks, and left the other at liberty. When the night was far advanced, Curio prepared to attempt his escape. It happened that the house wherein he was imprisoned was one with which he had been intimately acquainted in his youth. This fortunate circumstance enabled him at once to decide upon his plan. He cautiously opened the door of his chamber, and having ascertained that his guards, who occupied an adjoining apartment, were asleep, he descended the stairs and tried the doors. Finding these to be

locked, and the keys taken away, he proceeded to a window at the back of the house, and having opened it, descended from it into the garden in safety.*

Having thus providentially effected his escape, he hastened to convey his family to Milan, where he resided for a short time. He then removed to Pavia to undertake the office of professor of Belles Lettres in the University of that city. The agents of the Inquisition soon tracked him to this asylum. But he was so beloved by the students that, of their own accord, they formed themselves into a kind of body guard for his defence, and for three years defeated every attempt to obtain possession of his person. At length the Pope interfered, and threatened to lay the Senate under an interdict if they afforded him further shelter. Upon this he went to Venice, and afterwards to Ferrara, where he was hospitably entertained by the Duchess Renata. Through the interest of this lady he obtained a professorship in the University of Lucca, whither he next removed his residence. Before he had held this office a year, the Pope, having discovered his retreat, commanded the Senate to take him into custody, and send him prisoner to Rome. The Senate having, however, no disposition to comply with this mandate, gave him private intimation of his danger, and allowed him to depart.

Perceiving himself to be thus exposed to constant and imminent danger in Italy, he resolved to retire into

* Curio's guards, on finding in the morning that their prisoner had escaped, and that the stocks and fetters continued locked, ascribed his deliverance to a miracle, or to the power of magic. When this was reported to Curio, he thought it necessary to clear himself from the imputation of resorting to magic, as it might bring scandal upon the religion he had embraced; and, therefore, published an account of the whole transaction. This little piece is in the form of a dialogue, and is intitled *Probus*. It is among the most amusing of Curio's works, and is printed with the other dialogues in his *Pasquillus Ecstaticus*. Schellhorn has inserted this dialogue in his *Amoenitates Hist. Ecclesiasticae*, l. 759.

Switzerland. He accordingly crossed the Alps, and proceeded to Zurich; soon afterwards he removed to Lausanne, having accepted the office of rector of the school or college of that city. As soon as he had thus settled himself, he returned to Tuscany for the purpose of conveying his family from Lucca. Not deeming it safe, however, to approach the town, he stopped at Pisa, intending that they should there join him. Shortly after his arrival, and whilst taking his dinner, wholly unsuspecting of danger, the Præfect of the Inquisition, who had placed his guards at the door and on the stairs, entered the room, and summoned him to surrender in the name of the Pope. Curio, considering all opposition useless, arose to deliver himself up. In the agitation of the moment he had retained in his hand the large knife with which he had been cutting his meat. The Præfect observing him advancing thus armed, and mistaking his intentions, became motionless with fear. Curio, with great presence of mind, availed himself of his panic, and quietly descended through the guards, who, not knowing him, saluted him as he passed. He hastened to the stable, mounted his horse, and drove off. As soon as it was discovered that he had escaped, the officers of the Inquisition commenced their pursuit, but a violent storm arising at the moment, they were obliged to abandon the chase and return without their prisoner. Curio, having made good his retreat, was soon joined by his family, and proceeded with them to Switzerland.

After residing four years at Lausanne, Curio, in the year 1547, removed to Basle, having received the appointment of Professor of Eloquence and the Belles Lettres in the University of that city. He discharged the duties of this office, for which he was eminently qualified, with very distinguished reputation, which drew to the University pupils of the highest rank from the remotest districts of Europe.

The celebrity which Curio had now acquired induced the Pope to make overtures to him to return to Italy, promising him a liberal remuneration, and complete indemnity for his heretical pravity, if he would devote his

talents to the cause of the Roman See. The Duke of Savoy, on hearing of this proposal, endeavoured, by the most liberal offers, to prevail upon him to accept a professorship in the University of Turin. The Emperor Maximilian also tried to engage his services in Germany; and Vaivoide, Prince of Transylvania, wished him to undertake some principal office in the College which he had just established at Alba Julia. Curio, however, preferred remaining at Basle, and declined all these flattering proposals: and the Senate, as a testimony of their esteem and gratitude, conferred upon him the freedom of their city. Here he continued to execute the duties of his office, and to enjoy the friendship of the most illustrious men of the time, until the year 1569, when his life was terminated after a short illness, in the sixty-seventh year of his age.*

Curio was the author of several works on the subjects of religion, philology, &c. &c. None of them are of great extent, but they display his critical knowledge of the classical languages, his refined literary taste, and the liberality of his religious sentiments. His principal pieces are, *Christianæ Religionis Institutio*; *Ara-næus de Providentia Dei*; *De Animarum Immortalitate*; *Paraphrasis in principium Evangelii Johannis*; *Pas-quillus Ecstaticus*; *De Amplitudine beati Regni Dei*. He translated also, out of the Italian into Latin, some of Bernard Ochin's sermons, and Guicciardini's great historical work on Italy.†

* Some account of Curio may be met with in most of the common biographical compilations. The preceding sketch is principally drawn up from an interesting memoir delivered before the University of Basle, by the Professor who immediately succeeded him in the Chair of Polite Literature. It is intitled, *Oratio Panegyrica de Cœli Secundi Curionis Vita atque Obitu, habita Basileæ Anno 1570 in magna Procerum et Juventutis Academiæ Basiliensis Panegyri, à Johanne Nicolao Stupano, Med. Doctore et Professore*. The oration is inserted by Schelhorn in the *Amœnitates Literariæ*, Vol. XIV. pp. 325 et seq., where the reader will find many additional particulars relating to Curio, his family and literary labours.

† Several of his letters were printed

His religious sentiments were in some respects more liberal than those of his associates, and exposed him, among his Protestant brethren, to the suspicion of heresy. This imputation was cast upon him in consequence of the publication of his treatise *De Amplitudine beati Regni Dei*, "On the extent of God's happy Kingdom;" wherein he maintained that the kingdom of God was more extensive than that of the Devil, or that the number of the elect and the finally blessed, exceeded that of the reprobate and finally miserable of mankind. This work on its first appearance passed without particular notice; but Vergerrus afterwards detected and exposed its departure from the orthodox Swiss doctrine of election, and raised the cry of heresy against the author. Curio made his peace by the publication of an apology in the Latin and German languages.* He has, besides, been charged with holding heterodox opinions on the doctrine of the Trinity, and been occasionally numbered among the followers of Servetus. Unitarians, however, though they might have been proud of such a convert, have never placed him in their ranks. The accusation appears to be wholly without foundation, and it originated probably in the surmises of some over-zealous bigot, who thought it impossible to associate, as Curio did, on terms of friendly intimacy with

with the works of Olympia Fulvia Morata, which he edited. See Mon. Repos. XVII. 725. The writer, in the memoir of that lady, (Ibid. p. 725, note,) promised to furnish the Editor of the Monthly Repository with a copy of her beautiful Greek version of the forty-sixth Psalm. On reconsideration he has relinquished his design, being doubtful whether the poem would interest or be intelligible to a sufficient number of the readers of that Miscellany, to justify the appropriation to it of the space it would require.

The reader is requested to make the following corrections in the article referred to: p. 721, first column, note, for *obediunda* read "obcunda;"—second column, for *aulam*, read "aula."

* Schellhorn has inserted both these Apologies, with an account of the controversy occasioned by them, in his *Amoenitates Literariæ*, Vol. XII. pp. 592. et seq.

such men as Lælius Socinus and Bernard Ochin, without imbibing their sentiments.*

R. S.

Islington,

SIR, March 6, 1823.

I SEND for insertion in your Miscellany the following account of the Shakers, just communicated by my good friend Dr. William Rogers, of Philadelphia. I have furnished a copious description of them in the last edition (14th) of the *Sketch of the Denominations of the Christian World*, from an original document, being probably the first and only copy at that time transmitted to this country. The subsequent detail, however, is curious, both as to their *faith* and their *practice*; the latter being so truly ridiculous, whilst the former, indicating the free and fearless exercise of the reasoning faculty, rejects the leading dogmas of modern orthodoxy.

"From the Pittsburg Recorder.

"THE SHAKERS.

"The following account of the Shakers, in Warren county, Ohio, has been furnished by the Rev. Jonathan Leslie. It probably contains as correct and particular information of their peculiar tenets and practices as any heretofore published.

"The Shakers live in a village called Union, 30 miles from Cincinnati, and four from Lebanon, the seat of justice for Warren county, Ohio.

"Their number is 600, and they live in eleven families. The number of individuals in each family varies from forty to sixty, one half men, the other half women, who attend to their appropriate business.

"Their dwelling-houses are brick and frame, spacious, neat and plain, well-finished and convenient. Their apartments are not decorated with ornaments, but are supplied with useful furniture. They are neat farmers, and their mechanical work is completely executed.—Their orchards and gar-

* The charge of Antitrinitarianism has been minutely examined and fully refuted by Schellhorn. See *Amoenitates Literariæ*, Vol. XII. p. 619, and XIV. pp. 386 et seq. It appears to have originated in his "Ambiguous Interpretations" of the preface to John's Gospel.

dens are extensive. They have plenty to eat and wear, and appear to be contented with their condition. They are hospitable and social, and frequently bestow large charities to worthy objects.

"They have a meeting-house, two stories, 65 by 56. The outside is painted white, the roof as well as the walls, which gives it a singular appearance. In the upper story the ministry live. They are two men and two women, who are said to have arrived to an extraordinary degree of holiness. They superintend the whole community, visit different stations, and hear the confessions of those who are initiated into their community. The lower story is for public worship on the Sabbath, and in it are accommodations for a great number of spectators.

"In each family are two male and two female elders, who have the whole spiritual direction of the members, and two male deacons, who furnish the kitchen, and attend to all the temporal concerns of the family.

"I first called at a great house, opposite the meeting-house, and had considerable conversation with three elders, who are men of intelligence and capable of expressing their ideas clearly. They directed me to Matthew Huston, (for they Mr. no one,) who is appointed to converse with the people of the world, and to entertain them. He had formerly been a Presbyterian minister, and left that body in the time of the revival in Kentucky. He appeared very willing to gratify my curiosity, and answer the queries I made relative to their belief and practice.

"At eight o'clock, their stated hour for evening devotion, a folding-door was opened, which united two spacious rooms. The men and women formed each a column facing one another, with a space between, at the head of which elder Huston stood. Their devotion commenced by all singing a hymn, in one part of music.—The tune was lively, and their words were plainly pronounced. Amongst the women were several little girls. After singing, the elder gave a short exhortation, and bade them prepare for labour. Then the men pulled off their coats, and the women some of their loose clothes, and all faced towards

the head of their column. Four of the brethren and as many sisters sang, and the rest danced. At certain turns in the music, they spat on their hands, turned entirely round, and still continued dancing.—They sung a more lively tune, and danced with a more lively step. They sung another hymn, and immediately retired to rest.

"My feelings, at what I have just seen, I cannot express. Their hymns are poor compositions, and partake strongly of their peculiar sentiments. Their singing and dancing are very similar to what I have frequently seen practised by the Indians. Never did a greater mixture of sensations crowd upon my mind. I felt contempt for their folly, pity for their ignorance, indignation at their leaders, who, to think the most charitably of them, ought to know better, and I wept at the awful disappointment they must experience when they enter the eternal world—when their sandy foundation shall be swept away, their hopes fall, and they be for ever undone!

"I retired to rest; but the recollection of what I had seen drove sleep from my eyes. I concluded they only are happy whom the arms of everlasting love support.

"In the morning they rose at four o'clock, and one half hour after attended their morning devotions. They took their places as described last evening, and sung a hymn of praise to, and expressive of confidence in, God, their *mother*, after which they all fell upon their knees, and appeared to be in silent devotion for some minutes. They then arose and went to their respective apartments.

"They are regular and systematic in every thing they do. They retire at nine o'clock, rise at four, breakfast at six, dine at twelve, and sup at six. They keep a school, where children of both sexes are taught. It is said that their teachers assiduously inculcate their peculiar principles upon their pupils. When their children are of lawful age to act for themselves, they insist upon their making a choice either fully to unite with the community or to leave it. They inform me that, in seven years past, 200, young and old, have joined their community. They have no summary of doctrine; but, by looking over their books, and from conversation with them, I drew

up the following creed, which they acknowledge as their belief.

"There is one God, but no Trinity of persons in the Godhead. That the Son is inferior to the Father, and in the work of creation was used as a subordinate agent. That the principal excellency of the man Jesus Christ, consisted in his being filled with the Divine Spirit. They deny the propitiatory nature of the atonement of Christ, and hold that he suffered only for our example, to shew us how we are to crucify the flesh, that is, to eradicate our natural propensities and affections. They believe that none of those who died before Christ went to heaven, but that a number of them went with him to that blessed place, after his resurrection.

"They believe that the plan of salvation was not developed, nor perfect holiness required of those who then professed religion. But that Christ has come a second time, 'without sin unto salvation,' in the person of a female; and now the plan of salvation is perfectly revealed and understood by all Shakers; perfect holiness is now required and attainable, and the example of Christ is to be literally followed.—Hence they will not permit the members of their church to marry, nor those who are married, when they unite with them, to live together as husband and wife. They believe they are the children of the resurrection, and must neither marry nor be given in marriage, but be as the angels of heaven.

"They deny the doctrine of God's decrees, and of justification through faith on the merits of Christ; but believe, when they confess their sins to their ministry and are absolved, they then live perfectly holy and free from every taint of sin. They believe the day of judgment commenced when Christ appeared the second time in the person of Anna Lee, and that it is still progressing. That her spirit diffused on the ministry enables them to judge, acquit or condemn, and that they confer a portion of that same spirit on all that they account worthy of eternal life, which lives in, and continually governs them.

"They say the resurrection is past, and will never be a resurrection of the body. They believe that judgment,

begun in this world, will be continued until all the souls of the wicked, who departed this life ignorant of the gospel, as it is held by the Shakers, have an offer of it, and if they become Shakers, they shall be saved; if not, they shall be made eternally miserable. They believe the Bible is of no use now, farther than to prove the introduction of their new dispensation. It is the old heavens which have passed away. They deny the charge of worshipping Anna Lee. They trace the origin of their denomination from the French Jumpers.

"Though they disavow worshipping Anna Lee, yet in their hymns they address their parents and their mother. It is my opinion they worship her as much as they worship Jesus of Nazareth."

Such, Mr. Editor, are the *Shakers*, and a stranger compound of contraries cannot be found amongst the professors of Christianity. The account is evidently drawn up by a Calvinist minister, whose woeful lack of charity is conspicuous on the occasion. "I wept," (says he,) "at the awful disappointment they must experience when they enter the eternal world—when their sandy foundation shall be swept away, their hopes fall, and they be *for ever undone!*" This is a rash and precipitate judgment. Charity, which *thinketh and hopeth all things*, would indulge something more favourable respecting even the *poor Shakers*, both as to this life and as to the life to come. Granting either Trinitarianism or Unitarianism to be false, the head and the heart will be set right in a better world. Punishment awaits inveterate and unrepented *vice*, whilst involuntary *error* claims the pity and will receive the forgiveness of the righteous as well as the merciful Judge of the Universe! Happiness must finally embrace the creation of God.

JOHN EVANS.

Marquis of Hastings' Speech at the last Examination in the College of Fort William.

[The Noble Marquis having resigned his post of Governor-General of India, is said to be on his way to England, and Lord Amherst is gone out to suc-

ceed him. We believe that the administration of the Marquis has been just, liberal and beneficent, worthy of himself and of his country. All his public speeches that we have seen have been constitutional, (for the principles at least of the British Constitution may be established, and are, we trust, recognized in the colonies,) philanthropic and Christian. Certainly, the following conclusion of an address at the Public Disputation in the College of Fort William, held August 23, 1822, merits all these epithets. As a farewell speech it is admirable, and we earnestly hope that Lord Amherst, and the future Governors-General of our vast oriental possessions will manifest the same spirit and act upon the same principles as the Marquis of Hastings. ED.]

AS this is, probably, the last occasion I shall have for addressing the members of the College, I must indulge a concluding observation on the nature and effects of the institution. To those who have doubted its utility, (singular as it may seem, I have heard there are some,) I will not urge the theoretical remark, that if an individual be prone to sloth or dissipation, he must be more likely to give way to idleness when there are no facilitations to industry, or peril of public exposure; but I will rest the argument upon the rapid succession of young men, who, after rigid and impartial examination, have been declared competent to the service of the state by their acquirements in the necessary languages: not to dry official tasks alone. We have a proud consciousness that our functionaries have the capacity not merely of discharging adequately their engagements to their employers, but that they possess also the means of rendering incalculable services to the native inhabitants, by readily communicating explanation, instruction or advice. The ability, however, to do this would be of little value, were the disposition wanting. It has not been wanting. With exultation I have learned from all quarters, the kind, the humane, the fostering spirit manifested towards the Natives by the young men whom the College has sent forth to public trusts. What a triumph it would be to my heart,

could I venture to suppose that my inculcations had any share in exciting this generous tone! I have endeavoured to infuse the sentiment: but I am too sensible that a more potent instigation has produced the conduct. General information is now so widely spread among our countrymen, that there are few who, even in their very early days, cannot discriminate what constitutes real glory, from the pageantry of factitious and transient elevation. They feel that dignity consists not in a demeanour which exacts a sullen, stupid submission from the multitude, but in a courtesy which banishes apprehension, yet exercises sway, because it plights protection. They comprehend that to inspire confidence is to assert pre-eminence; because he who dispels alarm from another is the superior. They know that the observance and enforcement of equity is imposed on them, not by their oath of office alone, but by the eternal obligation which the Almighty has attached to power in rendering man responsible for its due application. In short, they condense the notions of duty, of justice, of magnanimity and of laudable pride, into the image of home. They ask themselves, What is becoming our country, so decorated with trophies, so rich in science, so ennobled by liberty, towards a dependent, unenlightened population? The answer will be unvarying. To use the words of a poet, "As if an angel spake, I hear the solemn sound." It is an angel's voice within us, when conscience breathes a sublime dictate to our souls. In the case before us, she prescribes the extension of gentle, cheering, parental encouragement to the millions whom Providence has arrayed beneath our rule. Wonderful and unexampled rule! Let it never be forgotten how that supremacy has been constructed. Benefit to the governed has been the simple but efficacious cement of our power. As long as the comforts and the gratitude of the Indian people shall testify that we persevere in that principle, so long may Heaven uphold the domination of Britain here—no longer!

Three Original Letters of WILLIAM PENN'S to RICHARD BAXTER.

THESE letters, copied from the originals in Dr. Williams's Library, relate to a public disputation between Penn and Baxter. They will be rendered more intelligible to the reader, by the following account of the controversy given by Mr. Clarkson in his *Life of Penn*, I. 158—161 :

“In the year 1675 we find him still living at Rickmansworth, where, as well as in other places, he became eminent as a minister of the gospel. In his own neighbourhood, indeed, he had converted many; and from this cause, as well as from a desire which others of his own Society had to live near him, the country about Rickmansworth began to abound with Quakers. This latter circumstance occasioned him, oddly enough, to be brought forward again as a public disputant; for the celebrated Richard Baxter, who was then passing that way, when he saw so many of the inhabitants of this description, began to be alarmed for their situation. He considered them as little better than lost people, and was, therefore, desirous of preaching to them, in order, to use his own words, ‘that they might once hear what was to be said for their recovery.’ This coming to the ears of William Penn, he wrote to Baxter, and one letter followed another, till at length it was mutually agreed, that they should hold a public controversy on some of the more essential articles of the Quaker faith. What these were I could never learn. It is certain, however, that the parties met, and that they met at Rickmansworth. It is known also, that the controversy began at ten in the morning and lasted till five in the afternoon, and that the disputants addressed themselves, each in turn, to two rooms filled with people, among whom were counted one lord, two knights, and four conformable ministers, that is, clergymen of the Established Church.

“Of the issue of this controversy I can find no record. Richard Baxter seems to have been satisfied with himself on the occasion, for he says, in allusion to it, ‘that the success of it gave him cause to believe that it was not labour lost.’ William Penn, on

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the other hand, spoke of it with some confidence; for, in a letter which he addressed to Richard Baxter soon afterwards, he stated, ‘that if he had taken advantage of him, he could have rendered him more ridiculous than he feared his principles of love would have borne.’ From the same letter we have reason to think that the meeting was not a well-conducted one; for William Penn says, that ‘if he should be informed, when Richard Baxter’s occasions would permit a debate more methodically, and like true disputation, (which he judged more suitable before the same audience,) he would endeavour to comply, though he was not without weighty affairs almost continually on his hands, to furnish him with an excuse.’

“This letter, and the public dispute preceding it, gave rise to a correspondence between the parties, in which three or four other letters were exchanged. Of the contents of those written by Richard Baxter I can find nothing, except what may be inferred from those which are extant of William Penn. I shall, therefore, pass both of them over, observing only, that William Penn’s last letter manifested a spirit of forgiveness, which exalted his character, and a spirit, by which it was apparent that, whatever he might think of the doctrine or temper of his opponent, he believed in the soundness of his heart. The conclusion of it was this: ‘in which dear love of God, Richard Baxter, I do forgive thee, and desire thy good and felicity. And when I read thy letter, the many severities therein could not deter me from saying that I could freely give thee an apartment in my house, and liberty therein; that I could visit, and yet discourse thee in much tender love, notwithstanding this hard entertainment from thee. I am, without harder words,

“Thy sincere and loving Friend,
“WILLIAM PENN.”

The letters now printed, it is believed for the first time, shew that the first conference was succeeded by a second, and that the irritation produced on the former occasion was mollified on the latter. The temper of both disputants appears to have been exhibited little to their advan-

tage in the dispute. The concluding letter, however, manifests the "spirit of forgiveness," which the biographer applauds in William Penn: it is probable that the letter which he quotes, as well as this, was written after the second disputation.

LETTER I.

" RICHARD BAXTER,

" Though thou hast reprobated the Quakers and their religion with what envy and artifice thou art capable of, accompanied with the indecent carriage of thy landlord, (a manifest breach of those laws of conference thou wert so precise in making,) and that this entertainment is doubtless argument enough of an infirm cause, and of as virulent and imperious a behaviour, yet the spirit of Christianity in us inclines us to offer thee another meeting, both to shew that we are not afraid of our cause, or thy abilities, and to prevent those tedious harangues, and almost unpardonable evasions and perversions thou wert guilty of, and which we were obstructed from discovering in any quick returns, least we should be clamoured against as interrupters and violaters of those rules mutually agreed upon; we desire, therefore, another meeting, and that it may be on the 7th instant, about eight in the morning. The matters we offer to debate, are,

" 1. Concerning the true and false ministry.

" 2. Concerning the true and false church.

" 3. Concerning the sufficiency of the light within all men to eternal salvation, and what else it shall please thee to add.

" And to render this desired conference more distinct and intelligible, with respect to a particular discussion of things, we offer this method,

" 1. That some one of the aforementioned particulars be thoroughly debated before any other be insisted on.

" 2. That two or three on each side shall have liberty to speak, but so as but one only at a time.

" 3. That there shall be as strict and close keeping to the matter in hand as may well be, to prevent impertinent preachment and trifling excursions

to shun the matter and evade the dint of argument: and this to be inviolably observed on both hands.

" 4. That so doing there shall be no interruption of either side.

" 5. Name what place thou pleasest, but that which I am forbidden.

" To all which we desire thy return by this bearer to thy friend,

" W^M. PENN.

" *The 6th day of 8th Month.*

" P. S. I hope at the end of this conference we may have a little time to debate the merits of John Faldo's cause and thy subscription, at least in a few particulars.*

" *This*

" *For Richard Baxter.*"

LETTER II.

" RICH^D. BAXTER,

" I have received a letter from thee of the 10th inst. just now, being the 11th, and about six at night. In the first place, it looks like a design, I mean not to meet me, (though it be to offer a meeting, such an one as it is,) for by the date it was, for ought I know, a night and almost half a day a coming less than two miles. A man that had not read thy Principles of Love, and heard thee dispute, would think that this letter lay at Rickmansworth, by order, till I should be gone to London, but I am more charitable. The beginning of this unhappy epistle tells me *if I have not yet enough*; of what? Raillery, slanders, interruptions, dirty reflections? Yes, too much, had R. B. pleased; but of reason, good language, order and personal civility, little or none fell from R. B., I affirm: well, *but my vain ostentation of my forwardness to another meeting, shall be no cover to my shame.* I thought I had been shameless; there's hopes of me, I see. But, R. B., why ashamed? For thy senseless, headless, taleless talk, I profess I was more than ashamed, for

* John Faldo, an Independent minister, published in 1673, a work in 8vo., entitled "Quakerism no Christianity," to the second edition of which was prefixed a commendatory epistle by R. Baxter and twenty other Divines. ED.

I was grieved: has my last kind letter had no better success? I perceive the scurvy of the mind is thy distemper, I fear its incurable. I would say I had rather be *Socrates* at the day of judgment than *R. Baxter*, but that he would tell me that I am nearer akin to Heathens than to Christians; and the truth is, than such merely nominal ones I desire to be. In the next place, be pleased to know that I came late from London the last seventh night, and am upon appointment at London this week. So that time, once mine, is irrecoverably gone till the next 6th day at soonest, vulgarly Friday. I am also to attend upon the Parliament, as I was all the last sessions, on the behalf of many poor and lamentable sufferers for pure conscience; insomuch as not receiving any reply to my last, had I not gone so early, my wife and part of my family had come up with me for this session and term.*

"However, I shall never refuse a day (in my power) to Richard Baxter, but to use his terms, not at his time and rates. I shall discourse on either of the points mentioned the other night, or if he will I shall undertake to prove R. B. a perverter, traducer and forger; a charge black, but it shall stain me if I dont make it good, so little is he man of true love; next, I shall choose short argumentation; 3dly, that at the conclusion each of us may have time to sum up his sense in a conscientious manner, by way of repetition and recommendation to the people; 4thly, I utterly refuse the limitation of time; let the conference end with the matter, or by consent upon the place. I am not so flush of my time, nor so ill-disposed of that I should leave London, my conscientious employment for the relief of poor sufferers, several appointments not in my power to undo, (to say nothing of my own worldly concerns that are great,) to ride down to Charlewood, but for two hours' talk with R. B. Besides, I cant confine myself precisely to an hour, as those that are accustomed to notes and hour glasses. I refuse not my neighbour's

* This is scarcely intelligible, but it is according to the MS. Ed.

house, since invited to it. Thus much at present from

"Thy friend,

"Wm. PENN.

"London,

"The 11th of the 8th Mo. 1675.

"FOR RICHARD BAXTER

at

"Charlewood."

LETTER III.

"R. BAXTER,

"The paper it pleased thee to put into my hands at our parting, I have at last got time to peruse, and I will assure thee, it is not two whole days since my many occasions would give leave to consider it. The civility and kindness I received from thee at our conference have prevailed with me to overlook the asperity of it, though, if I speak for myself, I am not apt to exact the uttermost farthing, or make the worst use of man's infirmities. The truth is, there appeared matter of great advantage against a man that had ever been author of any Defence of the Principles of Love. Yet it so happens that the objections, over and above the mode of making and managing them, are very light; and, if I mistake not, (I am sure I would not,) more than three-fourths is granted; so that I could not see any ground for that severity from the person most of all concerned, much less from an unprovoked stranger. But that which heightened my wonder was to see thy name to a late Epistle recommendatory of J. Faldo's book, that seem so much to rate at us for sharpness. I hope thou wilt not be displeased with this freedom.

"Herewith I return thy paper, and this in answer to what is material in thy objections. That by the Spirit's being the rule I understood what the apostle did when he said, that as many as are led by the Spirit of God they are the sons of God. And if I am to be censured that I write not more philosophically, the apostle must keep me company. I did not mean that all instruments or means were always excluded, only that under the gospel especially, the Spirit, by the holy inspirings of it, in a more immediate manner than formerly, was eminently the rule of the saints. As

under the law, the law writ on stone, under the gospel, the law writ in the heart. And that this was the general evangelical rule. When I am better informed I shall believe and write better; till then I must do as I can; and I see nothing in that paper to induce me to any alteration of my creed. For what I understand by light I need only say, that not one of my arguments is so much as attempted, at least as laid down by me: and, in a manner, all is granted me, beside what thou mistakest me in. I am chid for not distinguishing upon the term light. Truly I deserved it, had not my adversary taken the term for granted, as I understood it; and what need there was I should turn critic upon the term agreed upon, thy reprehension hath not afforded me light enough to see. I all along shew I meant not the sun in the outward firmament, the mere knowledge of man, or capacity to receive knowledge as constitutive of a rational creature, but the internal sun of righteousness, by which the soul receives divine understanding. And my man I had to do with gives his suffrage to this thing; for he was a Socinian,* one that believes in the outward sun, and but too largely of man's mere natural faculties, and but too meanly of a divine and supernatural light, as necessary to man's eternal felicity, which I conceive to transcend the light of birds, fishes, &c., by thee, in my apprehension, frivolously objected. Thy fling at my attempt to prove man enlightened from John i. 4, 9, hits me not in the least; for I affirm from those words, that it is not any light, as thou wouldst make me only to intend and extend my argument to, that is constitutive of beasts or men as such, in an abstractive sense, but something transcending and supernatural, as some speak, for man is man before that illumination, as Drusius well observeth. Again, thou art by much too severe in straining these words,—The light must give true sight; as if I

meant that every man to whom God offered this light had true knowledge, whether he would or no. For to that stretch thou bringest it. The like about its sufficiency, as if it were sufficient to that end without man's regard of it. No such matter, it is so in itself, but not in men without their assent, and so thou confessest. I see nothing offered in this paper that I could not with as much reason produce against the Holy Scripture itself. It lies most upon the question, if you mean so, I deny it; if so, I grant it. When, alas, I mostly intend what thou grantest, and can see no cause given by that discourse for any such objection, unless that a noted Presbyterian, as men call him, had got my book, and I was to be lessened by any artifice where I had any interest, especially if it was thought to prevail.

"I shall conclude with this assurance, that if the civility and kindness of our late meeting had not been with some more than ordinary satisfaction remembered by me, I had made more use of thy name than I have done, both in my late Answer to the Epistle before mentioned and in this paper: but, methinks, it is so desirable for men to confer with reason and modesty, that I rather choose to beseech people into that commendable disposition, than to raise their passions by an early aggravation of their miscarriages. I am, in very much love,

"Thy assured Friend,

"WM. PENN.

"The answer was writ about three weeks since, but other occasions prevented its being sent.

"For Richard Baxter, at his House in Southampton Buildings, London."

John Goldie, of Kilmarnoch.

IN a former volume of the Mon. Repos. VIII. p. 24, there is an extract from *Maty's Review* for the year 1785, (Vol. VIII. p. 282,) relating to JOHN GOLDIE, a peasant's son of Kilmarnoch, in Scotland, of an extraordinary genius, and the author of a volume of *Essays*, 8vo., and of a work entitled "*The Gospel Recovered*," in 5 vols. 8vo., designed to overthrow the reputed orthodox doctrines. Attached to the extract is an inquiry

* To whom W. Penn here refers, does not appear. It could scarcely be Faldo, for his book, *Quakerism no Christianity*, asserts strongly the proper deity of Christ. Ed.

after this singular person; but we have not been able to learn any thing of him beyond a few particulars which we find in "The Christian Reflector and Theological Inquirer," (a monthly publication, at Liverpool,) for February of the present year. In this work, a writer, signing himself *Glasguensis*, after quoting the extract, before referred to, from Maty, proceeds to give the following information:

"Several years ago, I was induced, in consequence of reading this account, to make some inquiries after this extraordinary man, but I soon found that 'the place which had known him, knew him no longer;' and was forcibly reminded by my fruitless researches of the lines of the poet:

"Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness in the desert air."

"I was happily more successful with respect to Goldie's publications. These were lent me by a friend, and I can truly say afforded me sincere pleasure in the perusal. The first work published by Goldie, was his 'Essays Moral and Divine,' intended to overthrow the dogma of original or birth sin, and to prove that heart-withering opinion to be utterly repugnant both to reason and scripture. A copy of these 'Essays' was presented by their author to the celebrated writer of 'The Sketches of Man,' Lord Kaimes. This distinguished individual's opinion of Goldie's talents and principles will be seen by the following letter, which is printed in the Preface to the second work that Goldie published, 'The Gospel Recovered,' &c. It cannot fail, I think, of being highly interesting to the friends of free inquiry and of scriptural Christianity.

"Edinburgh,

"SIR, August 2, 1779.

"I hold myself much obliged to you for distinguishing me, from your other readers, by a present of your book. I applaud your performance greatly, and still more the motive that induced you to write.

"The strange and absurd doctrines

that have been engrafted on the Christian religion, by different sects, have occasioned not only much opposition and enmity amongst Christians, but have tended beside, to much depravation of morals. What, in particular, can be more destructive to virtue and good works, than the doctrine of faith, as perverted by many of our zealots? In a word, Christianity, among those who adopt it in its purity, is the great support of morality, and the great cement of goodness and benevolence among men. But not to mention other bad effects of the engrafted doctrines mentioned, a man of sense, when he begins to study the motley figure that Christianity makes in the doctrines of many of our sects, must be a very good man indeed, if he be not tempted to think that religion is all a cheat; and consequently that men may give way to every appetite without check or controul.

"I am, Sir,

"Your obedient humble servant,

"HENRY HOME.

"To Mr. John Goldie."

"The poet of nature and of truth, ROBERT BURNS, was, it appears, the intimate friend of John Goldie, and a short time subsequently to the appearance of the 'Essays Moral and Divine,' addressed to his heretical brother the following lines. It is strange that these and similar effusions of Burns's muse, should have been excluded from most of the editions of the works of 'dear nature's artless child.' Though when it is remembered that those editions have been usually made for the 'gods of earth,' perhaps it is not strange. It is 'auld orthodoxy,' which alone can bedeck her advocates in the purple and the fine linen. A greater than Solomon has declared, that 'they that wear soft clothing are in kings' houses.' And observation will teach him who needs the instruction, that in the palaces of the mighty, the words of truth and soberness have no certain dwelling-place. The plain dictates of reason and common sense, usually find most favour with those, who resemble the man of God of old, who 'had his raiment of camel's hair, and a leathern girdle about his loins.' Nor need it excite much surprise that the

attacks which Burns undauntedly made, on 'poor gapin', glow'rin', superstition,' should have been prevented from appearing before the eyes of the polite, when the strong-but honest language of virtuous indignation against those sons of mammon who first corrupted the poet, and then deserted him in the day of trouble, was not allowed a place in one of the most celebrated editions of the works of the northern luminary. Can such things be, and overcome us like a summer cloud, without our special wonder? Aye, even so, for the age is evil and corrupt! But here are the lines:

" 'O Goudie! terror of the Whigs,*
Dread of black coats and reverend
wigs,
Soor bigotry on her last legs,
Girnin' looks back,
Wishin' the ten Egyptian plagues
Wad seize you quick.

' Poor gapin', glow'rin', superstition,
Waes me! she's in a sad condition;
Fy, bring Black-Jock, her state physi-
cian,
To see her;
Alas! there's ground o' great suspicion
She'll ne'er get better.

' Auld orthodoxy lang did grapple,
But now she's got an unco ripple,
Haste, gie her name up i' the chapel
Nigh unto death;
See how she fetches at the thrapple,
An' gasps for breath,

' Enthusiasm's past redemption,
Gaen in a galloping consumption,
Not a' the quacks, wi' a' their gump-
tion,
Will ever mend her,
Her feeble pulse gie's strong presump-
tion,
Death soon will end her.

* "For the information of the readers of the Reflector, I would observe, that 'the Whigs' mentioned, are not those whom an admirable writer has well defined to be 'but the fag-end of a Tory;' but those noble spirits who, in days gone by, dared to vindicate their rights as men, and made the mountains of Scotland the strong holds of liberty, those who contended for what they deemed the purity of God's worship, in opposition to the mummery of a state-religion, an Act-of-Parliament Christianity, the Covenanters and Cameronians."

' 'Tis you and Taylor* are the chief
Wha are to blame for this mischief.
But gin the Lord's ~~sin~~ *fools* gat leave,
A toom tar barrel
An' twa red peats wad send relief,
An' end the quarrel."

SIR, Penzance.
I OBSERVE in your Repository [XVII. pp. 666—669] some strictures from your correspondent Mr. Acton, on my papers relating to the Remission of Sins. After very attentively considering all that he advances, I am still decidedly of opinion, that the views which many Unitarians hold on this subject do not embrace the whole truth of Scripture. This, I think, the more to be regretted, on account of the prejudice which it excites against our name in the minds of other Christians. While they see us associating Jesus with our redemption in no other character than that of a prophet or martyr, they regard us as grossly ignorant of one of the leading features of the common salvation: and not, perhaps, without some apparent reason. Without all controversy it is the Scripture doctrine that Christ died for our sins, and that we are reconciled to God by the death of his Son. But are not many Unitarians very reserved on this subject? And is it not a proof of their having abandoned the true sense of these expressions, that they employ them so little either in their writings or their pulpits? I shall rejoice if I can, in any degree, contribute to promote amongst us a grateful and frequent acknowledgment of the *mode* of redemption which Divine Wisdom appointed, convinced, that if rightly understood, it cannot possibly detract from the freeness of that Divine mercy in which the first purpose of redemption had its birth, and which carried on the plan, through every succeeding step, to its glorious consummation. Nor can it justly be thought any deficiency in the grace and mercy of the Judge of the world, if he deem it necessary to conduct his acts of forgiveness according to methods which exhibit peculiar features,

* "Dr. John Taylor, of Norwich, whose admirable work on Original Sin, was probably the cause of Goldie's renouncing orthodoxy."

such as are calculated to vindicate and secure his authority, or in any other way to fulfil purposes best known to his infinite wisdom. There may thus be occasion, in a dispensation of forgiveness, for something more than an invitation to repentance, a declaration of pardon, or a perfect rule and pattern of righteousness; something which shall reflect a light on the Divine government and character, and make impressions on the minds of the erring creatures, salutary and seasonable, according to the nature of their circumstances. I shall now endeavour to answer your correspondent's objections, nearly in the order in which they occur.

The first which I find is this; that while I disapprove several views of this subject which others have taken, I have not advanced any clear or intelligible doctrine myself. I readily allow, that on a subject somewhat difficult as this is, and entangled in so much controversy, I may, probably, have failed either to think or to speak so clearly as I might have done; but, at the same time, I am confident that there is contained in my papers, not only *some* doctrine, but an intelligible and important one. What I advanced was this: "that the mediation of Christ, and especially his death, was the *way or method* which Divine Wisdom chose for granting to mankind remission of sins; i. e. deliverance from their consequences." Now your correspondent thinks that this is saying nothing at all, and that such expressions convey only "an indefinite and indescribable doctrine." I must allow that my proposition may wear a somewhat questionable shape to those who wish immediately to recognize a friend or foe by the shibboleths of party; but this I deem no proof of its being destitute of real significance. I think it gives a simple and intelligible account of the end or final cause of our Lord's death, considered as an event appointed by God, and of the relation in which this event stood to the forgiveness of sins: and these particulars appear to me to be interesting and important knowledge. And I think that, without going any farther, I have herein advanced something more than your correspondent, and many other Unitarians, fairly admit; for they will hardly acknowledge any such close

and proper connexion between the death of Christ and the remission of sins as is here asserted. They appear to recognize no other connexion between these things than that which may be traced in the natural course of events. Because the death of Christ appears, among other circumstances, to have been eminently conducive to the promotion of Christian faith and virtue, and these again lead to forgiveness, they imagine that this remote connexion is all that is intended in the words of Scripture. But is it not obvious that, according to this mode of interpretation, any thing to which, in the course of events, our repentance may be traced, and through that our pardon, a good book, an impressive sermon, a striking occurrence, may be said to have been for the remission of our sins, and a propitiation for them; and that Paul's preaching had the same relation to our redemption as Christ's death? But I must be allowed to say, that such explanations appear to me no better than trifling with the subject, and frittering away the import of sacred words. To justify the language of Scripture, some much more close and proper connexion than this must be found; so must there also, before it can be said with propriety that the death of Christ was *the way or method* chosen by God for the remission of sins. Whether, therefore, there be or be not in my statement all that clearness which I might have given it, still it goes decidedly to affirm more than your correspondent admits, and is not, therefore, so nugatory as he represents it.

But, after all, it does not appear to me any thing very obscure to say that the death of Christ was the method which Divine Wisdom adopted for the pardon of our sins. However, as I desire to do my best to be understood, I will endeavour to explain myself somewhat more precisely.

And first, on the very threshold of this discussion, I think it necessary to state clearly what I understand by the forgiveness of sins. Now I certainly do not understand by forgiveness, in this connexion, that merciful regard and favourable purpose with which the Father views every returning wanderer. No mediation is necessary for this: it is secured by peni-

tence alone, *ipso facto*, and has been so in every age, and will be so to all eternity. It depends on nothing but the contrite heart of the suppliant, and the ever-flowing mercy of God. The forgiveness of the penitent, in this sense, was not one of the blessings derived to mankind through Christ, inasmuch as it was always most freely promised and enjoyed from the foundation of the world, and, therefore, it could not be one of those which he died to procure. In ascertaining the true sense of remission of sins, as here spoken of, I think we should consider only those advantages which the world has actually derived, or is about to derive, from the mediation or agency of Christ. Keeping this principle in mind, I should say that by forgiveness of sins, as here spoken of, I understand *a declaration and assurance of the removal, on the part of God, of certain penalties inflicted or denounced on men for their transgressions*, and that these penalties are chiefly the following: 1. The alienation of the world at large from the knowledge of the true God, and from the sense of his favour. 2. The subjection of the Jews to the law, which was burdensome to observe, and left them under condemnation. 3. The fear of death in this life, and the evils consequent on death, through sin, in the next. The careful reader of the New Testament will, I think, admit that our deliverance from these evils constitutes the redemption which is in Christ Jesus. It is certain that he does, in fact, deliver his faithful disciples from them. Submitting to death, and being raised again to a new life by the power of God, he has not only given us the knowledge of a future life, but is also become the destined agent by whom we are to attain to it. "God will raise up us also by Jesus." But not only shall we attain through him a new state of existence, but be by him delivered from the evils to which we should still, on account of our sins, be exposed. Hence the apostle speaks of him as "our deliverer from the wrath to come." Preparatory to these great final blessings, we know historically in what manner Jesus has reclaimed the Heathen world to the knowledge of the one true God and the enjoyment of his grace, and how he emancipated the

church from the irksome burden of a ceremonial worship. All these great mercies, intimately connected together, constitute in my judgment, the forgiveness of sins. We may observe, that this forgiveness cannot be fully carried into effect till the end is come, and the righteous are possessed of their mansions above; yet, considered as one entire dispensation, it is spoken of as complete from the very time of our Lord's death. Thus the writer to the Hebrews says, "When he *had* by himself cleansed our sins, he sat down on the right hand of the Majesty on high."

This, then, is what I think we are to understand by the forgiveness of sins; certain privileges and immunities granted to mankind through the agency of Christ. This forgiveness, the essential mercy of God determined him to impart: of this determination, the mediation of Jesus, in all its parts, was not the cause, but the consequence. But he that is determined to do an act of mercy, will next consider what may be the fittest mode of doing it. To the Almighty, then, thus considering (I speak humanly) the redemption of man, the mediation of Jesus, but especially his obedience unto death, appeared the fittest mode of effecting it. But in choosing a suitable mode of accomplishing any thing, we have often two points to consider, efficiency and propriety. A mode may be efficient, that is, equal to producing the intended effect, but upon more extended consideration it may not appear proper. Now, as the forgiveness of sins is more a sovereign act of God than a natural process, so the propriety of the mode in which it is to be accomplished is a point probably more to be considered than its efficiency. And here it is that I think many Unitarians err: they regard almost exclusively the natural efficiency of the Christian mode of redemption, paying little attention to its moral propriety. It is my object to recommend this latter to their consideration. It may be considered both in relation to God and man. And let us not forget, in respect to what end it was, that it had this moral propriety. That end was the forgiveness of sins; not the confirmation of the truth, nor the setting an example of righteousness.

These, indeed, were also important ends of the death of Christ, but not that great end which is spoken of in those parts of Scripture to which we are now alluding.

Such, then, is the doctrine for which I contend: the obedience unto death of our Saviour Jesus Christ was appointed by God as the most proper mode of granting to mankind those privileges and immunities which constitute the forgiveness of sins: or, in other words, it was an event which God ordained as being proper to precede and introduce that dispensation. I do not flatter myself that your correspondent will deem this explanation so satisfactory as wholly to withdraw his charge of vagueness and obscurity; I can only say, that it appears to me as definite as the nature of the subject admits, and, at any rate, is the best I have to offer.

In the view here taken, the death of Christ appears in *immediate* connexion with the remission of sins; it was judged by God a proper mode of introducing that dispensation *on account of its own inherent character and tendencies, and not in subserviency to any other intermediate event*. In this it differs from our Lord's preaching and resurrection. We know of no connexion of these latter with the forgiveness of sins, but such as may be traced through their natural effects; a connexion, therefore, not immediate, but indirect and circuitous. Christ is indeed said to have been *raised for our justification*: but this is not forgiveness, but something subsequent to it. Using the terms in the sense just explained, I thought myself warranted in asserting "that the *immediate connexion* between the death of Christ and the remission of sins was strongly, repeatedly and variously asserted in the Scripture, and brought forward as a great and prominent truth of the gospel."

Of this position your correspondent entirely disapproves, and pronounces my language wholly unguarded and unwarranted by Scripture. He seems, indeed, to be very sensible that this is the hinge of the controversy; he, therefore, joins issue upon it, and sets himself to give my assertion a direct refutation. He must, however, forgive me when I say, that, after maturely reconsidering the subject, I

can see nothing in this passage which I wish to recal. I think his attempt to shew that the testimony of Scripture to this point is scanty and inconsiderable, is quite unsuccessful; but as I am not disposed any more than himself to rest on mere assertion, I shall now follow him in his examination of the evidence to be found in the divine oracles.

I have first to remark, that your correspondent appears to me to take very undue advantage of *negative evidence* on this subject. This species of evidence, in relation to the doctrines of Scripture, ought, I think, always to be received with great reserve, for it is a serious and arduous thing to set aside the plain sense of the testimony given, because we fancy that that testimony should have been oftener repeated. It is common to see persons, who are hardy in the use of this kind of evidence, dispute the most established truths. I say thus much, not because it is necessary to my present argument, but with a view to counteract what appears to me a prevailing form of sophistry. On the point now in dispute, I think the New Testament affords quite as much evidence as can reasonably be expected. We may maintain that a doctrine is both true and important, without being obliged to produce authorities for it from every page of holy writ. The present doctrine is of the nature of a comment on the facts recorded in the New Testament; it goes to explain some great points in the economy of redemption, but they are rather in God's part of it than ours, and therefore perhaps less necessary to be enforced on our attention than many other matters. I am not disposed to take advantage of an unguarded expression, but I must say, that Mr. A. surprises me when he concludes a survey of no more, as far as I can see, than the Gospel of Matthew and the Acts, by saying, "The silence of the great Teacher of Christians, and of his inspired apostles, as to this doctrine, may well be regarded as its condemnation." Jesus and his apostles are silent with respect to any connexion between his death and the forgiveness of sins! Are, then, the epistles of these apostles, the most unquestionably authentic of all the books of the New Testament, so much

less valuable as evidence of their sentiments, than an historical memoir, drawn up by the hand of another? In general, a man's authentic letters are thought the very best evidence we can have, in any question concerning his sentiments; they are the materials on which his biographer seizes as a treasure. At present, however, my appeal is to the historical books, from which I think there are more testimonies to be produced than your correspondent has noticed. We cannot expect to find our Lord very frequently explaining the ends of his death, when that event itself was still concealed in futurity, or only dimly apprehended by his disciples from some predictions which he occasionally uttered, but which they were at a loss to understand. Your correspondent asserts that our Lord never declared the connexion between his death and the remission of sins but once, that is, when at the last supper he said, holding the cup, "This is my blood of the New Testament, which is shed for many for the remission of sins." This declaration alone, so uttered, and at such a time, is very far from silence on the subject, but several other places may be quoted of similar import. Our Lord declares that "The Son of Man came to give his life a ransom for many." He says, that "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on him might not perish, but have everlasting life." And again, "The bread that I will give is my flesh, which I will give for the life of the world." I am aware that some of these passages may be explained in more ways than one, but I think they all, in their most obvious sense, indicate a connexion between the death of Jesus and that forgiveness of sins which he was about to dispense. The same appears to me to have been plainly pointed out by his forerunner, when he exclaimed, "Behold the Lamb of God, which taketh away the sins of the world!" If he is not here called a lamb, in reference to his laying down his life, I can see no meaning in this singular appellation. But when the hour of his trial was past, and the cross of Christ was become at once the reproach and glory of the Christian name, we find, as we might expect,

more frequent mention of this subject. In saying this I refer to the apostolic epistles, for I must allow, that in the book of the Acts this point of doctrine is not very explicitly insisted on. In those short discourses of the apostles, which are recorded in this book, only the great outlines of Christianity are sketched, while many important particulars are left to be more fully explained elsewhere. Accordingly, we find distinct notice of the appointment of our Lord's mediation, or ministry in general, for the forgiveness of sins, but not of his death in particular. Thus Peter says to Cornelius, "Every one who believeth on him shall receive remission of sins *through his name*." And again, Paul, in his address to the Jews at Antioch in Pisidia, "Be it known unto you, men and brethren, that *through this man* is preached unto you the forgiveness of sins." Here we find the person and name of Jesus connected with our redemption in a very close and peculiar manner. His death, it is true, is not particularly mentioned, but surely we cannot do better than to let the apostles be their own interpreters, and use their epistles as comments on their history. I shall, therefore, proceed to select from these more amplified expositions of our faith, such passages as appear to me the most pertinent and decisive. They are the following. Rom. iii. 25: "Whom God foreordained as a *propitiation* (or mercy-seat) *by his blood, for the remission of past sins*." Rom. v. 9, 10: "Much more being now *justified by his blood*, shall we be saved from wrath through him. For if, when we were enemies, we were *reconciled unto God by the death of his Son*, much more being reconciled, shall we be saved by his life." Rom. iv. 25: "Who was *delivered for our offences*, and was raised again for our justification." 1 Cor. xv. 3: "Christ died for our sins, according to the Scriptures." 2 Cor. v. 14: "For he hath made him to be *sin for us* who knew no sin, that we might be made the righteousness of God in him." Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us." Ephes. i. 7: "In whom we have redemption, through his blood, the forgiveness of sins." Ephes. ii. 13: "But now, in Christ Jesus, ye who some-

time were afar off are made nigh, by the blood of Christ." Ephes. ii. 16: "And that he might reconcile both unto God, in one body, by the cross." Col. i. 20: "And through him to reconcile all things to himself, having made peace through the blood of his cross." 1 Tim. ii. 6: "Who gave himself a ransom for all, to be testified in due time." 1 Pet. i. 2: "Elect unto sprinkling of the blood of Jesus." 1 Pet. ii. 24: "Who himself bore our sins in his own body on the tree." 1 Pet. iii. 18: "For Christ also once suffered for us, the just for the unjust, that he might bring us unto God." 1 John i. 7: "If we walk in the light as he is in the light, the blood of Jesus Christ, his Son, cleanseth us from all sin."

This is the evidence which I adduce, drawn entirely from the undisputed books of the New Testament; and if any one doubts whether it proves a peculiar end contemplated in the death of Jesus, let him inquire, whether ever any similar expressions are used with reference to any other character, however illustrious either as a prophet or martyr. Apostles and prophets have obtained a good report, because they did not count even their lives dear unto them, while they testified those truths that lead men to salvation. The praises of such characters abound in Scripture, and are often delivered in language very elevated and figurative; but expressions such as we have seen applied to Christ, are never used concerning them. How can this be explained but by supposing that Jesus bore a character distinct in kind from theirs, and acted a very different and peculiar part in relation to the forgiveness of our sins? And what idea can we form of this his peculiar office, if we do not regard his death as immediately subservient to that great end?

Your correspondent's paper requires some further remarks, but these I must defer till another opportunity.

T. F. B.

Recantation of Daniel Scargill.

DANIEL SCARGILL, B. A., Fellow of Corpus Christi College, Cambridge, was a disciple of Hobbes, and publicly maintained some of the most dangerous and obnoxious opinions contained in the Leviathan. M.

Tabaraud says that he defended them, and with warmth, in a public thesis.* A late biographer of the philosopher of Malmesbury, states in general terms, and with a decided partiality to the system of Hobbes, that "the young men at the Universities began to study his philosophy, and defended some of his opinions in their public disputations in the schools," and that among "these inquirers after truth, Scargill was so rash as to avow the sentiments he entertained, and to undertake the defence of some positions extracted from the Leviathan."† Whatever was the manner in which the disputant asserted his Hobbism, the consequences to himself were very serious. The Heads of Colleges proceeded to deprive him of his degree and his fellowship, and to banish him from the University. With a view probably to the restoration of his honours and emoluments, he made a public and humiliating Recantation. This was delivered in St. Mary's Church, July 25, 1669, and published immediately after at Cambridge, in a 4to. pamphlet, from which we are about to extract it, as a great literary and theological curiosity. The biographer just quoted says that Scargill was imprisoned by authority of the Senate, and that the Recantation was the condition of his liberation. For this, however, he produces no evidence, and we have no documents within our reach which will enable us to clear up the point; nor do we know what became of the unhappy man. From the papers of Archbishop Sheldon in the Lambeth Library, it appears that that dignitary wrote "Letters to Dr. Spencer about restoring Mr. Scargill to his Fellowship," though probably without effect.‡ Hobbes was much reflected on

* Histoire Critique du Philosophisme Anglois. Paris, 1806. I. 175.

† Philip Mallett's Account of the Life and Writings of Hobbes, prefixed to a new edition, (12mo. 1812,) of "The Treatise on Human Nature, and that on Liberty and Necessity, with a Supplement," p. 57. This little work, though recently printed, is exceedingly scarce, the impression consisting only of 100 copies.

‡ See Bliss's edition (4to.) of Wood's Athen. Oxon. IV. 858.

in the affair, and seems to have felt the disgrace, for amongst the MSS. which he left behind him, is his "Defence in the Matter relating to Dan. Scargill." *

"*The Recantation of Daniel Scargill, publicly made before the University of Cambridge, in Great St. Mary's, July 25, 1669. Cambridge, printed by the Printers to the University, 1669.*"

"Whereas I Daniel Scargill, late Bachelor of Arts and Fellow of Corpus Christi College in the University of Cambridge, being, through the instigation of the Devil, possessed with a foolish proud conceit of my own wit, and not having the fear of God before my eyes: have lately vented and publicly asserted in the said University divers wicked, blasphemous and Atheistical positions, (particularly, that all right of dominion is founded only in power; that if the Devil were omnipotent he ought to be obeyed; that all moral righteousness is founded only in the positive law of the civil magistrate; that the Scriptures of God are not law further than they are enjoined by the civil magistrate; that the civil magistrate is to be obeyed though he should forbid the worship of God, or command theft, murder and adultery,) professing that I gloried to be an *Hobbist* and an Atheist; and vaunting that *Hobbs* should be maintained by *Daniel*, that is, by me: agreeably unto which principles and positions, I have lived in great licentiousness; swearing rashly; drinking intemperately; boasting myself insolently; corrupting others by my pernicious principles and example: to the high dishonour of God, the reproach of the University, the scandal of Christianity, and the just offence of mankind. And whereas the Vice-chancellor and Heads of the said University, upon notice of these my foul enormities, upon a full examination and clear conviction of these premised offences, after suspension from my degree, did expel me out of the said University: now I, the said Daniel Scargill, after frequent consideration, strict examination and serious review of the said positions, do find, by the grace of that God, whom I had denied,

that they are not only of dangerous and mischievous consequence, inconsistent with the being of God, and destructive to human society; but that they are utterly false, the suggestions of a lying spirit, wholly against my own judgment resolved upon better consideration, as well as against the common sense of mankind. And I do freely acknowledge the proceedings and sentence of my governors, the Vice-Chancellor and heads of the University, to be just and equal, agreeable to the duty of their place, and the trust reposed in them, that they could not have done less to vindicate the Divine honour, and suppress that mischief growing up in this age, which no former hath known.

"And now I adore and bless the highest Majesty of God in his infinite mercy to me, that he hath not suffered me to go on unreclaimed in my enormous principles and practices; but hath made my face to be ashamed, that I may seek his name. *Righteousness belongeth unto thee, O Lord, but unto me*, and to those who have seduced me, and to those who have been seduced by me, *shame and confusion of face*. O what height of wickedness had I arrived unto! For I must confess myself guilty of impleading the Divine Majesty at the tribunal of human wit, making man judge whether God should be God or no. Nay, whereas the Devil, my tempter, to whom I had hearkened, doth believe and tremble, I, vile wretch, have been void of the faith and fear of God in the manifold manifestations of him. Wherefore I humbly ask pardon of God above all, whom I have blasphemed; of my Governors in the University, whom I have disturbed; of all Christians and all men for the great offence I have given unto all: more especially of so many as have been misled into any error or vice by me. And I do also humbly and earnestly beseech all men, especially so many of the younger scholars as have been seduced by me, (who now abhor what I formerly boasted to assert,) that they beware by my example of the most subtle insinuations of the Devil in the vain ostentation of their own wit. *That they lean not to their own understanding*, but consult the Holy Scriptures, the lively Oracles of God, that from thence they may learn

* Wood's Athen. Oxon. ut sup. III. 1215.

φρονεῖν εἰς τὸ σωφρονεῖν *to be wise unto sobriety*, as the holy apostle with great wisdom requires. And now I humbly hope and trust in the infinite mercy of that God against whom I had audaciously opened my unhallowed mouth, that He who hath promised that all sin and blasphemy shall be forgiven unto men, (excepting only that resolved malicious blasphemy against the Holy Ghost,) will he graciously pleased to glorify his mercy in the forgiveness of my most detestable errors and abominable sins. And I thank God that he hath awakened me in good measure to a just detestation of the accursed positions asserted by me, and of all other like wicked principles.

“Wherefore, I do here in the presence of God, angels and men, cast myself down in a deep dread of the just judgments and vengeance of God upon the accursed Atheism of this age, acknowledging myself to be highly guilty of the growth and spreading thereof, having contributed what my profane wit could devise, or my foul mouth express, to instil it into others, or confirm them therein. And I do profess, I believe, (and judge it most reasonable so to believe,) that the openly professed Atheism of some, and the secret Atheism of others, is the accursed root of all that abounding wickedness, perjury, sacrilege, debauchery and uncleanness in this present age: that in a deep sense of that wretched part I have acted in the propagating thereof, I do now abhor myself in dust and ashes, and that, from the bottom of my heart, I do disclaim, renounce, detest and abhor those execrable positions asserted by me or any other: particularly

“1. That all right of dominion is founded only in power.

“2. That all moral righteousness is founded only in the law of the civil magistrate.

“3. That the Holy Scriptures are made law only by civil authority.

“4. That whatsoever the civil magistrate commands is to be obeyed, notwithstanding contrary to Divine moral laws.

“5. That there is a desirable glory in being, and being reputed an Atheist; which I implied when I expressly affirmed that I gloried to be an *Hobbist* and an Atheist.

“For these unhallowed assertions and expressions, I now find such inward contrition and remorse, that I pray God his mercy may withhold me from relapse, or his judgments prevent it. But do I think that a bare recantation can satisfy for my prodigious offences? No, let me do penance all my days, submitting myself to God's will, and the charity of pious minds: and whatsoever my portion may be in this world, let me live and die in the fear of God and the faith of Christ. Amen.

“Now, lest any one should mistake or suspect this confession and unfeigned renunciation of my sinful and accursed errors, for an act of civil obedience or submission in me, performed according to my former principles, at the command of my superiors, in outward expression of words, though contrary to my judgment and inward thoughts of my heart; or that I have not now expressed the most sincere and secret sense of my soul; I call the Searcher of all hearts to witness, that I loath and abhor such practices as the basest and most damnable hypocrisy: that from my heart and soul I detest such principles in all persons, as worse than the basest villainies and reservations, which the Jesuits are said to practise or allow. And I openly avow, that I do acknowledge, that all persons so principled ought to be held by all mankind as the most dangerous and declared enemies of the common faith amongst men. That they are not to be trusted upon any obligation of their faith, or pretensions to piety, loyalty or common honesty, in any corporation, college, university, city, commonwealth or kingdom: but that, by those principles, destructive to all society and commerce amongst men, they may and do delude and defeat all oaths and protestations, all faith given to God or man: they may and will comply, if their own interest or advantage prompt them to it, with any invader or usurper: with any faction or growing sect, however destructive to all order and the very being of human society in the world. I believe also, and openly avouch, that no power upon earth, no persuasion or imagination about natural right, no opinion in pretended philosophy concerning self-preservation, can free me from the

obligation that is now upon me, in this my open profession of repentance for my accursed errors and grievous sins, to speak the truth in sincerity before God and man.

"This recantation and sincere profession I make willingly and freely, of my own mind and choice: not in compliance with the command or will of any other; not upon design to gain a better opinion amongst men in the world; not for any worldly advantage, profit or self-end of my own: but out of a hearty detestation of my foul errors and sins; and I am glad of this opportunity to disburden my soul, oppressed with the weight of the same.

"So help me God.

"DANIEL SCARGILL."

Remarks on the "*Dissertation*" of THOMAS ERSKINE, Esq., Advocate, "*on the Internal Evidence of Revealed Religion.*"

January, 1823.

THIS writer affords a remarkable instance, that great talents do not always secure their possessor from a wide aberration from truth; since they enable a man to render plausible to himself and others any unreasonable prejudice which he may imbibe. There is a richness and force and depth of meaning in Mr. Erskine's language, which predispose us to judge favourably of his cause. He writes also with enthusiasm, as if he were fully impressed with the importance of his subject; yet when we find that he is reserved and obscure, in those places where we are very anxious to know his full meaning, we suspect that his professional habits have had some influence on his writing, and that he practises the art of an expert advocate, who withholds or conceals in a mist, the weak parts of his cause. When he is inclined to make himself clearly understood, he has a pleasing manner of illustrating his subject by a variety of figures and allegories. Notwithstanding his zeal and talents, his work does not appear likely to make much impression, except upon weak minds, which are apt to be led away by strong appeals to the passions, and generally mistake confident assertions for truth and sound argument. His general mode of discussing the interesting subjects upon which he

proposes to treat, is to take them all for granted. In the Introduction he proposes "to analyze the component parts of the Christian scheme of doctrine;" but no analysis is to be found, nor does he produce any new internal evidence of the truth of revealed religion, except assertions without number of the excellence of his evidence, and some mysterious allusions to the character of God, as exhibited in the atonement. But there is perceptible in his work an enthusiastic, yet a cautious and abstruse apology for that faith, which is professed by the members of the New Jerusalem Church, founded by Baron Swedenborg. Indeed, it is difficult to learn his full meaning, for he labours with some extraordinary idea, which he is fearful to let out; and much of his writing may be twisted in such a manner, that all sects of Christians may find in it something to favour their particular notions. In some places he leans to Sandeman's opinions, who was a decided Antinomian, and who maintained the doctrines of unconditional election and reprobation. Mr. Erskine does not maintain the latter of these doctrines expressly, though, perhaps, it may be implied from his scheme of atonement; but it appears a necessary consequence of unconditional election, which he has no scruple to avow, not, indeed, in these words, but in words which bear the same meaning. The atonement, says he, (p. 125, fourth edition,) "is the exclusive ground of hope before God,—and on this ground every one is invited to rest—without any fruitless and presumptuous attempts to attain a previous worthiness." Sandeman has nearly the same words.

Until Mr. Erskine has written about a third part of his work, there is no denomination of Christians which might not adopt his introductory sentiments, as the ground of an apology for their religion; but it must appear from the sequel of his book, that he had a secret reserve and a double meaning in all that he admits respecting natural religion, the tests of a true religion, a state of trial and discipline, moral duties, true happiness, and the testimony of conscience. His concern with these subjects is no farther than to give such a view of them as may afterwards be accom-

modated to his theory, which is calculated to supersede them all. From his favourable mention of them, simple readers go along with him, confiding in his intelligence and zeal, and ignorant of his occult meaning, until they arrive unexpectedly at his singular orthodoxy, in the 66th page, when they start, as if they beheld something monstrous. "On this occasion, his admirers set up a cry of triumph, concluding that the reader had suddenly denied the fair inference from acknowledged principles, which to that moment he had admitted; whereas, the inference which Mr. Erskine draws can follow only from his own secret view of the principles. Instead, therefore, of triumphing, they should be ashamed of the sophistry of their partisan. But to what an extreme have some of his admirers arrived before they are aware! In yielding to the fascination of his impassioned language, they probably imagined that they still kept within the precincts of Calvinism, which they supposed was placed by him in some new and favourable point of view. But now, unless they can make good their retreat, they find themselves unexpectedly opposed to their former friends, and ranged among the disciples of Swedenborg, or Sandeman, or perhaps of a compound from both, under the title of Glassites.

When Mr. Erskine ventures to introduce his orthodoxy, he shews great address in appealing suddenly to the passions of his readers. He figures away like a conjuror, who baffles observation by the flutter he excites. He bursts upon us in this manner: "What more prevailing appeal can be made? Must the Almighty Warner demonstrate the evil of sin, by undergoing its effects? Must he prove the danger of sin, by exhibiting himself as a sufferer under its consequences? Must he who knew no sin suffer as a sinner, that he might persuade men that sin is indeed an evil? It was even so. God became man, and dwelt amongst us. He himself encountered the terrors of guilt and bore its punishment; and called on his careless creatures to consider and understand the evil of sin, by contemplating even its undeserved effects on a being of perfect purity, who is over all, God blessed for ever." We may easily

conceive how some Calvinists are lulled by this language. Here the evil of sin is inferred from the considerations, that the Almighty was a sufferer, that he suffered as a sinner, that his sufferings were undeserved!!! All this he takes for granted, without any attempt at proof, and he immediately addresses the passions: "Could they hope to sustain that weight which had crushed the Son of God?" If he were consistent, he would have said, which had crushed the Almighty; but to be explicit is not his object. "Could they rush into that guilt—could they refuse their hearts," &c. Then he continues the subject in the form of an allegory, which affords him a covered way to advance his batteries. Is it not plain from this management, that he was fearful his Calvinistic readers would discover too soon the nature of his orthodoxy?

But impressive as he is on the unjust sufferings and humiliation of the Almighty, Jesuits can address their hearers with more affecting eloquence; and, therefore, according to his tests of excellence in a revelation, their orthodoxy must be superior to his own. They will adopt all his questions, and his appeals to the passions, but in a sense which refers, as they teach, to a second person, who is a third and coequal part of God, and they can then remonstrate farther—"Ye hardened wretches, is it not enough to make you hate sin, and submit implicitly to our jurisdiction and doctrine, that the Almighty became man, and 'encountered the terrors of guilt and bore its punishment'? Must he also, before he can melt your stubborn hearts, submit to be reproduced in our hands, and must he then go down your throats?" If we judge of such an appeal by its influence, which is the grand test of a true revelation, in the opinion of Mr. Erskine, we may see him distanced in the race of orthodoxy; for, let it be considered, how those persons must be affected with this mystery, who receive it with an implicit faith, as exhibiting an additional "moral feature of the Divine mind," (p. 91,) and with what devout prostration of mind they view the unutterable condescension of their God, when they eat him! Mr. Erskine, no doubt, holds this mystery in contempt; yet all his tests

of a true revelation are as completely accommodated to this mystery, as to his own atonement. His presumptive proofs would justify the grossest superstitions of Christians, provided they can be received with implicit faith, and can produce a due portion of fanaticism; and his tests would prove that the victims under the wheels of Jaggernaut possessed a purer religion than any Christians, because it was more "influential."

Let us now revert to his allegory. "Ancient history tells us of a certain king who made a law against adultery, in which it was enacted, that the offender should be punished by the loss of both his eyes. The very first offender was his own son. The king was an affectionate father, as well as a just magistrate. After much deliberation and inward struggle, he finally commanded one of his own eyes to be pulled out, and one of his son's." Much stress is laid on this allegory, which is put forward in place of argument; but it illustrates merely that notion of atonement which is held by the Swedenborgians, who believe that Christ and his Father are only one person. Allegories may, in some points, be unmanageable, particularly if they are taken from some known history, whether authentic or fabulous; but, in his reflections on this history, Mr. Erskine has not remarked any points of discrepancy between it and his own scheme of doctrine. On the contrary, his remarks are in unison with the allegory, and they convey the same doctrine which was held in ancient times by men who were called *Patipassians*, because they believed that God was only one person—that he became man—that the manhood was called Christ, and suffered on the cross. No other meaning can be put upon the following observations. Suffering for the guilty person "justified the king in the exercise of clemency;" and with respect to the guilty person, "it identified the object of his esteem with the object of his gratitude." "There is a singular resemblance between this moral exhibition and the communication which God has been pleased to make of himself in the gospel." "Shall we refuse our love and admiration to the King and Father of the human race; who, with a kindness and condescension

unutterable, has presented to us a like aspect?" "In the gospel, God is represented in the combined character of a gracious Parent and a just Judge. The Judge himself bore the punishment of transgression." All this is the language of a *Patipassian*, and it is entirely discordant from the notion of atonement held by Calvinists. To object here to the doctrine of both one and the other, as opposed to reason and a rational interpretation of Scripture, would be to appeal to rules and tests which no advocate for any atonement will submit to; and, on this ground, no Calvinist can ever convict a Swedenborgian of error, nor can a Swedenborgian ever confute a Calvinist. On the same principle, disputes can never be decided between them and Romanists, or amongst any of the orthodox, who pride themselves on their faith in spite of reason. But whoever listens to reason or common sense, will soon perceive how grossly they all pervert the Scriptures. How violently must the sense of Scripture be wrested, before it can be made to teach that the one God and Father of all has suffered unjustly for the sins of men! But, is it not a worse perversion of it to suppose, on the Calvinistic scheme of atonement, that He has infinite wrath, and is capricious, cruel and unjust? To illustrate this latter view of the subject, and place it in contrast with Mr. Erskine's opinions, let us now mould the allegory into such a form as may suit the Calvinistic scheme.

The king should on no account submit to any punishment on himself; but he should have the satisfaction of pulling out the two eyes of his beloved wife, or of his favourite son, who must be his heir apparent, before he would allow the remotest possibility of sparing the eyes of the son who transgressed. The wife or favourite son, on knowing the demands of the king and his immense wrath, should attempt to appease him, by offering voluntarily to undergo all the punishment due to the transgressor; and one of them should accordingly submit to it; and the king should be so delighted with the unjust suffering of his beloved wife, or favourite son, that he should consent to give the transgressor one chance in one thousand, to have not one, but both his eyes

spared, and even to be highly rewarded, independent of any conditions. But if it should not be the lot of the guilty son to see, and own the moral beauty of this transaction, the chance of which lot is as one to one thousand, he must be doomed to suffer all the torment which the king can inflict, notwithstanding the mutilation of his wife or son.

Under this statement of the allegory, in what light should we view the king's character? Certainly we should consider him as insane, or as a wicked and furious tyrant. Mr. Erskine may well be shocked at such a picture; but so strong are his prejudices, that an atonement of some sort he must have. No substitute will answer his purpose. The king himself must be the victim, and must manifest "a self-sacrificing benevolence?" (p. 143). What effect now would a belief in the despotic character of the king have upon the guilty son? Would he attempt to mollify a personage of his fierce wrath, and violent justice, and capricious humours by repentance and good works? No, but he would soon find out that the true way to ingratiate himself with a capricious tyrant is by flattery. By the same art only could he hope to gain over his mother or brother, especially if he had been so fortunate as to learn, that the remote chance of their favour is not clogged by any troublesome conditions, being neither promoted nor prevented by his good or evil works. If by his flatteries he could persuade himself that he had become a favourite with any of them, would he not riot in selfish joy? And would he have any great objection to repeat his transgression, when he made sure of his pre-election by the king, and the powerful interest of his mother or brother?

In this form of the allegory, it illustrates and exposes many of the Calvinistic ideas of the atonement; but in the first sketch it could not easily be moulded in such a form as to expose them all. For instance, the king should have at least a thousand children, in order that nine hundred and ninety-nine might undergo the saddest sentence of the law, while out of the thousand, who should be equally guilty, must not only be spared, but

invested with the highest privilege. The allegory should farther suppose that the wife or son, who manifested such astonishing pity in one case, should feel none at all in near a thousand similar cases. Want of power should not be assigned as the cause why they refuse their aid, but want of inclination; for the allegory could not be perfect, unless the wife or eldest son, though distinct persons, be of one substance with the king. Being thus of one substance, the king should himself, in one sense, be obliged to suffer, like the deity of the Patripassians; and for the same reason, the transgression should be as much against their dignity and authority, as against those of the king, yet neither of them should have the satisfaction of seeing any innocent person's eyes pulled out to sooth their sense of wrath or justice. The sacrifice of one of them, at the same time that it should relieve the king from the misery of a portion of his immense wrath, yet, as being the suffering of part of his own substance, should be more costly to him, and give him more pain than the sins of all his subjects, and, after all, the effect of this costly sacrifice should be scarcely perceptible. It should farther be supposed, that the king, with his wife and council, had decreed the wickedness of all his sons before they were born, and their certain punishment, with a trifling exception. Another feature of the allegory should be, that when the king should charge his sons with this original sin, he must, by the same act, expose his own injustice and tyranny. To insert here half the particulars which might be added, would render it a more complicated and embarrassing allegory, than ever entered into the head of an Indian Bramin.

Mr. Erskine's scheme of atonement is free from most of these miserable conceits, as he supposes that the one God and Father of all, who is above all, did himself assume a manhood, which manhood was called Christ, and atoned on the cross for the sins of a few men. It should be observed, however, that he does not state this doctrine expressly, and that some Calvinists have read his book through without perceiving it, but he insinuates it secretly, and with great

art. He stigmatizes the Calvinistic atonement in this manner. "In fact, this doctrine undermines the divinity of Christ, as much as Socinianism, inasmuch as it makes a separation between the views and character of the Father and those of the Son."—P. 120.

On the Patripassian system of atonement, Mr. Erskine is enabled to eulogize it without measure, as implying, in one sense, the unutterable love of the Deity, and not the unutterable malignity which sticks closely and inevitably to his character, according to every Calvinistic scheme. This love he describes thus, (p. 104,) "What a wonderful and awful and enlivening subject of contemplation is this! God so loved the world that he gave his only-begotten Son"—that part of himself which assumed the manhood. "And the same God sent forth this Son"—this manhood. "This is the God with whom we have to do. This is his character, the just God, and yet the Saviour. There is an augustness and a tenderness about this act, a depth and height, and breadth and length of moral worth and sanctity, which defies equally the full grasp of thought and language." Might not the Jesuit, whom I before introduced, adopt this pathetic language with as much propriety and effect, when he dwells on the continued and excessive humiliation of a third part of his God? A very small additional portion of faith would enable Mr. Erskine to join, in ecstatic delight, with those who worship the Deity in the form of a beast.

As he has taken good care not "to analyze the component parts of the Christian scheme of doctrine," which he says is the object of his Dissertation, we cannot, therefore, certainly decide, that he makes his atonement to operate so partially, as to imply the doctrines of unconditional election and reprobation. But, though we should acquit him from representing the Deity as capricious, unjust and malignant, still there is an extravagance as folly in his notion of atonement, which no sane mind can endure for a moment. What man in his senses can believe that the infinite and sole God of the universe has degraded himself upon this earth, and punished

himself, in order to atone to himself for the sins of men? How are we to account for the fact, that a man of talent and learning should maintain, in a civilized society, that the Omnipotent, Omniscient Creator of all worlds, and of all beings, should be reduced to the necessity of becoming a man, and dying upon a cross, before he could forgive any one individual man, and before he could induce any rational creature to hate sin? There is in these notions a depth and height, and breadth and length of absurdity, which defies the power of language.

The remainder of his book contains not much clearer elucidation of his atonement; but the whole is contrived with great ability, and a studied obscurity to sooth the prejudices of Calvinists, to enlist them on his side, and even to persuade them that he coincides with their ideas, when he discourses in rhapsodies on the character of God, and the wonderful effect which his unutterable love must produce on the hearts and lives of men. We cannot but regret that a man of his talents and acquirements, with so much devout feeling, should be driven blindly from one frightful extreme, respecting the character of God, to an opposite extreme no less monstrous, and to advocate a cause which would tend to bring revealed religion into contempt.

S.

Yeovil,

Sir, March 12, 1823.

HAVING seen the statement of Mr. Adam in "The Unitarian Fund Register, No. I," attached to your last Number, I cannot fail (in common with every lover of truth) to rejoice in the prospect of the spread of Unitarianism in India. Connecting with it the accounts which have reached this country before, there seems little doubt of the ultimate success of a well-digested plan, since our brethren at Calcutta have succeeded in effecting so much. The impression already made on the Jagernaut establishment, by that mighty engine which is sapping the foundations of the Holy Alliance in Europe, and the very citadel of religious tyranny in India, shows what might be done by men who can offer a system of faith.

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at which reason does not revolt, in lieu of ancient superstition; and not the exchange of one absurd system for another, which is also unreasonable. On the whole, it must be confessed that the proposal of Mr. A. is of too much importance to share the fate of a thousand others which strike the eye for the moment, but are soon abandoned. It cannot be put in execution without expense; and that in the aggregate a very formidable one; but it appears to me that there can be nothing further necessary than the same portion of zeal as others discover in the furtherance of missionary establishments, which they seem to be labouring for with comparatively little success and little fruit.

I have no data to assist me in an estimate of the Unitarian part of the population in this country, but suppose they cannot be overrated at 20,000. A subscription of one penny per week from each of whom would raise a sum of 4336*l.* 6*s.* 8*d.* annually. If it be supposed too much to average one penny per week from this number, which, considering the wealth and consequence in society of a large proportion of them, I am sanguine enough to think *is not*; the subscription of one half or two-thirds would surely be sufficient to effect a vast deal.

I believe there are some who are at this time, from the wish to promote such a cause in any shape, subscribing to the Church and other Missionary Societies, who would gladly pay their money to a more congenial establishment; and I have no doubt, but that there are others who have withdrawn from the Society, originally founded on the principle of *sending forth the Bible to the world without note or comment*; but who have found the tone of that institution so altered as to dissatisfy them, would become subscribers to a Unitarian Mission in India. These loose hints it is my object to suggest, in order that they may be improved upon by more competent persons.

D. H.

Sir, *March 15, 1823.*

I SEE, with great pleasure, that it is the intention of the Deputies at length to bring forward the great question of the Repeal of the Corpo-

ration and Test Acts, and I cannot help thinking that the Dissenters are chargeable with indolence and indifference to the cause of Religious Liberty, in having so long neglected to assert their claim to a participation in the rights and privileges at present monopolized by the sect endowed by law, or only conceded to them as a favour. Many, if not most of those who distinguished themselves as the advocates of our rights, are dead, and a generation has arisen, to many of whom the agitation of this question will, I fear, appear rather like an attempt to revive an obsolete and needless dispute, than an assertion of a just claim. It has been suffered to sleep too long—much too long. We shall be asked, If any inconvenience had been felt from these laws, why have the Dissenters ceased for so long a period to urge their repeal? Why for thirty years have they been silent and acquiescent? And I confess I see not what satisfactory answer can be given to these questions. However, it is useless now to indulge in these regrets. Let us atone for our former indifference and negligence by our future zeal and activity. Above all, let us take the ground we ought to take. Not that of cringing, abject suppliants, begging for a boon, intriguing and negotiating with ministers and jacks in office for their permission to smuggle a small quantity of toleration through the Houses of Parliament, or begging the bench of Reverend Fathers in God that they will take compassion on our forlorn state, and for once admit that in some cases, with certain limitations, with a number of provisos and reservations, and guards and restrictions, such of their fellow-Christians as have the misfortune to dissent from them in matters of faith, may be permitted to feel that they are their fellow-citizens. To this state of degradation I trust the Dissenters will not expose themselves. Let them demand their rights in the language which men ought to use, who know their value, and who feel that the Legislature has a long arrears of injustice and oppression to settle with them. Above all, let there be no cant about the clergy and the Establishment. We believe the latter to be an unscriptural institution, and we ought not, for the

sake of any advantage, to belie our consciences, but are bound, on the contrary, to bear our testimony against it. And we shall very much deceive ourselves if we think by cringing and fawning to the clergy to coax them into an acknowledgement of our claims. Like the image-makers of Ephesus, as soon as the dissenting teacher Paul began to preach, they would make our application to Parliament a signal for setting up a hue and cry against us. They look upon religion as a *craft*—a trade, by “which they have their wealth,” and any thing which would tend to the advantage of those who do not belong to their sect, they will consider as tending to bring their “craft into danger.” They have been not unaptly described as “a sable society of gentlemen, wearing broad hats and deep garments, who possess great part of the wealth and power of the world for keeping mankind in decent ignorance and bondage.”* In saying what I have done of the clergy, I trust I shall not be thought to have spoken harshly, or to have used language which is not fairly authorized by their ablest and most recent advocates. For upon what ground did Mr. Plunkett and Mr. Peel reply to Mr. Hume’s statement of the laziness and inefficiency of the clergy in Ireland? Not on that of having earned their wages by their work. The whole of their arguments were very properly stated to amount to this—that church is church, and property is property. It was treated entirely as a matter of trade, and when the clergy are told that they do nothing for what they receive, they do not deny it, but forthwith a clamour is raised about “vested interests.” This trade, then, it is clear, they will defend *pedibus et unguibus*, and it is idle to expect favour or forbearance from them. They will use every engine to defeat our claims. Let them. We shall, nevertheless, succeed in the end. True it is that we shall be defeated in our first endeavour, and most probably in our second and third. But that is no reason for inactivity or despair. The discussion which must arise,

* Apology for the Danger of the Church, 1719.

whenever the subject comes before the Legislature and the public, must be productive of good, and the final success of the cause of religious liberty will be certain.

A NONCONFORMIST.

SIR, October 30, 1822.

THE Editors of the Evangelical Magazine having published an article in their number for June, under the head of “Unitarian Views of Christian Missions,” containing what I consider uncandid and unjustifiable Strictures on the Cursory Remarks on Borneo, which you honoured me by publishing in the Monthly Repository, (Vol. XVII. pp. 13 and 98,) I addressed an explanatory communication thereon to the aforesaid Editors, and requested its insertion on what I deem a fair claim, viz. that the defence should be admitted into the same work which published the attack: but it seems I gave more credit for candour in this instance than could be accepted by the parties, for the Editors state in their notices to Correspondents for last month, “Our sentiments on Christian doctrine differ so widely from those of J. C. R. that he must excuse our inserting his remarks.” Now, I might at this point leave the Christian candour of such a mode of procedure to the judgment of every honest man who dares to think for himself; but I cannot help observing, that these Trinitarian leaders had much better let us alone, than in this manner shew to their thinking and inquiring disciples (however small the numbers of those may be), that they cannot use the words of our Lord and his apostles without note or comment, and so repeat or quote the following or similar passages: “Search the Scriptures;” “Call no man master (in spiritual things) on earth, for one is your Master, even Christ, and all ye are brethren;” “Prove all things, hold fast that which is good;” “Be always ready to give a reason for the hope that is in you;” “And these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, searching the Scriptures daily, whether these things were so.” By bringing up an evil report of Unitarianism, they endeavour to deter their disciples

from proceeding to investigate it for themselves; knowing that if they were to act impartially, and exhibit to their congregations and readers such fair comparative statements of their and our respective doctrines, as are exhibited to ours, truth would have fair play, and must then certainly prevail. Whensoever they publish to their readers an Unitarian's account of his conversion from Trinitarianism in so fearless a manner as has been done by you in Mr. Harwood's case, (Mon. Repos. XV. 388 and XVII. 327,) then I shall imbibe a better opinion of the firmness of their belief in the truth of their own doctrines than I now entertain. Indeed, I am now more than ever convinced that those Trinitarian rulers not only dare not direct their readers to the perusal of any Unitarian publications, but, on the contrary, must, for the sake of their systems, act by such publications according to the mode in which the Pope and his Church have acted towards the Bible and its distributors. I freely admit that the *Cursory Remarks* were too hastily written, and expressed in stronger language than I should have deemed proper to use, if at the time I had entertained any idea of their being likely to meet the public eye; but although incautiously drawn up, I do not allow that they are inaccurate on any essential point. I am, indeed, sorry that they have afforded a handle for the very uncandid attack on the Unitarians at large, which I am now exposing. But I have the consolation to believe that Unitarians are not only accustomed to such illiberal and unjust attacks, but that they also do and will consider the *Remarks* in no other light than as those of an obscure individual, whose zeal is perhaps greater than his learning, and not as in any way binding on any other person; which, also, all well-informed Trinitarians know to be the case with us, how much soever it may suit the views of the bigots among their party, who cannot divest their minds of their preconceived ideas of the necessity of definite creeds, or of ignorant persons who take up their notions of Unitarianism from its enemies at second-hand, or of concealed infidels who strive to misrepresent and calumniate pure Christianity in order to serve

their own particular purposes, to represent to their deluded and unsuspecting followers, that whatever obnoxious opinions any solitary individual among Unitarians may think fit to avow, is really the creed of the whole. Returning to the Editors of the *soi-disant* Evangelical Magazine, I must repeat, that they are bound, in honour and justice, to admit into that work temperate defences of any party on whom they have previously inserted an attack. Their sentiments, if truly evangelical, should lead them either to reject every thing controversial or having a tendency thereto, or else to allow both sides a fair hearing. Since, however, they have not done either the one or the other, and refuse to do it, I must beg of you to insert the following copy of the paper sent to them by me, to the end that the Unitarian Christian public may judge between us.

J. C. ROSS.

"To the Editors of the Evangelical Magazine."

"I find in your Number for June a communication headed, 'On Unitarian Views of Christian Missions,' signed *Humanus*, and containing observations and strictures on a paper written by me, and inserted in the Monthly Repository, under the title of 'Cursory Remarks on Borneo.' Believing that *Humanus* has misunderstood and mistaken the meaning of some of my statements, and, perhaps, in consequence of such misunderstanding been, in my humble opinion, rather illiberal in his observations and strictures thereon, I now appeal to your candour and justice in requesting your insertion of the following explanations in my own and my fellow-Christians' defence and vindication. 1. When I used the expression, to 'follow the example of St. Paul,' I had in my mind the ninth and tenth chapters of his first Epistle to the Corinthians, and, in particular, the 21st and 22d verses of the ninth chapter, and the 29th verse of the tenth chapter; and I must confess myself unable to comprehend the scope and design of the apostle's argument therein, if it be not that of maintaining the sinless nature of compliance with the

harmless customs of men among whom we may sojourn; and I am confident that compliance with such customs will not be construed by the people alluded to, nor any others, as indicating an approval of it, or as forming a tacit guarantee for its continuance among them in the event of their becoming Christians. St. Paul says, 'All things are lawful for me, but all things are not expedient:' this sentence is the best explanation I can wish to give of the *principle* on which I distinguished between propriety and expediency; and I trust *Humanus* has a more just conception of the holy religion which he professes, than to think the employment of carping verbal criticism on such subjects can be at all consistent therewith. Moreover, the phrase, 'drinking human blood,' appears much stronger than the circumstances of the case, as stated by me, will fairly warrant; a single drop of blood put into a draught of palm wine, being in truth nothing more than a literal or visible sign of their uniting the stranger to their blood or race. 2. It rather appears inconsistent with Christian candour to think so much evil of our neighbour as to characterize any ceremony of his as idolatrous, which has no reference to any idol, and more especially among a people who do not worship idols, at least in the common acceptation of the term; and I do aver, on my own knowledge, that the invocations used at the ceremony in question were directed to the Supreme (though by them unknown) God. I did not expect to be understood as meaning that I believed 'any part of St. Paul's writings implied the lawfulness of worshiping idols;' nor do I think that any expression I used can be brought forward to make out the relevancy of the paragraph (from which I have taken the above-quoted sentence) to any thing contained in the Remarks. 3. *Humanus* either grossly mistakes my meaning, or otherwise confounds the establishment of Christianity with the promulgation thereof, two periods which, in my opinion, were very dissimilar indeed, and the former is very justly described in the *Evangelical Magazine*, as having been brought about, 'Not by the apostolic sword of the Spirit, but by the Emperor

Constantine's sword of steel.' It is also, I presume, well known to all Protestants that the foundations were then deeply laid of that horrible structure of tyrannical superstition and idolatry, from which, under the title of Church of Rome, those doctrines and mandates were issued, which imposed on the credulity of mankind, and kept them fettered in the chains of ignorance and mental darkness during so many ages, even until the good providence of God directed the invention of printing as the appointed means for rescuing and relieving them from spiritual bondage. 4. I am very reluctantly led to suppose that *Humanus* is not sufficiently well informed respecting the tenets held by Unitarian Christians, if he mean to designate them under the appellation, 'Modern Socinians.' The Unitarians disclaim persecution under any and every shape. Socinus persecuted Davides for refusing to worship Christ, which fact alone ought in every honest mind to be admitted as decisive testimony to the inconvertibility of the terms. It is neither just nor politic in a Protestant writer to assert that Christians who acknowledge the truth and divine authority of the Bible, and particularly the New Testament, allow only 'a minute fragment of Christianity.' Such statements are evidently prejudicial to Christianity in general, and to Protestantism in particular; and since in the way of interpretation, it is, or at least ought to be, acknowledged that we all have need to exert our best abilities when endeavouring to find the true direction, we ought not to expend those abilities in mischievous quarrels with each other by the way. *Humanus* ought not to be ignorant of that which we all know, or at least those of us who have had opportunity of attending to or observing on missionary affairs in Mahomedan countries particularly, and Heathen countries generally, viz. that the doctrine of the Trinity and its concomitants are the principal impediments to the conversion of the inhabitants, and that putting out of view the question of their importance, and of their truth or falsehood, it deserves serious consideration whether it be not certain that the apostles did not begin their teaching or preaching by plainly and unequivocally

cally inculcating those doctrines on the attention of their hearers, as forming the essentials of Christianity. I cannot help thinking, that missionaries can hardly do better even in the present age than to imitate the apostles in that respect as well as in others. If indeed the assertions of some distinguished Trinitarians be correct, that the unscriptural terms now used by them have become necessary for self-defence against philosophy and metaphysics, it would appear at first sight quite unnecessary to use those terms when preaching the Gospel to unlearned and isolated nations. I do not think that any thing I have stated myself to have taught the Borneots, can be justly characterized as 'an attempt to impose on the well-disposed natives in what concerns their everlasting salvation;' and if I were to admit that Unitarians do not, generally speaking, exhibit so much zeal in the propagation of their sentiments of Christianity, as certain descriptions of Trinitarians display; yet I cannot help regarding the assertion that Trinitarianism is 'the only form of Christianity ever likely to be introduced into Borneo,' as being of a very temerarious complexion. I became an Unitarian in consequence of my own unassisted scrutiny into the truth of Christianity and of Trinitarianism. It cannot, therefore, be confidently affirmed, that no other person of greater talents and more ample information than I possess, may not do so likewise; nor how far it may please Divine Providence to afford them opportunities for spreading their sentiments is beyond our ken at this moment. 5. *Humanus* would seem to imply, from the mode of expression employed by him, that I voluntarily quitted Borneo, without waiting for the return of the native chief and his sons. But if he will peruse the Remarks, he will find it mentioned therein that I was compelled to quit the coast by the change of the monsoon occurring in their absence. However, I did bring one of the chiefs of the Aborigines to England, and have conveyed him back again to his own country, in possession of (at all events) better impressions of Christendom than he would have received from his Mahometan neighbours.

In conclusion, I have to assure *Humanus*, that I do most cordially join

in the evangelical hope expressed by him that the Borneots may soon have the advantage of being instructed by 'persons better qualified' than I am 'to demonstrate that God is Love and a loving Father over all his works;' and differing from him in believing, as I do most decidedly, that any form of Protestant Christianity at all events is immensely better than Heathenism, I will always gladly render every assistance in my power, either by information or otherwise, to facilitate the sending missionaries of any Christian denomination to Borneo. Nor ought such a measure to be long delayed, because Mahometanism is by means of force or fraud rapidly extending itself in that country, and it is always found extremely difficult to convert persons from that religion.

"J. C. R.

"London, Aug. 1822."

SIR,*

I SEND you a short account of the Old Presbyterian Meeting House at Alcester, Warwickshire, and a list of ministers, as far as I could make it out.

Mr. Samuel Tickner, after being ejected by the Act of Uniformity from the parish church, "continued with his people, who were some of the most wealthy in the parish, preaching constantly to them, but rarely in time of public service."† By his ministry, doubtless, the foundation was laid of the congregation of Presbyterian Dissenters established in the place. The Rev. Joseph Porter is the next minister whose name I meet with. How long he was at Alcester, where he brought up young men to the ministry, as well as officiated as pastor to the congregation, does not appear. He died in the year 1721, aged 62. The present meeting-house was built in that year, and Mr. Porter was expected to preach upon the opening of their new place of worship, but alas! death disappointed their hopes, and removed the venerable man from the scene of

* This communication was sent to us in May 1820; but was mislaid at the time. Our correspondent will, we trust, accept this apology for its late appearance. Ed.

† See Noncon. Mem.

his labours. On the right hand of the pulpit, on a neat marble monument, is the following inscription to his memory:

M. S.
Clariss. viri Josephi Porter, V. D. M.
Qui magnâ virtutis et scientiâ laude
Singulari pariter, animi modestiâ
Inclaruit.
Auditores fidei suæ commissos
Literarum cognitione auxit,
Integris moribus imbuït,
S. S. scripturæ præceptis
Sedulo instituit.

Et Ipse ita moratus, ut illa postulant
Disciplinam etenim suam
Non ostentationem Ingenii sed legem vitæ
Putavit.
Summæ fuit Pietatis in Deum,
Suavitatis in suos,
Fidelitatis in amicos,
Humanitatis in omnes.
In Christo obdormiit Aug. 24^o.
A. D. 1721. Ætatis 62^o.
Thess. iv. 14, (in Greek).

Mr. Porter was succeeded by Mr. Richard Rogerson, from Coventry, in the year 1723, who continued at Alcester till he removed to Newcastle, about the year 1733, to succeed Dr. Lawrence.—(*Mon. Repos.* Vol. VI. pp. 587, 723.)

The next name I meet with is the Rev. George Broadhurst, who probably succeeded Mr. Rogerson. He died at Alcester in August 1775, having resigned the ministry a year or two before, through ill health. He was the son of the Rev. Edward Broadhurst, of Birmingham, a posthumous volume of whose sermons was published in the year 1733. Mr. Broadhurst's place was filled by the Rev. Benjamin Evans in the year 1774, who removed to Stockton, in Durham, in 1785, where he still resides; and though he has resigned the ministry some years, he is enabled to give temporary assistance to his old congregation, who have been lately relieved, by the decision of a court of justice, from the apprehension of being deprived of their meeting-house by the same illiberal spirit which was exhibited in the Wolverhampton case. Mr. Evans was born on the beautiful banks of the river Tivy, near Newcastle Emlyn, of a very respectable Dissenting family, much esteemed in that neighbourhood; and was educated at Carmarthen under Dr. Jenkins. He was succeeded at Alcester, in 1785,

by the Rev. Benjamin Maurice, who died in the year 1814, of whom see some account in *Mon. Repos.* Vol. IX. p. 144.

The congregation, during the latter part of Mr. Maurice's time, through deaths and other causes, had become very small. The place was shut up for a few years, but about two years ago, Mr. John Hancock, a young man an inhabitant of the town, engaged to conduct a religious service on the Lord's Day with the few that attended, which he has continued ever since; and from July in the last year, Timothy Davies, from Evesham, has regularly supplied in the evening at Alcester, after two regular services in his own place, the distance being ten miles. The congregation is considerably increased, and the prospect is promising. A Sunday School has been lately established. The debt incurred in making new deeds and repairing the place, about two years ago, is almost paid off through the aid of the Unitarian and Fellowship Funds. What might not be done if these funds were to become general! A few donations more would relieve from the debt, and render the interests of Unitarianism at Alcester essential service.

T. D.

SIR,

Feb. 1823.

THE remarks of your respected correspondent, Mr. Cogan, (vide *Monthly Repository* for January, p. 8,) on the evident inconsistency of the language employed by Calvinists and Trinitarians with the general style of the New Testament, are highly important, and well deserve the consideration of every inquirer after truth. It is, as he states, "well known," that the Received Version of the last verse in the fourth chapter of Paul's Epistles to the Ephesians is incorrect. What consistency or common sense is there in this Version, which represents the apostles as enforcing the culture of amiable affection and the exercise of a forgiving spirit, not by reference to the free, unpurchased mercy of God, but as a duty founded on the scheme of satisfaction? It is most evident that if God forgive us only for the sake of Christ, (in consideration of his having suffered the punishment of human transgression,) and if we are to forgive one another,

"even as God forgives us," there can be no place left for the exercise of mercy in our mutual intercourse, and the recommendation of forgiveness on such grounds is a mere contradiction in terms.

There is, however, one passage of the New Testament, to which the satisfactionist may appeal with more plausibility, and which, as it appears to the writer of this, must be examined and explained in accordance with the general tenor of scripture, before we are quite warranted in asserting "There remains no passage in the Christian Scriptures in which God is said to bestow any blessing on mankind *for the sake of Christ*." I refer to 1 John ii. 12. This is rendered in the Public Version, "I write unto you, little children, because your sins are forgiven you *for his name's sake*;" in the Improved Version, "because your sins are forgiven you *on account of his name*." The Apostle, I presume, refers to the name of Christ, and as he employs the preposition *dia* with the accusative case, (*"dia to onoma autou,"*) which most commonly indicates the *final cause*, it seems to me but fair to allow that the common rendering and interpretation *may* be correct. I have no doubt, however, that Mr. Cogan will find little difficulty in shewing to the satisfaction of the candid inquirer, that this solitary instance of apparent inconsistency with the uniform tenor of scripture language is capable of being explained, without violence to the original, in accordance with the rest of the New Testament. It appears to me that we are justified in rendering the words of John as expressive of instrumentality, by several clear instances in which *dia* with the accusative *must* be so understood. See John vi. 57: "I live *by* the Father, and he that eateth me shall live *by* me." Matt. xv. 6: "Thus have ye made the word of God of none effect *by* your tradition." Rev. xii. 11: "They overcame him *by* the blood of the Lamb, and *by* the word of their testimony." These instances (even if a more diligent search should discover no others than these) will warrant us to translate the apostle's words thus, "Your sins are forgiven you, *by* or *through* his name," and the passage so rendered is in strict harmony

with the language of Jesus, recorded by Luke xii. 47, "that repentance and remission of sins should be preached in *his name* through all nations;" of Peter, Acts x. 43, "To him give all the prophets witness, that through *his name*, whosoever believeth in him, shall receive remission of sins;" and of Paul, 1 Cor. vi. 11, "Ye are justified in (or *by*) the name of the Lord Jesus."

G. B. W.

Errors in the various Editions of the English Bible.

ALL monopolies are evils, and literary monopolies are the worst of all. This is exemplified in our English Bibles, which are allowed to be printed only by the King's Printers (Eyre and Strahan) and the two Universities. The consequence of the monopoly is an utter and incredible carelessness with regard to the correctness of the editions forced upon the public. And the evil appears to have increased since the invention of stereotype printing. There are now three stereotyped editions of the Bible lying before the writer, in which by a very cursory and partial collation of some of the Psalms, he has discovered the following errors:

In the Oxford edition of 1811, 8vo. Psalm lxviii. 6, the word "own" interpolated, "our *own* God shall bless us."

Psalm xcii. 4, "hands" for *hand*. cxliv. 13, "garments" for *garners*—"that our *garments* may be full, affording all manner of store!"

In the London edition of 1818, 8vo. Psalm xviii. 16, "grew" for *drew*. xxxiv. 6, *and* omitted before "their faces."

Psalm xlv. 11, "appointed" for *appointed*.

Psalm lxxxi. 21, "veins" for *reins*. cxxxviii. 6, "holy" for *lowly*.

In the London edition of 1819, 8vo. All the errors specified in the edition of 1818, with the addition, Psalm cxviii. 18, of "out" for *out*.

If in the Psalms only these errors are found, how many may be expected in all the other books?

This corrupt state of the English

Scriptures is disgraceful to the heads of the church, who ought surely to see that the King's Printer (though called printers on the title-page, they are but one firm, and it is presumed that the patent runs in the singular number) and the delegates of Oxford and Cambridge, who enjoy with him a concurrent monopoly, do their duty, and do not palm a spurious Bible upon the country. The hardship is great to the public, since the patentees absolutely prevent any other Bible being printed, under very heavy penalties. Even the Bible Society must take the copies, however corrupt, provided by the monopoly-printers.

From a trial in the Court of Session at Edinburgh, on the 7th of March last, (The King's Printer for Scotland v. Manners and Miller, and others, Booksellers in Edinburgh and Glasgow,) it appears that an individual has a like monopoly in Scotland, and that the operation of his patent commenced so lately as 1798. The appeal to the Court of Session was to decide whether he could keep the English patentees out of the Scottish market; and the judgment of the Court interdicts the sale and importation of Bibles or the other standards of the Church printed in England, without the sanction of the Scottish patentees.

The monopoly rests, as we learn from the argument in the Court of Session, on the Royal Prerogative; and the plea for it is, that it is necessary that the King should have this exclusive right in order to secure to his people the Scriptures in a correct and pure text. But if the monopoly instead of securing, defeats this end, as it certainly does, the argument is void; and the King cannot be supposed to wish for a prerogative that is a hindrance to sacred literature and an annoyance to the people.

Our opinion decidedly is, that this is a fit matter to come before Parliament by petition. The managers of the Bible Society would perhaps be the most suitable persons to take up the question; but if they hesitate, on the ground of prudence, there would be great propriety in the ministers of

religion of various denominations pursuing the object. A committee might be appointed to draw up a table of errors in the various editions, on which to found a complaint. It cannot be that, with this before their eyes, the legislature would quietly allow the evil to remain.

For obvious reasons, the question should not, in the first instance, at least, be made one of profit and loss; though the booksellers would probably be able to shew that the monopoly is injurious to trade, and a burden upon the public who are the purchasers.

(The reader is referred for a few other errata in various editions of the English Bible, to a paper in our last volume, XVII. 692.)

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

No. CCCCH.

Whig and Tory done into Latin.

IN Dr. Adam Littleton's "Latine Dictionary," there are, in the "English Latine" part, the words *Whig* and *Tory*, with their corresponding Latin terms. The witty lexicographer, (for he shews wit at least in his sermons,) evinces that in Charles the Second's days, a court-chaplain had a proper abhorrence of a *Whig*, though he was not yet instructed to praise outright a *Tory*.

"*A Whig.* Homo fanaticus, factiosus.

"*Whiggism.* Enthusiasmus, perduellio (high treason!)"

"*A Tory, bog-trotter or Irish robber.* Prædo Hibernicus.

"*A Tory, opposed to Whig.* Regiarum partium assertor."

The edition here quoted is the 4th, (4to.) 1703, said in the title-page to be improved from "a large MS. in three volumes of Mr. John Milton." *Whig* and *Tory* had come up in the days of the poet, but we may acquit him of turning them into the above Latin.

REVIEW.

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

ART. I.—*Memoirs of the Life of the late Mrs. Catharine Cappe.* Written by Herself. 8vo. pp. 484. Longman & Co. 1822.

THE late Mrs. Cappe was well known to our readers by her frequent interesting communications to this magazine, and the principal events of her life are familiar to them, being in some measure disclosed in her lively description of the critical scenes of the lives of Mr. and Mrs. Lindsey, (III. 637 and VII. 109,) and more fully and methodically related in the biographical sketch of her, (XVI. 494—496,) drawn up by a valuable correspondent soon after her decease. It is not our intention, therefore, to follow her *Memoirs*, step by step, but merely to select a few extracts, and to make now and then a remark suggested by the subject.

The qualifications for writing one's own life are self-knowledge, the result of self-examination and watchfulness; courage to expose one's own secret motives and failings; and such a degree of imagination as shall suffice to connect oneself intimately with persons, places and passing events. These endowments will appear to advantage in proportion to the number and importance of what are called incidents in the life described. Elegance of style is the only thing further wanted to make auto-biography perfect. The last property Mrs. Cappe's *Memoirs* can be scarcely said to possess, but they are written with a simplicity and candour which are near akin to elegance, and which operate upon the mind of the reader as an indescribable charm. In the earlier chapters, at least, the history is full of variety. The imagination of the writer is seen in combining events and working them into agreeable stories. There is no concealment of any feeling or design. And the analysis of her sentiments on almost every important occurrence of her life, shews that she was accustomed to reflect upon herself habitually, and to regulate even her thoughts and affections by a fixed standard of morals. Her standard was Christianity. She

was a practical disciple of Christ, and eminently pious and devotional. In her *Memoirs*, she recurs perpetually to the agency of the Divine Providence, and if we should concede to a somewhat stern critic in a recently published number of a respectable periodical work, (*The Inquirer*), that her religious feelings are sometimes obtruded upon trivial occasions, we must yet, knowing as we do her sincerity and guilelessness, contend that her habit of turning every event to a moral and spiritual account was the natural result of her strong and lively faith in the universal and perpetual government of the Almighty. In one respect, the excess (if such it must be reckoned) of her religious phraseology is a great advantage, as it proves that no error can be greater or more unjust to the persons to whom it refers, than the popular one of the incompatibility of a rational creed with warm devotional sentiments. Nay, in this instance, we see there ligion of the heart in exercise, not in spite of the Unitarian faith, but in consequence of it; and we cannot but reckon this volume, remote as it is from the spirit and style and form of controversy, as directly calculated to subdue prejudice, to awaken inquiry, and eventually to make proselytes to the faith of the writer.

Mrs. Cappe was the daughter of the Rev. Jeremiah Harrison, and was born on the 3rd of June, O. S. 1744, at Long Preston, in Craven, Yorkshire, the living of which her father held, together with that of Skipton, in the neighbourhood; both having been presented to him by the College of Christ Church, Oxford, in which he had been educated. She thus describes the district in which was the place of her nativity:

“ This part of Yorkshire, at the time of which I am speaking, was insulated from the rest of the kingdom; not so much by its high mountains as by its almost impassable roads. No wheel-carriage could ascend its rocky steeps; the carriers from Richmond to Kendal conveyed their goods in packs upon horses; and I well remember that one of my earliest pleasures was to listen to the

sound of the bells hung round the neck of their leader, followed with solemn step by a long train of his compeers, as they passed stately along the shady lane by my father's garden; all of them seeming to enjoy, equally with myself, this simple music. If this noble animal could compose and write, what petitions and remonstrances should we not daily receive against the unfeeling speed of flying diligences, hackney post-chaises and mail coaches!

"The native inhabitants of this hilly country were then as uncivilized as their mountains were rude and uncultivated. When my father first went there, (about the year 1729,) almost all the country was divided among a number of small freeholders, or lease-holders, holding grants of nine hundred or a thousand years, made over in feudal times by the great barons in exchange for military service. The ground almost every where remained in its primitive state, wholly unclosed; and notwithstanding every man knew his own, yet their property being so intermingled, various subjects for endless debate and litigation were continually arising among them; and being proud from independence, and obstinate from extreme ignorance, it was almost impossible to arbitrate or to compose their differences. This herculean labour, however, my father courageously attempted; and, that he might do it with greater success, he took upon himself the office of a justice of peace, which he exercised among them many years with the happiest effects."—Pp. 5, 6.

"In the township of Long Preston, the greater part of the inhabitants who did not earn their living by daily labour, or by some little trade, were, as we have already observed, the small proprietors of land, possessing property from generation to generation, to the amount, perhaps, of from ten to one hundred pounds per annum. These are denominated *statesmen*, and are divided into two classes, great and little statesmen; the former of whom consider themselves as among the first personages in the world. The usual etiquette on calling upon the lady of a great statesman is as follows: after inviting her guests to come in 'and make free,' she dusts the chairs with the corner of her apron, desiring them to be seated; she next takes a brush to sweep the floor, apologizing all the time that it was not done before their arrival. She then adjusts her own apparel, and not unfrequently goes through the whole ceremony of an entire change of upper garments, standing by her company with great unconcern and relating the history of her family—when Thomas was born—

where George goes to school—how fast he takes his learning, &c. &c. Her dress being finished, she offers each of her visitors a glass of brandy, assuring them that 'they are as welcome as if they were at home;' and this being done, she fetches a chair and seats herself by them. I do not recollect a single instance in which any part of this ceremony was omitted, even so late as the year 1787."—Pp. 13, 14.

The mother of Mrs. Cappe was the daughter of the younger son of Sir Rowland Winn, Baronet of Nostel, of large property and of great influence. The eldest son, the baronet in possession at the time to which the *Memoirs* refer, was much connected with Sir Robert Walpole, the prime minister, through whom he obtained for Mr. Harrison the living of Catterick, in the gift of the crown. Hither the family removed in the year 1748. Mr. Harrison was a respectable clergyman and of a liberal mind. His freedom from bigotry appears in an incident, related with others by Mrs. Cappe, to shew the effect produced upon her mind by accidental circumstances:

"When my brother was eight years old, he was sent to a public school at Scorton, of which my father was one of the governors. There were many children there, whose parents were members of the Kirk of Scotland, one of whom, who came from Dumfries, happened to be my brother's bed-fellow. 'I charge you,' said my father to him, 'if you ever hear any of your companions laugh at little Wilson for not saying the same prayers or repeating the same catechism which you have been taught, that you do not join them; Presbyterians, if they are virtuous and pious, ought to be as much esteemed as if they were church people.' I knew not what the term meant, but I set it down in my mind that Presbyterians were not to be despised for being such; and afterwards, when I became able to generalize my ideas, I thence derived an important lesson of candour respecting those who might differ from myself in religious opinions. This circumstance, together with the following conversation, which I happened to hear between my father and some other person, whom I do not recollect, when I was about eleven or twelve years of age, entirely settled my creed for many years, in respect of two material articles. 'There can be no doubt,' said my father, 'that our Saviour Christ was that great personage who existed with God before all

ages, by whom he made the worlds, and who repeatedly appeared to Abraham, Isaac and Jacob. I instantly and eagerly imbibed this sentiment; this, I thought, is the very truth, I will trouble myself no more about understanding the meaning of a Trinity in Unity, (about which my mind had really been perplexed,) and from that moment, without knowing the meaning of the word, I became what is called an high Arian."—Pp. 31, 32.

At ten years of age, Mrs. Cappe was sent to York for the purpose of acquiring the female accomplishments then in vogue. In this period of her narrative she introduces to the reader her maternal grandmother, who had lately resigned the family mansion to her son, just returned from the continent, and with her two maiden daughters had come to reside in that city.

"I had never seen her, but I had pleased myself with anticipating how well I would behave, and how delighted she would be to receive me. She was a very stately old lady, between seventy and eighty years of age, a complete aristocrat of the last century. When I entered the room, she was sitting on a great chair as on a little throne, her two daughters happening to be standing near her, as if they were ladies in waiting. When she saw me, not a muscle of her face relaxed. 'Is this her?' she haughtily inquired; 'Well child, how do your father and your mother do?' I was probably restrained at the moment by fear from bursting into tears, but when I returned to my lodging, excessive disappointment and sorrow brought on a violent headache. York, I told Mrs. D. (the person with whom I boarded,) did not agree with me, and that I must return home immediately. My elder aunt was sent for, who being both kind and judicious, succeeded perfectly in composing my spirits. My grandmother, she said, would love me when we were better acquainted, and in the mean time I should be disgraced for ever if I returned home without accomplishing the purposes for which I had been sent. This last argument was decisive, and although I continued silently to count days and weeks, I never sorrowed very deeply any more.

"This old lady had but two criterions for estimating character—rank and beauty: she did not consider the daughter of a country clergyman as possessing the one, and the small-pox had deprived me of all pretensions to the other. She was herself a woman of rank; and her family had risen, from the circumstances of the times, into great consideration.

Sir Patience Warde, her paternal uncle, was the intimate friend of the virtuous Lord Russel, who was beheaded in the reign of the second Charles, and he had himself narrowly escaped the like fate. He was afterwards one of those who had the happiness of conducting King William to this kingdom; and my grandmother, then a girl, having money given her on that occasion to throw among the populace in London, considered herself as entitled to be a partaker in her uncle's triumphs. With what majesty and importance, when I had afterwards obtained a small portion of favour, by listening to her stories and flying to obey her commands, did she detail to me these histories! adding many an anecdote of the exemplary conduct of Queen Mary, of the fortitude of Lady Rachael Russel, of the disinterested patriotism of her virtuous lord, and of the piety of Archbishop Tillotson, contrasting with these the infamous character of the licentious Charles and his equally licentious and still more tyrannical and bigoted brother. She had the offer, she said, of being one of Queen Mary's maids of honour:—I durst not ask her why she refused, but I remember thinking that I would not have done so. She died the following year."—Pp. 38—40.

Mr. Harrison, the father of Mrs. Cappe, died at 57 years of age, July 22, 1763; and this event broke up and dispersed the family. Mrs. Cappe was sent to Nostel, the seat of her mother's first cousin, Sir Rowland Winn, whose baronial hospitality is pictured by her with all the liveliness with which we recollect the principal scenes of our youth.

"Sir Rowland, the second of the family who had borne that name, was at that time between fifty and sixty years of age, and had been a widower many years. His manner of living was not wholly dissimilar to that of an English baron in ancient times, and was at once impressive of awe by its magnificence, and of respect, by the general happiness it appeared to diffuse. The splendid mansion, situated in an extensive park, approached by a long avenue of trees and sheltered on the north-east by a wood of stately oaks, which had firmly withstood the winter blasts of successive centuries, had all the grandeur, without the terrific gloom, of the ancient Gothic castle. The family consisted of not fewer than sixty or seventy persons, among whom were many workmen and artificers, who were constantly employed in it and dined regularly in the servants' hall. A park of

fox-hounds was kept, not so much for the amusement of their master, although he was himself partial to the exercise of hunting, as for a sort of rallying point that should draw around it the neighbouring gentlemen. But it was at Christmas that the resemblance to the seat of the ancient baron was most striking. At this cheerful season, open house was kept for three days; all the farmers and cottagers upon the estate were invited along with their wives to dine in the great hall, precisely at two o'clock; where the worthy master of the whole family (for they all appeared as his children) presided at one long table with the men, and his amiable daughters at a second table with the women.

“The venerable boar’s head, decorated with evergreens and an orange in his mouth, according to ancient custom, was the centre dish at each table. A band of music played during dinner; after which, the particular circumstances of every farmer and cottager were carefully inquired into, and many little plans formed for the alleviation or relief of their various anxieties or distresses. In the afternoon, some of the daughters of the most respectable farmers were invited to partake of tea, coffee, cakes and sweetmeats; and the evening concluded with a dance, in which they were permitted to join with the young ladies of the family and their other visitors, of whom there were several from Wakefield, Pontefract and the surrounding neighbourhood. At nine, the dancing ceased; the farmers’ wives and daughters returned home, and the family and their guests adjourned into another apartment to supper.

“The broken meat was regularly distributed three times a week, and milk given every day to the poor inhabitants of two large villages, which adjoined the west side of the park. I do not affirm that this mode of charity was, of all others, the most useful or enlightened, but to a passing observer it was strikingly impressive; and the whole effect on a young mind was greatly increased by the other appendages of a large establishment, such for instance as the number of orderly attendants, all arranged in their proper ranks, and the respectful manner of the neighbouring gentry. The fascination, however, would not have been complete, or at least it would have continued but a very short time, had not the appearance, character, manners and occupations of the possessor himself supplied the finishing charm. His person was singularly graceful, his countenance beamed with benevolence, and in his address there was all the politeness, without the formality, of what is called the old school.

He had been early left a minor, under the guardianship of his uncle, my mother’s father, and of Dr. Trimnell, Bishop of Winchester, who had married one of his aunts; his father and mother having both died at Bristol, within a week of each other, when he was very young. He was sent by his guardians to Geneva, where he principally received his education, and where he imbibed those principles of civil and religious liberty which afterwards united him in close friendship with the late highly revered Lord Rockingham, and the upright, virtuous Sir George Savile. Before their day, however, (about the year 1732,) he stood a contested election for the county of York, on the Whig interest, against Sir Miles Stapleton; but losing his election, and not choosing to represent a borough, he never had a seat in parliament: but as a magistrate, he was active, judicious and indefatigable, regular in his hours of doing business, exact in the distribution of justice, and very careful of his time. It was his constant custom to rise early in a morning; in winter, long before day-light, and to kindle his own fire. His letters were usually written before the family breakfast, which was always exactly at nine o’clock; and he afterwards gave audience to a crowd of various descriptions of persons, in succession, who were generally in waiting for his assistance or advice. He was not possessed of shining talents, or eminent for literary attainments; but his judgment was accurate and discriminating; and although he was uniformly cheerful and condescending, yet there was an air of dignity about him which forbade every approach to undue familiarity. No one ever thought of asking him an improper question or of making him an impertinent reply: and he possessed a certain readiness and point in his manner which seldom failed of producing the desired effect. I shall give the following specimen related to me by one of his daughters.

“Being in want of a servant to attend upon his person, one, who he thought would suit him, declined the place, because he could not submit to clean his master’s shoes. ‘If that be the whole of your objection,’ returned the baronet, ‘it may be easily removed; you can fetch the brushes and the blacking and I can clean the shoes myself.’ The difficulty was instantly overcome; the man ashamed of his folly, requested that he might be engaged on any terms his future master might think proper, and he lived with him afterwards above thirty years, until the time of his death.

“Sir Rowland attached himself with great earnestness to the Foundling Hos-

pital at Ackworth, three miles distant from Nostel, for the reception of deserted young children, which was at that time an appendage to the Foundling Hospital in London. It was his delight to visit these children, which he generally did two or three times in the week; examining their diet, inquiring into their health and respective improvements and investigating the conduct of the matron, master and other assistants. Many of the children, and especially the boys, he knew and distinguished individually, and had great pleasure in observing whatever appeared promising in their disposition and talents: never shall I forget the animation and fine expression of his countenance, when, on his return, he delighted to detail the various little occurrences which had interested him, to an attentive and affectionate group of family auditors."—Pp. 80—84.

Besides the writer of these Memoirs, Mr. Harrison left a son, who was educated for the church, but who was of too unsettled a turn to distinguish himself in his profession, and who died, in consequence of a fall from his horse, Sept. 2, 1787. To him the following interesting extract refers:

"Such was the state of the family at Nostel, when I became an inmate in November 1763. I was received by Sir Rowland in the kindest manner: 'Assure yourself, my dear, and tell your mother,' said the honoured invalid, as he lay upon a couch in his library, on my first entrance, 'that I will take care of the interests of your brother;' and he lost no time in endeavouring to fulfil his promise. As soon as he was able to sit up, he wrote a long letter to Archbishop Drummond, who then filled the see of York, and with whom he was in habits of great intimacy, requesting his advice respecting the course of study which a young man intended for the church ought especially to pursue; adding, that he made the request in behalf of a near relation about whose welfare he was very solicitous. The Archbishop returned an answer at great length; filling many sheets of paper with a detail of the authors that should be studied, and the books consulted; adding, that he had copied it from a plan he had lately sketched out for the use of a near relation of his own."—P. 87.

* "This very sketch of a course of study for the ministry was published in 1804 by his son, the Rev. Hay Drummond, Prebendary of this Cathedral, together with a selection from the Sermons of the Archbishop."—

Sir Rowland died in the year 1765:

"The fatal disease was a pestilential carbuncle, which was not understood by the surgeon who attended, and a mortification came on very rapidly. In the delirium which preceded death, the worthy patriot repeatedly desired his attendants to 'take away that man from before the king,' meaning Lord Bute, whose maxims of government he wholly disapproved. So strikingly in him was exemplified the elegant compliment of one of our most popular poets to Lord Cobham:—

"Such in those moments, as in all the past,

'O! save my country, Heav'n,' shall be your last."

Pp. 94, 95.

(To be continued.)

ART. II.—*Details of the Arrest, Imprisonment and Liberation of an Englishman by the Bourbon Government of France.* 8vo. pp. 160. Hunter and E. Wilson. 1823. 4s.

THIS is the case of Mr. Bowring, stated by himself. Our opinion of it, already freely expressed, is fully justified by the "Details" here presented, which are authenticated by official documents. The pamphlet proves beyond dispute, that the French government had not even the shadow of a reason for their oppressive and cruel conduct towards our enlightened and virtuous countryman. His imprisonment was the result of some dark intrigue; the wanton act of a faction which has for some time swayed the Bourbon counsels, and which has put the very existence of the dynasty in jeopardy.

The British minister conducted himself in the affair with an appearance, at least, of decent regard to the honour of the country. Had he shewn more sympathy with the injured individual, and a greater indignation against the lawless proceedings of the Court of France, he might not merely have avoided blame, but have earned a title to praise, and have conferred a new and noble character upon our own government in the eyes of Europe. As it is, Mr. Bowring is left to enjoy his liberation and to obtain indemnity (if he chooses to seek it) by a suit against Louis the XVIIIth, or his ministers, in his own courts of justice.

We must refer the reader for an account of this memorable achieve-

ment of the Bourbons to Mr. Bowring's own pages, which his ingenious pen could not fail to render interesting, but in which he has, by a sacrifice of his feelings, confined himself for the most part to a narrative of events, and to a statement of the alleged reasons in justification of his persecutors. We cannot, however, forbear giving an extract or two describing the interior of a French prison, and showing what it is for an Englishman to become the victim of French *espionage*.

"I was conducted then to prison" (at Boulogne), "and kept for some time in the outer apartment. The jailor, who, though sufficiently rapacious, was on the whole benevolent, seemed disposed to exact what he could for the use of the only tolerable apartment in the prison, which was his own bed-room; but I was told I could, in no case, have it at night, and must share the common fate of the prisoners, and be locked up in their apartments. All complaint was of course unavailing, and I was glad to get, on any terms, and for any part of the day, an abode less wretched than that to which those who surrounded me were condemned. Within the prison at Boulogne, as in the majority of prisons in France, all crimes are blended without distinction, and the alleviations of imprisonment depend wholly on the pecuniary resources of the prisoner. There the debtor and the maniac are confounded with the felon and the murderer—the youngest pilferer with the most practised thief—the innocent mendicant with the hardened ruffian. No employment, but gambling; no habits, but drunkenness. For spirituous liquors, sold by the jailor for his own profit, I have seen the wretched inmates pawn the most necessary articles of dress. There were nakedness, and misery, and profligacy—and daily masses, and great concern for the *spiritual* interests of the prisoners. It were well if those who built a chapel there, (as was lately done,) had given half its cost for the purchase of soup or straw."—Pp. 17, 18.

"The crowded state of the prison prevented the orders for my seclusion from being absolutely obeyed, except by day; for at night I was shut up as usual with the other prisoners, that is, with those who could afford to pay to the jailor ten sous (five-pence) per night, for the accommodation of a bed; the rest, without any distinction of crime, being allowed only straw, and that in insufficient quantity. My apartment was in a state of terrible dilapidation; and from the grease and other materials belonging to a shoe-

maker who was confined there, and from a collection of stale butter, apples and fragments of food, was often exceedingly offensive. A carpenter, a mild and amiable man, who had been imprisoned for some smuggling transaction, fixed some pegs, on which I was enabled to hang up my clothes. The same man had, at the instigation of an old ecclesiastic, erected a neat and commodious chapel for the unfortunate worshippers, within the walls of the prison, as mentioned before; and there I was accustomed to attend sometimes, to listen to the feats of the saints and martyrs of old time,—to drink in sound *legitimate* doctrines, delivered no doubt with great ardour, and for aught I know, resulting from strong conviction. On one occasion the preacher narrated the miraculous conversion of Clovis—a ferocious, perjured man-destroyer he, by the way—and explained to his hearers that he was a most valiant fighter, who 'covered himself with glory,' and who led on the Frenchmen of old times to gather (as they always gathered) the laurels of victory: but once, when he was about to be beaten back, and finding his prayers to his own gods most unpropitious, he exclaimed, 'I'll try a new God—the God of the Christians—the God of my wife Clothilda.' On a sudden a bright cross appeared in the heavens (*that* was a plagiarism—but the prisoners were no professors of history,)—he dashed among the foe; they fled at the strokes of his mighty arm; they were scattered like dust in his presence. 'And so, my beloved hearers, (said the priest,) Christianity became the religion of the Franks, and travelled down even to you.' The prisoners are not compelled to attend the celebration of mass. I observed that the young and the old were habitual worshippers. The middle-aged seldom crossed the threshold of the chapel, and dealt liberally the appellations of *bigots* and *hypocrites* upon their companions. In the prison the state of the women is incredibly bad. There was among them one, a poor maniac, who was in the habit of tearing off her clothes till she was naked; she sat through the day on a dunghill, which she had collected from the filth of the prison, dashing her head constantly against the prison wall: her body was covered with sores and bruises, so as to be intolerable and inapproachable, from its stench. Her gestures were horrible beyond any thing I had ever witnessed; and she sat, rotting upon the rottenness beneath her, the subject of all the jests and ridicule of the wretches who surrounded her. There was another woman,—driven to insanity

by a love affair, whose beauty, wild and frenzied as it was, could not but instantly arrest and fix the attention,—who had dressed herself in fantastic finery, and who dealt out her measure of scorn and contempt on the criminals who laughed at and tormented her. They were all mingled together—maniacs and prostitutes, female thieves and debtors. There is a Prison Society at Paris; the Bourbons are its patrons, and they receive from time to time its laudatory *hommages*.”—Pp. 22—25.

ART. III.—*Omnipresence an Attribute of the Father only: a Sermon, preached at Leicester, on Wednesday, July 26, 1821, before the Unitarian Tract Society, established at Birmingham, for Warwickshire and the neighbouring Counties.* By Robert Wallace. Birmingham: printed and sold by Belcher and Son; and sold by Hunter, in London. 1822. 12mo. pp. 33.

CHRISTIAN truth will be most effectually taught and vindicated by men, whose knowledge of it is derived from the Scriptures, in the original languages. An acquaintance with the productions of its ablest uninspired advocates, is, no doubt, beneficial; but should not be generally substituted for the critical study of the volume of Revelation. It was the opinion of a late excellent man and distinguished scholar,* that “the New Testament should be read, as if the book were newly published in the world, and, if possible, every interference of any sentiments professed among different sects of Christians most scrupulously shut out. Let the student,” he adds, “thoroughly understand the *diction* and *style* of his author’s composition, and deduce his own creed accordingly.” The same writer then condemns that superficial and ill-considered mode of education, “whence springs, with other evil fruit, a harvest of *theological combats*, devoted to a system, and puffed up with a vain conceit of profound knowledge not worth possessing. The building may look fair and stately to the eye of an unskilful or inaccurate observer, but its foundation is on the sand.”

* *Memoirs of the Life of Gilbert Wakefield*, (1804,) Vol. II. 24, &c.

VOL. XVIII.

Z

Mr. Wallace has been trained in a better school. Of his attachment to scriptural studies, and of his proficiency in them, he has given undoubted proof in a former publication.* The sermon now to be reviewed, contains some ingenious criticism; and, whether we invariably agree with its author or not, we must commend his attempt, and thank him for his labours.

His text is Exod. xx. 24, “In all places where I record my name, I will come unto thee, and I will bless thee;” which promise, he well observes, “was virtually fulfilled, whenever any token of the Divine favour appeared, although God himself was not visibly present.” (7, 8.) This preacher then makes a transition to Matt. xviii. 20, “Where two or three, &c.,” an assurance which he considers as allusive to a proverb found under a variety of forms in the sacred writings of the Jews. That the declaration is *personally applicable* to Jesus, and that it constitutes an irrefragable demonstration of his omnipresence, are very current, but, as Mr. W. justly reasons, very erroneous opinions. Our Lord’s parting address to his apostles, in John xiv. 25, is conclusive against the supposition of his literal presence with them after his ascension. “Admit,” says the author before us, “that this passage † establishes the doctrine of Christ’s omnipresence, and by the same rule you may prove in a manner equally satisfactory the omnipresence of Moses.” † “Be strong and of a good courage, for thou shalt bring the children of Israel into the land which I swear unto them, and I will be with thee.” He argues this point with great force and success, ‡ and appeals further to Deut. xi. 13, 15, xxix. 5, 6, as containing examples of similar phraseology. “What language,” he asks, “can be bolder and more figurative than this? Yet no one ever hinted or even conjectured that such language afforded any ground for the supposition that Moses was invested with the

* Mon. Repos. XV. 44, &c.

† Matt. xviii. 20.

‡ Deut. xxxii. 23.

§ We say, with great force and success, because a mere identity of words and sound is insufficient.

attributed of Deity. No Jewish or Christian critic was ever presumptuous enough to hazard an opinion so derogatory to the honour and dignity of the true Jehovah. Why not suppose then that Jesus, in the passage under consideration, speaks in the name of his Father, or alludes, under another form, to the proverbial saying founded upon our text, which was invariably applied by the descendants of Abraham to Jehovah alone?*

Citations of such proverbial sayings, may certainly be discerned in the Christian Scriptures, even where no regular forms of quotation are perceived.† We think, nevertheless, that there is a material difference between the text of Mr. Wallace's discourse and the memorable words of our Saviour, "Where two or three," &c. In Exod. xx. 24, the Deity speaks of places used, whether statedly or occasionally, for divine worship: the language of Jesus, on the contrary, does not appear to describe an act of social praise or prayer, but rather the exercise of Christian discipline. We conjecture that Matt. xvii. 19, should be read in a parenthesis, and that the sense of ver. 20, is elucidated by that of verses 15, 16, 17, and especially of the eighteenth. Our Lord's subject, is the proper method of endeavouring to reclaim an offending brother. A private interview must first be sought; a private remonstrance be employed. Should an attempt of this nature have no success, *two or three* persons are to be taken as *witnesses* of the conversation which may pass between the complainant and the individual accused. When these overtures fail, the case must be submitted to public investigation. If the decision of the church, of the religious community of which the party is a member, be unheeded, excommunication must ensue. Jesus delegated to his immediate followers the authority which he himself possessed; and both his prerogatives and *theirs* were derived from his Father. The *two or three gathered together in his name*, are no other than the *two or three witnesses*, of whom

he had previously spoken. On some occasions beside, the reason which he assigns for a specific precept or statement, is placed at the interval of a verse, or a few verses, from the command or the proposition.* The phraseology and the sentiment of the Apostle Paul in 1 Cor. v. 3, 4, 5, throw further and strong light on our exposition, which we submit to Mr. W. and to our other readers, not as indubitably, but as probably correct. If our view of these words of Christ be deemed erroneous, we confess that we would rather interpret them by John xiv. 16, 17, 18, than in the manner suggested by our author; and this, because evidence seems wanting, that the clauses "in my name," and "I am in the midst of them," have any reference to the Supreme Being.† Throughout the remainder of his discourse, Mr. W. excellently illustrates Matt. xxviii. 20, and Ephes. i. 17, 20, 22, 23, gives a concise yet clear representation of the grounds on which "the omnipresence of the Father" rests, deduces from the doctrine some valuable devotional and moral lessons, and applies it very pertinently and impressively to the occasion upon which his sermon was delivered.

When, in p. 23, he says, "the omnipresence of God must remain for ever inseparable from his omnipotence," he uses, we humbly suggest, an incorrect expression: for the words *his omnipotence*, we would read, "his universal agency." In the peroration the preacher speaks of certain buildings at Geneva as resounding with the doctrines "in the profession of which Servetus suffered." That city, indeed, does not appear to be any longer the head-quarters of Trinitarian and Calvinistic tenets: whether *Christian Unitarianism* (1 Tim. ii. 5,) be taught there, we are somewhat doubtful.

Mr. W. inscribes his discourse "to the Rev. James Hewa Brannby, the affectionate tutor of his youth, and the kind friend of his maturer years." We lament that we were not sooner able to make it an article of our Review.

N.

* P. 13.

† See Marsh's *Michaëlis*, &c. (1793,) i. 200—248. But the subject seems to require still more attention than has hitherto been bestowed upon it.

* Compare Matt. x. 16 with the 14th verse of that chapter, and Matt. vi. 12, 14, 15.

† Let the scriptural inquirer consult Matt. xvi. 19; 2 Cor. xiii. 1.

ART. III.—*Reasons for Praise and Thanksgiving to God. A Sermon preached on the Opening of the Unitarian Chapel at Diss, in Norfolk, June 22, 1822.* By Thomas Madge. 8vo. pp. 40. Hunter. 1822.

THE Unitarian congregation formerly assembling in the village of Palgrave, in Suffolk, have built a new chapel in the neighbouring town of Diss, in Norfolk. A pretty lithographic engraving of this commodious edifice is given as a frontispiece to this opening Sermon.

In the Sermon Mr. Madge expatiates with much feeling and energy upon the reasons for praise which appertain to creatures, to Christians, and to Unitarian Dissenters. His discourse aspires not to novelty, but though upon a common topic is exceedingly interesting. A vein of Christian piety runs through it which imparts a kindly warmth to the reader, and which in the delivery could not fail of animating every hearer.

The preacher pronounces a panegyric upon such elders of our congregations as upon occasion listen to the call of their brethren and become Christian teachers; and pursuing the subject in a note (which we extract with entire approbation), says,

“There is an inconceivable prejudice existing in our congregations against what are called lay-preachers. Why, what is a Dissenting minister but a lay-man? What right, what title, what pretensions has he to the character of a priest? Or what ordination has he, but the choice of those who elect him to conduct their religious services? Why, then, should not any one of the congregation of good character and respectable talents, and with a capacity of reading distinctly, be thought sufficiently qualified for the occasional discharge of this duty? Is it because he has not received an academical education, and does not wear a black coat? It is time to put away from us these childish things, and to get a more manly and consistent part. We ought long since to have outgrown this nonsense, and to have laid it aside. It is ridiculous to see a Dissenting minister putting on the airs of one of the established priesthood, it is no less ridiculous to see a congregation in a Dissenting Meeting-house, aping the manner and forms of a cathedral assembly. Decayed, worn-out prejudices, like ivy on an an-

cient building, may, without incongruity, hang about old corrupt establishments; but they can excite only a feeling of indignation or contempt when we see them attached to reformed institutions,—institutions which look only to the law and the testimony, the *quid utile, quid non.*—Pp. 36, 37.

ART. V.—*An Apology for Christmas-Day; a Sermon delivered at George's Meeting, Exeter.* By James Manning. 8vo. pp. 18. Besley, jun. Exeter. 1822.

IN this Sermon, Mr. Manning, the much-esteemed minister of the respectable congregation of George's Meeting, Exeter, delivers his pastoral counsels with regard to the observance of Church Festivals. He speaks as a nonconformist, but also as a Christian of a catholic spirit. He maintains the indifference in a religious point of view, of what are called holy-days; asserts boldly the right of private judgment and of peaceable resistance to human authority in the church of Christ; pleads for unity of spirit and affection, as distinguished from, and superior to, uniformity of faith and worship; and gives it as his opinion, that though the keeping of Christmas and other ecclesiastical festivals, is not an incumbent duty, the observance is innocent, may be expedient, and may even be rendered a means of Christian improvement. We agree entirely with the enlightened and liberal preacher, and have felt a persuasion as we have perused his discourse, that if all religious questions were conducted with the amiable temper that he manifests, the differences of the Christian world would soon become less, and none would remain that would interfere with brotherly love.

ART. VI.—*Memoirs and Select Remains of an only Son, who died November 27, 1821, in his Nineteenth Year, while a Student in the University of Glasgow.* By Thomas Durant. Poole, Dorset. 2 vols. 12mo. pp. 226 and 278. Poole, printed by Lankester, and sold by Longman & Co. London. 1822.

THE youth to whom these volumes relate was one of the numerous instances of precocious talents marking out their possessors for a premu-

ture grave. We expressed our unfeigned concern at his decease, (Vol. XVI. p. 735,) and we have perused his short but instructive and interesting story with the liveliest sympathy. He was indeed an amiable and excellent young man, and gave the promise of high distinction in the profession, that of the law, to which he had resolved to devote himself. His moral character was assiduously and judiciously formed by his parents, whose principles and methods of education are here explained. The late Mrs. Durant was a woman of strong intellect and lively imagination, and all her powers were called forth by the interest which she felt in the mind and morals of an only child. No case is upon record in which success was more answerable to well-planned endeavours. The deceased youth was an universal favourite: his casual acquaintances, his fellow-students, his tutors, and a wide circle of friends, not to mention his own family, looked to him with respect, affection and confidence. It is amongst the mysteries of Providence that such a mind and heart should be suddenly overtaken by the night of death, and nothing but the promises of religion can relieve the anxiety and astonishment that such a spectacle excites.

We are little disposed to assume the office of critics on Memoirs such as these. The paternal biographer needed not to have wasted one thought upon the judgment that would be passed upon his composition. Had he been less afraid of the public eye he would have written still better, though the work, as it is, does credit to his understanding and feelings. Some things might have been prudently suppressed in the extracts from his son's papers, and perhaps they are left out in the new edition of the Memoirs which we see advertised. However this may be, we do not hesitate, notwithstanding our difference in opinion from the writer on some essential points, to recommend his volumes as containing a picture of a mind and character, which none can behold without deep interest, and which young persons, and especially young men, may study with unspeakable advantage.

ART. VII.—*The Reciprocal Duties of Preachers and Hearers of the Gospel. A Discourse, (from 2 Cor. iv. 1, 2,) delivered at Maidstone, August 18, 1822, on entering on the Pastoral Charge of the Unitarian Church in that place. By George Kenrick. 8vo.*

FOR a Christian minister to delineate the duties which he owes to his people, and likewise those which it is equally incumbent on them to practise towards him, and especially when this delineation is intended for the people themselves, must be a task of considerable difficulty and delicacy. The duties of ministers are both arduous and important in the highest degree; and it is not less necessary that the people should be sensible of their own obligations as hearers of the gospel. But to accomplish the first, without any appearance of unreasonable self-esteem, or the second, without seeming to indulge unreasonable expectations, is a task from which learning, talent and ordinary experience might be tempted to shrink.

Mr. G. Kenrick seems to be fully aware of the difficulties which he has to encounter, and this has probably led him to be much more concise than he would otherwise have been. The discourse, however, is both animated and judicious. It seems to have proceeded from a deep sense of the responsibility attached to his situation, and an anxiety to discharge its duties in the most effectual manner; and to be well calculated to animate the audience or the readers to the proper discharge of their most important obligations. The following extract may serve as a specimen:

“Duly considering from whom he has ‘received his ministry,’ the faithful servant of God and Christ ‘faints not.’ Neither prayers nor labours must be spared. After all the exertions he can make have been bestowed, he spreads the case of his hearers before God. Again he returns to the task, again he lifts up his soul to the Blessing-Giver. His efforts when best directed are sometimes unsuccessful. His schemes for the promotion of the virtue and happiness of the people of his charge, although laboured on with pain throughout a succession of years and with unwearied patience, sometimes prove abortive. The young, in spite of his affectionate warnings, will walk in the desire of their hearts and the sight of their

eyes, heedless of the tremendous consequence, 'that for all these things God will bring them into judgment.' Amongst those of *maturer years* pleasure will not pause in her giddy circle, nor avarice loosen its iron grasp of the world and the things of the world for his bidding; and passion is deaf as the winds to any sounds which his feeble voice can utter. Yet still remembering from whom his ministry is derived, and having received mercy, he *faints not*."

A—N.

ART. VIII.—*A Lecture on the History and Utility of Literary Institutions, delivered at the Surrey Institution, London, on Friday, Nov. 1, and again at the Russell Institution, on Thursday, Dec. 20, 1822.* By James Jennings. 8vo. pp. 138. 6s. Sherwood and Co.

WE entirely agree with Mr. Jennings that the multiplication and improvement of Literary Institu-

tions is one of the most decisive proofs of the progress of the human mind: and we rejoice that, determined by this test, the standard of intellect in the present day must be placed higher than at any preceding period in the history of the human race. Many of the evils of society spring from ignorance, and for these, of course, the only cure is knowledge. The Lecturer shews sufficiently that a social and liberal spirit naturally accompanies mental improvement; and no one can survey his instructive and entertaining sketch of the associations formed in this and other countries for the advancement of knowledge, without feeling a lively interest in these schemes for bettering the human race, or without becoming more attached to his own country, in which such examples of a communion of intelligence are most abundant, and carried to the highest degree of perfection.

POETRY.

DEVOTIONAL POEM,

By the late MRS. MARY ROGERS.

SIR,

Feb. 28, 1823.

THE kindness of some of the relations of the late Mrs. Mary Rogers, enables me to send one of her Devotional Poems* for insertion in *The Monthly Repository*; nor can I doubt, that the ardour of piety, the delicacy of taste, and the correctness of religious feeling, which these lines express, will recommend them to yourself, and to many congenial readers.

[Written in 1795.]

- 1 Why should I murmur or repine
At what may be my Father's will?
Wisdom and Power and Love are thine:
Thy grace is all-sufficient still.
- 2 Thy plans, beyond the bounds of Time,
Eternal ages comprehend;
To form the soul to joys sublime,
In that bless'd world, which ne'er shall end.
- 3 The trials that I here sustain,
Are needful to correct the heart:
'Tis but a momentary pain;
Eternal bliss rewards the smart.
- 4 Jesus, my Saviour and my Lord,
A pattern eminently bright!
Ere he received his great reward,
Thro' suff' rings rose to Virtue's height.†

* Mon. Repos. XVII. 745, 1st col. note.

† Philipp. ii. 8, 9; "That very Son himself, went up to the throne of his Father by the steps of sorrow."—OGDEN.

5 Bow then, my soul, submissive, bow,
And trust thy gracious Father's love :
His kind design, in bringing low,
Is to prepare for joys above.

6 This transient scene will soon be o'er,
Its joys, its sorrows, pass away !
This night of gloom returns no more,
But ushers in a glorious day.

7 Then shall the Goodness of my God
In full, resplendent lustre shine ;
Diffusing thro' the bless'd abode
A joy unspeakably Divine.

Translation of a Song of Exhortation and Consolation to the Albigenses.

By TOMIERS, A TROUBADOUR POET.

The following is an imperfect translation of a Song of Exhortation and Consolation, by Tomiers, a Troubadour poet, written during the crusade against his countrymen, the Albigenses. It is curious, as a specimen of the light in which some of his contemporaries viewed that bigoted and cruel monster who was dignified by the name of St. Louis, and whose God is now invoked to support the hypocrisy of another sort of crusade against the liberties of mankind.

The Song notices, in the first instance, the long-deferred promises to employ in the Holy Land the arms which it was found more easy and profitable to devote to plundering the wealthy and prosperous heretical towns of the Counts of Toulouse. It refers the dispirited knights of Provence to the protection of Providence, and anticipates (as the event proved, too securely,) the triumph of truth and justice. The Emperor of Germany is referred to as one who ought to extend protection to his fief, and the King of England, (the weak Henry III.,) it is expected, would not tamely see the conquest of possessions adjoining his own. The Bishops are glanced at as preferring the plunder of Belzair to the toils attendant on a pilgrimage to the Holy Land; and Cardinal Bertrand, the Pope's legate, who joined them in the spoils of the unfortunate Counts' territory, comes in for his share of the odium. The poet concludes by a confident appeal to the courage and zeal of the inhabitants of Avignon.

This very ancient protest against the bigoted hypocrisy of the defenders of the faith will, perhaps, be thought interesting at this moment, and, we may add, that it is pleasing to see some of the earliest efforts of European poetry employed in the cause of humanity and resistance to oppression.

T.

I'll make a song shall body forth
My full and free complaint,
To see the heavy hours pass on
And witness still the feint
Of Coward souls, whose vows were made
In falsehood,—and are yet unpaid ;
Yet, noble Sirs, we will not fear,
Strong in the hope of succours near.

Yes ! full and ample help for us
Shall come, so trusts my heart ;
God fights for us, and these our foes,
The Frenchmen, must depart,
For on the souls that fear not God
Soon, soon, shall fall the vengeful rod ;
Then, noble Sirs, we will not fear,
Strong in the hope of succours near.

And hither they expect to come,
 (The treacherous, false crusaders,)
 But e'en as quickly as they come
 We'll chase these base invaders;
 Without a shelter they shall fly
 Before our valiant chivalry,
 So, noble Sirs, we will not fear,
 Strong in the hope of succours near.

And e'en if Frederic on the throne
 Of powerful Germany,
 Submits the cruel ravages
 Of Louis here to see,
 Yet in the breast of England's king,
 Wrath deep and vengeful shall upspring;
 Then, noble Sirs, we will not fear,
 Strong in the hope of succours near.

Not much those meek and holy men,
 The traitorous bishops, mourn,
 Tho' from our hands the sepulchre
 Of our dear Lord be torn;
 More tender far their anxious care
 For the rich plunder of Belesaire;
 Yet, noble Sirs, we will not fear,
 Strong in the hope of succours near.

And look at yon proud Cardinal!
 Whose hours in peace are pass'd;
 Look at his splendid dwelling-place,
 (Pray heaven it may not last!)
 He heeds not while he lives in state
 What ills on Damietta wait;
 Yet, noble Sirs, we will not fear,
 Strong in the hope of succours near.

It cannot be that Avignon
 Will lose her holy zeal,
 In this our cause so ardently
 Her citizens can feel:
 Then shame to him who will not bear
 In this our glorious cause his share!
 And, noble Sirs, we will not fear,
 Strong in the hope of succours near.

TRANSLATION.

From the Hippolytus of Euripides.

Πᾶς οδυρῶς βίος ἀνθρώπων,
 Κέκ ἐστι πόνον ἀναπλάσις &c.

All grievous is the state of men, who find
 No rest from labour in this world of care;
 While lovelier realms of heaven, that sooth the mind,
 By clouds lie buried in the deep of air.

Enamour'd of the charms of life, we deem
 Peerless its beauties, present to the sight;
 And truth appears a fable, Hope a dream,
 To souls unconscious of eternal light.

W. EVANS.

OBITUARY.

1822. Sept. 3, at *Benares*, of debility, Lieutenant-Col. WILFORD. This eminent scholar has been long celebrated as a most learned and indefatigable cultivator of the Asiatic History and Literature. He was one of the earliest members of the Asiatic Society, and soon distinguished himself by his contributions to their researches; his extensive erudition and unwearied diligence received the highest encomiums from Sir William Jones, and secured the favourable notice of Warren Hastings, by whose encouragement Lieutenant Wilford was induced to address his whole attention to those studies, to which, with a perseverance superior to all selfish considerations, he devoted the rest of his life. His zeal has reaped its reward; his labours have been the theme of praise in all the leading languages of Europe, and his authority has become the basis on which the ablest scholars of the West repose their speculations. The name of Wilford is, in short, identified with the reputation of Great Britain, and is one of the many proofs she may adduce that her Indian empire has not been exercised in vain.

— 4, at *Calcutta*, the venerable HENRY LLOYD LORING, D.D. Archdeacon of Calcutta, in consequence of a violent attack of cholera morbus, which baffled all medical skill. He appears to have been highly and deservedly esteemed, and is sincerely lamented.

1823. Jan. 10, at *Portsmouth*, aged 45, the Rev. JOHN EYTON, M.A., twenty years vicar of Wellington and Eyton-on-Wildmore, county of Salop, being presented in 1802, by T. Eyton, Esq. He was of St. John's College, Cambridge, where he took the degrees of B.A. 1799; M.A., 18**. He was a man whose character was marked by independence of mind and suavity of manners. As a minister, he was eloquent, impressive and persuasive; and his labours have been attended with great success, in that very populous neighbourhood, where his death is now and will be long lamented. He was the author of several religious and moral tracts, and of the following sermons, &c. "On the Victory of Trafalgar," 8vo. 1805. "Christ's Sermon on the Mount, with a Course of Questions and Answers, explaining that Portion of Scripture," 12mo. 1805. "Two Sermons, at Birmingham, for the Benefit of

the Blue Coat School," 8vo. 1807. "A Sermon preached at St. Chad's, Shrewsbury, for the Benefit of the Boys' Sunday School in that Parish," 8vo. 1810.—(*Gent. Mag.*)

Mr. Eyton also published "Sermons, on Various Subjects," in 2 vols. 8vo.

Feb. 5, aged 72, RICHARD GREAVES TOWNLEY, Esq., of *Fulbourn*, one of the Deputy Lieutenants and Magistrates of the county of Cambridge. Mr. Townley was not, in the common acceptation of the term, "an active magistrate," but he was an upright one. In his political life, he was a Whig of the old school; and such was his nice sense of the high degree of liberty the people ought to enjoy, that, although possessed of extensive property, he would never even ask a tenant, or a tradesman with whom he dealt, for a vote in the support of that interest to which he himself was attached. He succeeded in his principal estates by his eldest son, Greaves Townley, Esq.—(*Gent. Mag.*)

— 15, at his residence at *Bishop's Hull*, near *Taunton*, in the 64th year of his age, the Rev. SAMUEL GREATHFED, F.S.A., formerly minister of the Independent congregation at Newport Pagnell, and for some time editor of the *Eclectic Review*; a man of considerable learning, and of great activity and influence in his own religious denomination.

— 21, at *Tavistock*, in his 71st year, Mr. SAMUEL LANG, a member of the society at the Abbey Chapel. It may be observed that this good and worthy man is entitled to the character of a Christian, which he was most zealous to attain, as a devout disciple of Jesus. Inured from his youth to the vicissitudes of an infirm and delicate state of health, he was blessed by Divine Providence with resources, arising from the valuable endowments of his own heart and mind, and from the unfailing solace afforded him in his sufferings, by the endearments of a sister, "born for adversity," and unwearied in ministering to relieve her afflicted brother, as "the restorer of life, the nourisher of old age." In his last illness, his tranquil spirit was exhilarated by animadverting on the *Lectures*, recently published, of the transatlantic veterans, Jefferson and Adams, delineating an exquisite por-

traiture of "venerable age." He perused them in his favourite miscellany, the *Monthly Repository*. His regard was sincere and disinterested for the welfare of his connexions; more especially for the happiness of the young children, by whose caresses he was daily amused. He exulted in the hope of the gradual amelioration of mankind, with respect to the important institutions of law and liberty, and the increase of true religion; and above all, in the prospect revealed in the Gospel, of their ultimate triumph over death and the grave. "What is the present dying life in the flesh, compared with this second life? The soul now dwells in a decaying body, necessarily occupied in conducting and preserving it. Pilot of this small vessel, it steers it through the stream of time, amidst rocks and shoals and tempests. There are some calm days, but there are more that are dark and stormy." * The example of this eminently pious and amiable man may be adduced as furnishing an additional testimony, from experience, to the salutary efficacy of his religious principles and habits, in living and in dying. The beneficial tendency of the views entertained by the conscientious advocates of the Unity and Supremacy of the Divine Being, the God and Father of Jesus, cannot be disproved, as it is supported by incontrovertible facts. But if their truth be denied, and neither integrity of life nor serenity in death be deemed a sufficient test of their validity; by what other criterion may their final result be ascertained? Wait, until the Judge shall pronounce from the throne of his glory, "Well done! Thou good and faithful servant, enter thou into the joy of thy Lord." Farewell! dear friend, for ever remembered and ever loved! The poor who cannot recompense thee, strew thy grave with the flowers of sorrow: thine is the tribute of unavailing sighs and tears; but thy virtue, thy praise, are consecrated to friendship, and survive in the living tablet of the heart.†

W. E.

Park Wood, March 10, 1823.

* Jortin.

† Talis erat, grata semper quem mente recordor,
Vivendique satur, sic vita exibat, ut Victor!

Browne de Animi Immortalitate.

Romer, Hamlet, and Virgil personify Death and Sleep as brothers, the offspring of Night. Christ and his Apostles have adopted the gentler appellation of Sleep.

VOL. XVIII.

2 A

Feb. 26, at *Lausanne*, in *Switzerland*, in the 66th year of his age, JOHN P. KEMBLE, Esq., the celebrated tragedian. He was attacked on the 24th with a paralytic seizure, and this was followed almost immediately by another, and on the 26th by a third, which, after a short struggle, carried him off. He was the eldest son of Mr. Roger Kemble, and was born, in 1757, at *Prescot*, in *Lancashire*. He received the first part of his education at the Roman Catholic Seminary at *Sedgeley Park*, in *Staffordshire*, and was afterwards sent to the University of *Douay* to be qualified for one of the learned professions. Here he soon became distinguished for that talent for elocution which afterwards raised him to such eminence. Having finished his academical studies, he returned to England, and preferring the stage to either of the professions for which he had been intended, he performed at *Liverpool*, *York*, *Edinburgh* and *Dublin*, and then at *London*, where he made his first appearance, in the character of *Hamlet*, Sept. 30, 1783. His subsequent history is well known. He published about the year 1780 a small collection of verses, under the title of *Fugitive Pieces*, but was so dissatisfied with his own performance, that he soon stopped the sale and afterwards destroyed every copy that he could procure. The few copies that escaped have fetched high prices. When he was at *Edinburgh*, in early life, Mr. Kemble delivered a Lecture of his own composition on *Sacred and Profane Oratory*, which, from the talent and sound criticism it displayed, gained him the reputation of refined taste among

instead of Death. "Our friend Lazarus sleepeth. They that sleep in the dust of the earth shall awake; and them that sleep in Jesus, shall God bring with him."

"Attulit et nobis aliquando optantibus ætas
Auxilium adventumque Dei," *—qui Solis
ut ortus,
Disouteret tenebras animi, et per cæca
viarum
Duceret, ipse regens certo vestigia filo.

"Fuit" was the idiom of the politer Romans, for the departed, to avoid the harshness of "mortuus est." Instead of perimus, it is, "fuimus Troes, fuit Ilium."—"Venit summa dies:—not—mors vel letum!"

Ἐσθλὰ ἦμαρ, ὅτ' αὖ περ' ὀλέσθ' ἴληται.
(*Iliad* vi.)

* *Virg. Æn. viii. 200.*

men of letters. He had the reputation of a scholar, and was curious in the formation of his library. His manners are said to have been courteous and polished.

Feb. 27, the Rev. CHARLES TALBOT, Dean of Salisbury, youngest son of the late Hon. and Rev. Dr. Talbot. After amusing himself in his garden on the preceding Thursday, he retired to his drawing-room, and seated himself on a sofa, when one of his children inquired of him whether he had finished. "Yes," replied the Dean, "I have done my work," and immediately fell back in a fit of apoplexy, from which he never sufficiently recovered to speak again. He has left a widow, the Lady Elizabeth Talbot, sister to the Duke of Beaufort, with eleven children.

— 27, the Rev. J. BARTLAM, of *Alceston, Warwickshire*, in a fit of apoplexy. He had entered Lloyd's Reading Room in Harley Street and taken up a newspaper, and in about two minutes afterwards fell lifeless on the floor.

March 13, at his seat at *Rochetts, near Brentwood, in Essex*, in the 89th year of his age, the Earl of ST. VINCENT, G. C. B. His extreme old age, and the very infirm state of his health for some time previous to his death, in some degree prepared the public for the announcement of that event. The distinctive merits of this great man, and the services which he rendered to his country, are happily seized in the following character which we transcribe from one of our contemporaries:—"Perhaps no public man of the present age has rendered such important services to his country as the Earl St. Vincent. By his great victory over the Spanish fleet in 1797, he saved the British empire. But for that victory a French army would have been thrown into Ireland, at a moment when the inveterate system of misrule, which has so long created misery and excited disaffection, had driven the population of that ill-fated country into open rebellion against England. The discipline which he infused into the naval service contributed in an eminent degree to subsequent triumphs, which conferred immortality on Nelson. The economical reforms which, as First Lord of the Admiralty, he introduced into the civil administration of the navy, stemmed for a time that tide of lavish and corrupt expenditure which, under the influence of the Pitt

system, bore down the resources of the country. The characteristics of the Earl St. Vincent's mind were vigilance, promptitude, energy, and a penetration which 'looked through the very souls of men.' His elevated love of fame was superior to the jealousy which depresses congenial excellence, and 'bears like the Turk, no brother near the throne.' Instead of endeavouring to keep Nelson in the shade, he selected him for command. He was the Bayard of the British service, not only without fear and without reproach, but without fear and without envy. His politics were liberal. Take him for all in all, he was the greatest commander that England has produced in the present age." The following particulars have been communicated to us by a gentleman long honoured with the confidence of his Lordship:—He always prided himself more on the discipline which he introduced, his success in the preservation of the health of seamen, and putting down mutiny, than in the battles which he fought, though a victory of more importance to the country never was achieved than that which, at a most momentous crisis, he gained over the Spanish fleet. So delicate, indeed, were his feelings, with respect to his achievements in battle, that whenever an allusion was made to them in his presence, he always endeavoured to change the conversation. But on the subject of the discipline of the navy and the correction of abuses, he was warm and communicative. The merits of his services in these respects are, by universal confession, inestimable. That excellent corps, the Marines, whose value he so well knew, has lost in him a most devoted friend. His first request of his late Majesty, when offered the highest seat at the Admiralty, was, that he should be freed from sitting in the Cabinet, in order to devote his whole attention to the affairs of the navy. This request was not acceded to. When every effort to conclude a peace with Bonaparte failed, his language was always "Econmise and go on." His love of liberty and independence continued unabated throughout his long life, and even within a few hours of his death he expressed a warm attachment to the cause of the Spaniards and his wishes for their independence. It is remarkable that Lord Keith, who entered the navy as a midshipman under Lord St. Vincent, when he commanded the *Alarm*, should have died on the same day. Lord Keith was always anxious to acknowledge the pains he felt, as having received the rudiments of his education under Lord St. Vincent, a feeling which, we believe, is

shared in common with all who have enjoyed the advantage of serving under, or with that great man; and it may confidently be said, that every naval officer who has not had this advantage, views the circumstance in the light of a misfortune. He was deeply affected with the late proceedings at Paris, and peculiarly struck with the noble conduct of Manuel, which drew from him the exclamation of "A fine manly fellow!" It will, we are sure, afford our readers much gratification to learn that an account of his life and services is to be written by a gentleman of high character, intimately acquainted with the departed hero.—Earl St. Vincent was made a Post Captain, April 10, 1766; Rear Admiral of the Blue, December 3, 1790; Vice Admiral, April 12, 1794; Admiral, February 14, 1799; and Admiral of the Fleet, July 19,

1821. His Lordship was also appointed General of the Royal Marines, May 7, 1814.—*Morn. Chron.*

March 14, at *Tynoullie Park*, near Henley-upon-Thames, aged 84, General DUMOURIEZ, who led the army of the French at the commencement of the Revolution. He was regarded in the circle of his friends as the unchanged friend of freedom, and his character will be soon set in its proper light, and justice be done to his memory. He has left behind him many valuable papers which are to be published. He died poor, which is the best refutation of many of the charges against him; having subsisted, in fact, upon a pension allowed him by the British Government. General Stevenson and Mr. Bowring attended his remains to Henley Church on the 21st inst.

Additions to Obituary.

DR. VICESIMUS KNOX.

(See Vol. XVI. p. 561.)

[The following inscription has been put upon a handsome monument in the chancel of the church at Tunbridge, to the memory of this distinguished scholar and enlightened philanthropist.]

To the Memory of
VICESIMUS KNOX, D.D.

Master of Tunbridge School,

And Rector of Runwell and Ramsden-Crags, in Essex.

Born Dec. 8, 1752: Died Sept. 6, 1821.

A sound Divine;

A polished and powerful Writer,

An elegant and profound Scholar,

A zealous, eloquent and persuasive Preacher of the Gospel;

He employed his high Endowments,

To THE GLORY OF GOD,

And the Moral and Intellectual Improvement of MAN.

Anxious ever to advance the happiness

Of his Fellow-Creatures,

Upon the purest principles of Christian Philanthropy,

With a lofty spirit of Independence,

And a rare Disinterestedness in Conduct,

He disregarded the ordinary Objects of worldly Ambition,

And showed himself on all Occasions

The Enemy of Public Abuses;

The Friend of Civil and Religious Liberty,

The Opponent of offensive War,

The Promoter of Peace,

And the Advocate of all the Claims of Humanity.

He being dead, yet speaketh.

DR. BOWRING.

(See p. 58.)

He was a man of such eccentricity of character, and as one proof of it, we may mention, that he dedicated one of his books in these words, "To the Only True God."

Rev. ISAAC ASPLAND, M.A.

(See p. 116.)

He died Jan. 30, at the Old Manor, Earl's Barton, Suffolk, in his 84th year. He was a native of Stow, in Cambridgeshire, where his father, Mr. John Aspland, was a farmer.

Printed by mistake Edw, p. 116.

land, kept for many years, and till the present year, the free-school of that town. He received the rudiments of education under his father, and was prepared for college at the Cathedral Grammar School of Ely. From hence he was removed to Pembroke Hall, Cambridge, where he proceeded to the degree of B. A. in 1798, (being the 13th Wrangler on the Tripos,) and to that of M. A. in 1801. He was elected a Fellow of his Society; and in 1810 served the office of Senior Proctor

in the University; and in 1817 was presented by his College to the above Rectory. He was a man of mild and amiable manners, and his society was much courted on account of his musical taste and science. In his religious views, he accorded very much with Mr. Simeon, of Cambridge; though he does not appear to have taken any very decided part with what is called the Evangelical party in the church. He has left a widow, whom he married on quitting college.

INTELLIGENCE.

DOMESTIC.

The Deputies of the Three Denominations.

A SPECIAL General Meeting of the Deputation was held on Friday the 14th of March, to receive the Report of the Committee, on the instructions given to them to take active measures towards an application to Parliament on the Test and Corporation Acts.

The Committee reported that they had prepared an Address (which was read, and of which we hope to give a copy in our next Number,) to be sent (with a copy of the last Petition to Parliament on the subject) to the Ministers of Dissenting Congregations throughout the kingdom, requesting the co-operation of their connexions and congregations, and especially inviting them to correspondence, in order to ascertain the state of general feeling on the subject.

Other measures, with a view to the same object, were in contemplation; and, in the mean time, the Meeting passed a Resolution approving of what had been done.

Unitarian Association.

THE Committee had despaired of any effectual measures being taken during the present session, in prosecution of their claims, owing to the unsettled state of the general law of the country. It was thought that considerable alterations would be made by Parliament, and that it would be necessary for the Dissenters to wait to see what would be the permanent law of the country before they could frame the proper regulations to meet their peculiar object. Unexpectedly, however, a Committee was appointed by the House of Lords to review the whole frame of the law, and propose a new and combined code. This, therefore, appeared to be a proper moment for stating at once the objections

to the very basis of the Marriage-Act; that at any rate it might not be said that the Dissenters remained quiet while the Legislature was employed in re-enacting the law which operates to create a compulsive conformity. Petitions were therefore sent in, and referred by the House to the Committee, and we are happy to announce that the Committee is understood generally to recognize most fully the principle of the Dissenting objections, and that it is proposed to endeavour to meet them fairly. We also learn that it is intended to make a similar provision in favour of the Catholics.

Mr. Gisburne's Subscription.

At a Congregational Meeting held in the Unitarian Chapel, Trowbridge, on Sunday, March the 16th, 1823, the following Resolutions were passed unanimously:

Resolved, 1. That the thanks of this Meeting be given to the Unitarian Ministers and other gentlemen, in different parts of the kingdom, who exerted themselves most liberally to obtain subscriptions towards a Fund for the support of our late worthy Minister, the Rev. J. Gisburne, and his numerous family, under the overwhelming affliction which it pleased Almighty God to lay upon him.

2. That the thanks of this Meeting be given to the Unitarian congregations, and to all those persons who contributed so liberally and promptly, by their subscriptions, on the above distressing occasion, towards raising a Fund for the above-mentioned purpose.

3. That the thanks of this Meeting be given to the gentlemen in London who have kindly undertaken to act as a Committee for the management of the Fund raised for Mr. Gisburne and his family, for their liberal and judicious conduct in the business.

4. That the thanks of this Meeting be given to John Waldron, Esq., for his great exertions to serve Mr. Gisburne

and his family, under their severe affliction.

5. That the thanks of this Meeting be given to the Editor of the Monthly Repository, for the ready admission given to the appeal to the Unitarian public, on behalf of Mr. Gisburne and his family, in that work, and for the insertion of the List of Subscribers to his Case, either in the work itself or on its covers; and that the said Editor be respectfully requested to permit these Resolutions to be inserted in the Monthly Repository.

Signed on behalf and by order of the Meeting,

R. WRIGHT.

After I had left the Chair, the following Resolution was also passed, which I am desired by the Meeting to add to the preceding ones.

R. W.

“Resolved, That the thanks of this Meeting be given to the Rev. R. Wright, for his exertions in promoting the raising a Fund for Mr. Gisburne and his family; to whose unwearied endeavours we think the success which attended the application to the Unitarian public may in a great measure be ascribed.”

Laying the Stone of the New Unitarian Chapel, Edinburgh.

SIR,

It is due to the individuals and Fellowship Funds in England who have contributed, and are still contributing, so liberally towards the erection of an Unitarian Chapel in this place, to give them the earliest intelligence of the measures which are taken from time to time for the completion of that object. I have, therefore, much pleasure in informing them, through the medium of your pages, that the foundation-stone was laid on the morning of Thursday the 6th of March, in presence of a number of the members of the congregation and of some strangers attracted by curiosity to the spot. On this occasion an appropriate prayer was delivered, in a very impressive manner, by the Rev. John Omer Squier, minister of the congregation. The site is in a retired, quiet street, nearly in the centre of the richest part of the New Town of Edinburgh, and every day becoming more central in consequence of a large piece of ground belonging to the Earl of Moray having been recently opened up for building. A number of papers were lodged in a sealed bottle, and deposited in the foundation-stone, one of which contained the following inscription:

This Chapel,
dedicated by

The Edinburgh Unitarian Church
to the worship of

One God in One Person, “even the
God and Father of our Lord Jesus
Christ,”

(being the first erected for this purpose
in this city.)

was founded

the 6th day of March, 1823.

The Rev. John Omer Squier
Minister of the Congregation.

Messrs. Patterson and Son, Architects.

In the evening a number of the members supped together, and congratulated each other on the commencement of an undertaking which all of them felt to be likely to give a great impulse to the cause of Unitarianism in Edinburgh, and which, together with the union and good understanding universally prevailing among the members, and the well-merited respect and attachment which they entertain towards their minister, will give permanency, it is hoped, to that cause in this great city.

I have the honour to subscribe myself,
Sir,

Your most obedient humble servant,
THOMAS GAIRDENER,
Treasurer.

P. S. A list of the additional subscriptions will be found in the form of an advertisement on the cover of the Repository. It is hoped that the building may be opened for public worship in the month of September next.

Ecclesiastical Preferments.

It was erroneously stated in our last Number, p. 124, that Dr. WELLESLEY has been appointed Bishop of Meath. Two removes are the consequence of the death of Dr. O'BEIRNE, and Dr. ARBUTHNOT is to be the new bishop. On this subject we insert two paragraphs from the newspapers.

Dr. ARBUTHNOT, the Dean of Cloyne, is to be the new Irish Bishop; he succeeds Dr. Mant in the see of Killaloe. Dr. MANT goes to Down, and the Bishop of Down becomes Bishop of Meath. This latter piece of preferment is, we understand, one of the richest in the Irish Church Establishment. It was formerly an archbishopric, and the Prelate is still addressed by the title of “Most Reverend,” instead of the inferior distinction of “Right Reverend,” and his

• Dr. Nathaniel Alexander.

revenues very considerably exceed those of the most lucrative Archiepiscopal See in England.—*Englishman*.

Notwithstanding the concession to Ministers on the late discussion upon the state of the Church establishment in Ireland, that they had recently made one or two nominations to Bishops upon the grounds of personal character, yet it is observable, that it is the *smaller sees* alone that are thus rarely permitted to fall to the share of individuals who are only recommended by professional reputation. The rich dioceses are still reserved for their Parliamentary supporters, as exclusively as before the public voice had been raised upon this subject. A few weeks since they gave Clogher to the brother of the Marquess of ELY, and now Meath is bestowed upon a relation of the Earl of CALEDON!—a Doctor ALEXANDER—a name well known in all the lists of the ministerial majorities, the two Members for Old Sarum never being absent from their posts. The exact number of votes that have commanded Clogher and Meath we cannot undertake to specify—but the reward is enormous—more than £20,000 a year, and a patronage of nearly 500 lucrative benefices!—*Morn. Chron.*

Dr. PEARSON (the Brighton Chaplain to the King) has been appointed by his Majesty Dean of Salisbury, in the room of Mr. Talbot. This is a very lucrative gift indeed, for in addition to its vast emolument, Dr. Pearson enters upon a mansion at Salisbury, formerly erected at the expense of Dr. Douglas. We believe this appointment was procured by the recommendation of the Marquis of Conyngham.—*Morn. Chron.* (Brighton letter.)

By the Court of Aldermen of London, the Rev. Dr. POTT, to the Rectory of St. James's, Duke's Place, vice the late Rev. F. Moore.

NOTICES.

The next Meeting of the Somerset and Dorset Unitarian Association will be held at Bridgewater, on Easter Tuesday, April 1st. The Rev. Mr. Hughes, of Yeovil, has undertaken to preach on the occasion.

G. B. W.

The Anniversary Meetings of the Southern Unitarian Tract and Unitarian Fund Societies, for this year, will be held on the same day, Wednesday the 2d of April, at Portsmouth. The Rev. Wm. STEVENS (who is about to leave the congregation at Newport) will preach the Sermon for the *Unitarian Tract Society*, in the morning, at the General

Baptist Chapel, St. Thomas Street, Portsmouth—service to commence at twelve o'clock. The Rev. SAMUEL CHARLES FRIPP, B. A., (late of Queen's College, Cambridge,) as preacher for the *Southern Unitarian Fund Society*, will deliver a Lecture in the evening, in the Unitarian Chapel, High Street—service to commence at seven.

Society for the Relief of the Widows and Children of Protestant Dissenting Ministers.

The Annual Sermon will be preached by the Rev. JENKINS THOMAS, of Oxford, at the Old-Jewry Chapel, removed to Jewin Street, Aldersgate Street, on Wednesday the 2d of April. Service to begin precisely at twelve o'clock; after which a general meeting of the Society will be held there, in order to choose Managers, and also a Treasurer and Secretary, for the year ensuing, and on other special affairs.

MISCELLANEOUS.

The *Presbyterian Church Establishment of BENGAL* is in future to be upon a much more creditable and satisfactory footing than hitherto. The Court of Directors have extended their fostering care to it, and have appointed a permanent assistant to the Rev. Dr. BAYCE, with liberal salaries for both. Any repairs, too, which St. Andrew's Church may require, are to be defrayed at the expense of the Honourable Company.

Miss AIKIN is preparing a Memoir of her father, the late John Aikin, M. D.; together with a selection of such of his Critical Essays and Miscellaneous Pieces as have not been before printed in a collected form.

The Geography, History and Statistics of America and the West Indies, as originally published in the American Atlas of Messrs. Cary and Lea, of Philadelphia, are reprinting in this country, in one volume 8vo., with much additional matter relative to the New States of South America, and accompanied with several Maps, Charts and Views, so as to concentrate, under the above heads, a greater fund of information respecting the Western Hemisphere than has hitherto appeared.

Mrs. HOLDEN has a volume in the press, entitled *New Russia, being an Account of the Colonization of that Country, and of the Manners and Customs of*

the Colonists. To which is added, a *Brief Detail of a Journey over land, from Riga to the Crimea, by way of Kieo, accompanied with Notes on the Crimean Tatars.*

Mr. OLIVER, Surgeon, has in the press, and will publish in April, "Popular Observations upon Muscular Contraction," with his mode of treatment of diseases of the limbs associated therewith. He proposes also to illustrate his System of the application, in particular cases, of mechanical apparatus by graphical delineations, more particularly where the knee, elbow and ankle joints are affected.

State of Affairs on the Continent.

THE aspect of the Continent is wholly warlike. France is preparing in earnest for the invasion of Spain, and the Spaniards are determined upon such a resistance as becomes freemen. The issue will soon be known. The internal state of France affords little encouragement to despotism. The Chamber of Deputies have forcibly expelled M. MANUEL, one of the most virtuous and eloquent of the Deputies, for warning the Government of the fatal consequences of the Spanish crusade: and on this occasion, a striking specimen was exhibited of the feeling of the French nation. A party of the National Guard was called in to take away the patriotic Deputy, but the sergeant on duty (M. Mercier, whose name deserves to be put on record) refused to act. The violence was then committed by the officers of police. Mercier has been since dismissed, but has received universal testimonies of respect and gratitude, from his comrades and the people. In consequence of the outrage on M. Manuel, the whole left side of the Chamber, that is the Opposition, have seceded; and thus the ultra faction are left to carry on their mad schemes undisturbed, while the nation are looking on with a sullen indignation, which is ominous of a fearful storm. Many of the French soldiers, and particularly officers, have passed through England on their way to Spain, where it is not impossible that another French Revolution may begin. But if all in the West of Europe is uncertainty and apprehension, in the East the prospect brightens: the Greeks are gaining continual advantages over the Barbarians, and every new victory and conquest serves to animate their spirits and consolidate their strength. Russia still threatens the Peninsula with vengeance, but it is the opinion of many, that the Northern Bear, notwithstanding his growling, has not

the immediate power of biting. His brute force will not now be moved by the lever of English gold; should it be by any means propelled on the fair provinces of France, it may be found that thirty millions of people, eminently an armed nation, will not tamely behold a second deluge of Tartars upon their land; let in upon them too, by their own unpopular Government, in order to overwhelm the free constitutions of the Peninsula, and to extinguish the last lights of freedom on the continent of Europe.

PARLIAMENTARY.

VARIOUS important matters have come before the two Houses during the month. A Committee of the Lords are considering the *Marriage Act*, and, as will be seen by an article of Intelligence in the present number, are inquiring whether in the new measure provision may not be made for the relief of *Protestant Dissenters*. The increase of *Jesuits* in Ireland has been discussed in the House of Commons, and the result has been, that these formidable persons are found to exist only in the fears of some worthy members. The Government measure for the *Commutation of Tithes* in Ireland has been proposed, and is to be debated after the Easter Recess.—Lord ARTHUR HAMILTON has brought forward Mr. BOWRING's case, ably supported by Mr. HUTCHINSON and Sir R. WILSON. Ministers did not attempt to justify the conduct of the French Government, and they concurred in the eulogiums passed on the character and conduct of Mr. BOWRING. They contended only that they had done all that the case admitted of, for the protection of the individual and the honour of the country. Their arguments are to us quite unsatisfactory: but we think that the Opposition are more to blame in this debate than the Ministers, for their leaders were silent, and thus lost a fine opportunity of exposing the abominable Bourbon policy.—A most interesting debate has taken place in the Commons upon a petition presented by Mr. HUMZ from MARY ANN CARLILE, whose term of imprisonment for selling the "Age of Reason" has expired, but who is detained in gaol in consequence of her inability to pay the fine of 500*l.* imposed upon her. On this occasion the whole question of prosecutions for opinions was discussed. Mr. HUMZ was ably supported by Mr. RICHARDS and Sir FRANCIS DOLBART, and feebly opposed by Sir T. D. ARLAND, the Attorney General, Mr. PEAR, Mr. WILSON, and Mr. O. WYNN. The substance of the several speeches shall be given in the next or a future number.

HOUSE OF COMMONS.

MARCH 5.

Substance of the Debate on the Church Establishment of Ireland.

IRISH TIFPHES.

Mr. HUME said he rose under a full impression of the importance of the question. He felt *in limine* how impossible it would be to obtain an agreement on any one of his propositions, unless they came to a defined understanding what the term "Church" meant. Men were disposed to define that term more in conformity with their own prepossessions, than under the authority of Scripture, Law or constitutional analogy. There were three acceptations under which the term was understood. He would not lay any stress on that which meant only the material of the building, the roof and walls. Some, however, understood by the Church the Clergy—and the Clergy only. While another class of persons comprehended within that term the communion of persons belonging to that persuasion or establishment. He was at a loss to discover any arguments in support of any other acceptation. The Apostle Paul, the oldest and the most undoubted authority, understood the Church to be a communion of persons holding the same belief.—Now, acknowledging that acceptation, the Church in Ireland had this distinctive exception, that it was a communion of persons professing a belief in opposition to that of the great body of the population. (Hear, hear.) There was no authority in Scripture for any other interpretation to be put on the word Church. It was the creature of the law, and was to be dealt with by the law.—He denied that there was any similarity between Church property and private property. A private proprietor of land held it without any condition by the violation of which it would be forfeited, for his own, to descend to his heirs for ever. Church property was held on the condition of the performance of certain duties. If those duties were neglected, the individuals holding the property might be deprived of it. Why was the Bishop of Clogher deprived of his property? If the duties were not performed, the clergy ought not to receive any of the pay or remuneration appropriated to them. What were the facts with respect to the Catholic Church? At the time of the Reformation there was scarcely an individual in the kingdom holding a benefice, who did not do his duty on the spot. It was only since the days of purity in religion had commenced that abuses in the Church had taken place. Instead of the clergy

now attending to the cure of souls, they were to be found at Bath, at Cheltenham, in Rome, all over the world. Would the House continue to sanction this desertion of a sacred duty, and abstain from visiting those by whom it was practised with the forfeiture which they had incurred? But he had been told that Church property was wholly inalienable. Did not Parliament alter the laws respecting all other kinds of property? What was there in Church property that prohibited Parliament from legislating with regard to it? Had there not, from the time of Henry the Eighth downwards, been frequent interferences of that nature? Was there not in the case of the Land-Tax Bill an interference on the part of the legislature, authorizing the sale of a part of the Church property for purposes of state? Had not Parliament already changed the religion of the country from Catholicism to Protestantism? Had they not, therefore, established by law all the existing bishops, deans, chapters and their paraphernalia? Having had the power to do that, they had unquestionably the power to change the present religion if they thought proper so to do. Having exercised their power twice in that respect, what was there to prevent their exercising it a third time? Suppose, on a proposition made to Parliament, it should determine that the established religion of the land should be no longer Protestantism, but Quakerism—suppose that House were to become a House of Quakers—suppose that, right or wrong, they were to declare that Quakerism should be the prevailing religion of the state, what must be the consequence? The Quakers had no clergy—the Quakers had no bishops, deans, or chapters. In the event of the establishment of Quakerism, what then would become of the freeholds which the clergy now possessed? Those who had them at the time might be allowed (looking at them as a kind of vested rights) to hold them during their lives; but as it was the principle of the religion which he had described, that no individual should be paid for his pious or religious labours, he should be glad to know what would become of the great mass of Church property? Would it be allowed to fall to the ground? Or would not government reserve it, and apply it to any purpose to which Parliament might think it proper to devote it? Let the present establishment remain, but let the House examine first, whether they performed the duties fairly to be expected from them; and secondly, whether the remuneration which individuals received was justly proportionate to their deserts. It was the opinion, not of one, but of many distin-

guished persons, that the remuneration was insufficient in some cases, and excessive in others. Bishop Watson was decidedly of that opinion, and his argument on the subject had remained unanswered. It was Bishop Watson's proposal, that to increase the incomes of the poor clergy, so that no individual should have less than 100*l.* per annum, a third of the value of all prebends should be appropriated as they fell vacant; and he expressed his conviction, that the end would be much sooner accomplished by that means than by any operation of Queen Anne's Bounty. To that proposal no answer had ever been made. But he (Mr. Hume) believed, that two prebends which had fallen vacant had been appropriated to the repairs of a cathedral, and it was undoubted that there had been other instances of interference with Church property for similar purposes. There were no fewer than five and twenty Acts in the Statute Book, the principal object of which was to prevent the clergy from robbing the Church. He had found in Selden, that in his time it was by no means uncommon for clergymen to sell tithes and other Church property to laymen for ever. In what state did the Church establishment of Ireland appear to be at present placed? It was the opinion of various persons who had travelled over Ireland; and who had inquired very closely into this subject, that if the whole of the population of Ireland, which, according to the last census, amounted to 6,800,000, were divided into fourteenths, the members of the Established Protestant Church would be found to be only about one-fourteenth, or 490,000. The Protestant Presbyterian Dissenters amounted to nearly one-fourth of the remainder; and there were about 5,900,000 who were Catholics. Now let the House consider the amount of the money paid to the Protestant Establishment in Ireland, and the condition of the Establishment itself. As far as he had been able to ascertain the present establishment of the Irish Church, it was as follows:—

Archbishops and Bishops	22
Deans	33
Dignitaries	108
Prebendaries	128
Rural Deans	107
Vicars Choral	52
Choristers	20
Canons and Stipendiaries	14

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Officers of the Consistorial Courts

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Could it possibly be necessary to have

two and twenty bishops, and 50,000 deans, dignitaries, prebendaries, &c., for the purpose of superintending only 1,289 benefices—the number in Ireland, according to the return of 1819? Whether they looked to England, or to any other country, they would not find any thing like the same proportion. The House were bound in duty to consider whether or not the establishment was great; and if they found that it was too great, they were bound in duty to reduce it. Why had they reduced the army? Because it was more numerous than was requisite; and required more money to keep up than the country could afford to bestow. Why keep up so many bishops and deans and other dignitaries? If it were necessary to have so many cathedrals, (and that was a point upon which he did not pretend to be informed,) why would not one clergyman, with his curate, be sufficient for each of them? Why maintain five hundred useless individuals, living in idleness, and living on the public? These were no times for drones. We wanted an active community. Every man, of whatever station and condition, ought to exert himself for the benefit of the country. Under those circumstances, was it fitting that the public property should be wasted in the support of a useless Church Establishment? He had no hesitation in declaring, on the maturest consideration of all the duties performed by these deans and chapters in Ireland, that their services might be immediately and entirely dispensed with. With regard to the exact amount of Church property in Ireland, it was a subject on which it was impossible to speak with perfect accuracy. On the whole he thought he could shew pretty nearly how the fact stood. If the whole surface of Ireland were estimated at fourteen millions of Irish, or eighteen millions of English acres, there was reason to believe that the bishops, deans, and chapters possessed a proportion equal to nearly two elevenths of the whole, cultivated and wild. If the whole rental of Ireland were taken at the amount at which it had been estimated by Mr. Wakefield, averaging the rental of one county with the rental of another; an estimate which several Irishmen to whom he had submitted it had declared to be in their opinion as fair as it was possible to make without a particular survey—it would appear to be about 14,000,000*l.* Two elevenths of that sum would be equal to about 2,500,000*l.* If the tithes of the 1289 benefices were valued at only 800*l.* each (although in some cases they amounted to 1000*l.* 2000*l.* 3000*l.* and even 4000*l.* and in none less than 500*l.*) that would give an additional sum of about

700,000*l.* The two sums together made about 2,200,000*l.* or 2,300,000*l.*, which was the annual revenue in the hands of the Protestant Church Establishment of Ireland. Now he would ask the House, whether it was consistent, that individuals who had so little to do should be allowed to enjoy so large a share of the public property? Were those three millions divided among the labourers in the vineyard? Were they made a fund of remuneration for the pious and assiduous teachers of moral and religious instruction? No such thing; and he believed he would be able to bring this matter home to the feeling of gentlemen, by laying on the table, whenever the House allowed him, a return of the names and numbers of the curates in Ireland, with the amount of years they served, and the portion of salary allotted to them. He could shew that it was a rare occurrence, indeed, that curates were promoted. It was certain that the apportionment of this money was most unequally made, but there was a difficulty in ascertaining the real value. For instance, the Primate, who was Archbishop of Armagh, was stated to derive between 15 and 20,000*l.* a-year from his see; but there was besides a great deal of land leased out to individuals, and thus many persons were largely enjoying the property of the church. It was very much the practice with the bishops to re-let land, on the small and antiquated rent, to their immediate connexions and friends. Some, indeed, he was aware, by running their lives against the holders, had got possession of vast tracts of land. As to the practice of the bishops in providing for their connexions and friends, at the expense of the church, he did not blame them, for that they had the right, it appeared, to do. It was the system that was to be blamed; no man should be placed in a situation so tempting, and a system that did so, was the worst plan of legislation that could be. But it was not to be expected that bishops would neglect the opportunity while they had the power. But beyond this, there was another and a most serious mischief which ought to be corrected. Such was the effect of licenses and certain Acts of Parliament, together with the very indulgent feeling shewn towards the clergy on all occasions by the government, that a considerable portion of them had alienated themselves from their benefices, and left the duty to be performed by resident curates at a mere pittance, while they who enjoyed the vast salaries were to be found every where but where duty was to be done. It might be satisfactory to the House to know the number of residents, compared with the whole number.

The Honourable Member then read a Parliamentary Return of 1819, from which it appeared that the total number of incumbents in 1817 was 1309; and in 1819 they were 1289; of those there were resident 758, and non-resident as follows:—By exemption, 81; by dispensation, 243; without statement of cause, 157; for various reasons, 50; making altogether 531 non-residents out of 1289. In Dublin there were thirty dignitaries and prebends besides the above without places of residence. The Ministers of the Crown were in the habit of talking much about their anxiety to support religion; he gave them credit for their expressions as sincere; but if they were so, how could they reconcile their professions with their practice, when they took no step to remove such an abuse as that he had pointed out? He would point out an example of the effect of a pious and resident clergy in the moral condition of Scotland. He would ask gentlemen to look to the moral state of that country 100 years ago. They would find that the present condition of Ireland was not worse than that of Scotland had been before the establishment of schools and a resident clergy. With this painful and afflicting example of Ireland so long before their eyes, it was really unpardonable in ministers to allow such an abuse to continue to exist. No country, indeed, of Europe was in a condition so truly barbarous, unless, perhaps, Poland, and he doubted if even Poland made an exception. That country was thus debased and degraded by the neglect of Government; the state of the country was greatly attributable to the condition of the Church Establishment. He now called upon the House to take such steps as would compel the residence of the clergy, and, in the next place, they should make an arrangement, that instead of clergymen having 1000*l.* or 2000*l.* or 3000*l.* a year, and living wherever they pleased, while others had but a miserable pittance that scarcely supported existence; where the real duties were performed, there should be none whose income was below 150*l.* a year, as in the Church of Scotland, and that none should have above 500*l.* or 600*l.* a year. The Church in Ireland was to be considered a lottery in which benefices and bishoprics were prizes, and some families were fortunate enough to draw a great number of such prizes. He understood that the Bishop of Clogher, he did not mean the late Bishop of Clogher, had gone to Ireland without a shilling, and in the course of his apostolic mission, had amassed about 300,000*l.* or 400,000*l.* The amount was very large, but it was no less notorious. It might not be superfluous

to state as an instance of the disproportionate payment of churchmen in Ireland, that the landed property of the Archbishopric of Armagh, if let out on the principle that other laws could provide, would amount to 150,000*l.* a year. This was in fact a principality, and many German principalities had no such revenue. He would now state further, why he wished to move for a committee. In the year 1806, the Duke of Bedford required returns by the bishops of the value of livings, &c.; a very large volume was returned, but so imperfect, that little use could be made of it as to church or state. Several years afterwards the government called for similar returns; they were laid on the table in 1821; questions were put as to the number and state of the parishes, their contiguity, &c.; but the inquiry stopped at the most important point, for the bishops were not asked the amount of their revenues; of the 1200 or 1300 returns required, only 400 were complied with. He would not say whether a commission ought to have been then appointed, but it was clear that he could not now rely upon the returns of the clergy, and therefore the greatest advantage might be derived from the appointment of a committee at present. He then referred to a letter from the Archbishop of Armagh in the year 1820, in which that prelate stated the lamentable decay of churches in ruins, the destruction of glebes, or the appropriation of them in the hands of individuals, from whom they could not now be recovered. Such a state of circumstances, he contended, was a sufficient ground for the appointment of a committee, and that was the more necessary on account of the inaccuracy of the returns of 1819, when of 1289 benefices required, only 400 made returns. He now came to a very important point of what he had to propose. He would submit that no sees which became vacant should be filled up until they were reduced to one archbishopric and four bishoprics. In this he was guided by the Articles of the Union, which allowed only that number of Irish Spiritual Peers in the House of Lords, and therefore he thought he was safe in taking that number as a fair criterion. He was certain that number of bishops would be sufficient to take the charge of between 400,000 and 500,000 people; and that proportion of prelates to the population of the same faith was greater than in any other country, except perhaps recently in Spain. One bishop was quite enough to take charge of about 100,000 souls, with the aid of his inferior clergy. He now came to a very important point of the change which he contemplated, and it was, that as the deans and chapters had

no duty to perform, they should be allowed to die off. He knew a difficulty presented itself with respect to the equalization of the benefices in Ireland. But that difficulty was not so great as it at first appeared. The patronage was no doubt by many considered as a vested right, but perhaps a better understanding of the subject might cause the difficulty to be considerably diminished. The Honourable Member then read a statement of the patronage of the parishes in Ireland as follows:—

In the gift of the Bishops . . .	1,391
Do. of the Crown	293
<hr/>	
Total in the Crown and Bishops	1,684
In lay hands	367
In the University	21
Inappropriate and vacant, and without Churches or Incumbents	95

Total number of parishes in Ireland 2,248
Total number of Benefices in 1818 1,289.
By this statement it appeared that the Crown had the patronage of 1684 parishes. He contended that the case was virtually so, for if the Crown did not appoint the bishops, the bishops could not make the nomination, and if the bishops did not make the nomination, the Crown would of course appoint, so that the patronage was really vested in the Crown, which materially lessened the difficulty as to the equalization of benefices by Parliament. There was one subject remaining, and that was with regard to tithes. In his view of a commutation of tithes, he did not think that an individual who had no duty to perform, should be in the receipt of 1000*l.*, 2000*l.* or 3000*l.* a year; but what he wished was, that the profits of the superfluous bishoprics and of the deans and chapters should form a fund at the direction of Parliament for the proportionate remuneration of the clergy. Also that the holders should commute their tithes at twelve or fourteen years' purchase, instead of twenty-five, which would be giving a fund to the landholders, while there were ample funds for the support of the Establishment. As to the lay impropiators, of whom there were several hundreds, their interests should be as good as if they were sold in public market or by private contract. If no actual interest were infringed upon, what injustice could be done? If an ample property could be realized to the Church to defray the expenses of its establishment, why should there be any severe pressure upon the landed interest? He wished here to allude to an observation which had been often set forth, and which had even been urged by some of

the clergy themselves, namely, that they were determined to resist any interference with Church property. Indeed, he understood that the Archbishop of Tuam and some other church dignitaries had held meetings, in which they expressed themselves decidedly hostile to any such interference. Now he contended, that those Right Reverend personages had no right whatever to concern themselves about such matters; they were entirely for the consideration of the State. But then the clergy and their supporters—it would be degrading, it would destroy the independence of the Church to change a territorial recompence for a money payment. He confessed that he could hardly refrain from smiling when he heard of such an argument—the independence of the clergy! Why, he would ask, whether for the last two hundred years there had ever been in this or any other country, a body of men more subservient to Government than the clergy of the Established Church of that country; and for them to have the assurance to talk of independence, and of resisting any interference with Church property, was astonishing. But while he was anxious to do away with large church livings, he wished to continue an efficient clergy, who would perform the sacred functions of their office with respectability to themselves, with benefit to the community, in short, in a manner to promote religion, morality and Christian knowledge. He did not wish to see them princes of the land, and acting and looked up to as a body independent of the State. He contended that the Church formed a part of the State, and ought to be in every instance subject to such regulations and improvements as should from time to time be deemed necessary. From what he had already stated, it appeared to him, that the best mode of proceeding would be by appointing a select Committee of that House to inquire into the subject. The Honourable Member then moved the following Resolutions:—

“Resolved, That the property of the Church of Ireland at present in possession of the Bishops, the Deans and Chapters of Ireland, is public property; under the controul, and at the disposal of the Legislature, for the support of religion and for such other purposes as Parliament in its wisdom may deem beneficial to the community; due attention being paid to the rights of every person now enjoying any part of that property.

“That it is expedient to inquire whether the present Church Establishment of Ireland be not more than commensurate to the services to be performed, both as regards the number of persons em-

ployed, and the incomes they receive, and if so, whether a reduction of the same should not take place with due regard to all existing interests.

“That the peace and best interests of Ireland would be promoted by a continuation of all tithes on such principles as should be considered just and equitable towards the present possessors, whether lay or clerical.

“That a Select Committee be appointed to consider in what manner the objects stated in these Resolutions can best be carried into effect.”

(To be continued.)

MARCH 18.

Royal Library.

THE CHANCELLOR OF THE EXCHEQUER (Mr. ROBINSON) called the attention of the House to the magnificent gift of the late King's Library, which his present Majesty had caused it to be signified to Parliament that he presented to the nation. He made some observations upon the intimate connexion between the literature and the morals of a country, and between the love of literature and the love of freedom. He stated that the library now presented to the public was collected by the late King during the whole course of his long reign, which was the more honourable to him, as circumstances in his early life prevented his applying himself to literary subjects. His (Mr. Robinson's) opinion was, that Parliament could not do better than entrust the library to the British Museum. But it was due to his Majesty's father, and to his Majesty himself, that the collection should be kept separate and distinct from all other books. The library itself was the most valuable ever collected by an individual; and if it be placed in the British Museum, which already possesses an excellent library, and which will soon receive the accession of the library of the late Sir Joseph Banks, the three together will beyond all question form the finest library under one roof in the world; and will, therefore, be an object of which the country may well be proud. In order to form regulations as to its proper custody, and above all, as to the free admission of the public to the benefits to be derived from it, he moved that the subject be referred to a Select Committee. Sir C. Lorne seconded the motion, and said that the donation was of the greatest value to the country, because for its extent it was the most complete library that ever was collected. As had been stated by his right honourable friend, it was accumulated by the late Majesty during the whole course of his reign; and without any regard to expense. It had been collected

under the direction of Dr. Johnson, who had laid down the plan for its formation, which plan was subsequently followed as closely as possible. He was perfectly sure that the union of this library with that of the British Museum, and the library of the late Sir Joseph Banks, which although small, was perfect in one branch of literature, would constitute as fine a library as existed in Europe. He had the gratification also to say, that it was his Majesty's intention to add to the donation of the library that of a most interesting and valuable collection of medals, formed under the superintendence of his late Majesty.—The motion was agreed to, and a Select Committee appointed.

Profane Swearing.

Dr. PHILLIMORE moved for and obtained leave to bring in a Bill to repeal that part of the Act against Profane Swearing, which made it imperative on the clergy to read the Act four times a year, under a penalty of 5*l*. The reading this Act of Parliament during divine service was extremely inconvenient and improper, and had fallen deservedly into disrepute. He was himself acquainted with several instances in which clergymen had been compelled to pay the penalty by parish-

ioners, who had taken this step from malicious motives.

MARCH 19.

Abolition of Slavery.

Mr. WILBERFORCE presented a petition from the Society of Friends for the abolition of Slavery in our West India colonies; making at the same time an excellent speech upon the inhumanity and impolicy of the slave-system. He represented the abolition of Slavery as the premeditated consequence of the abolition of the Slave Trade. After the petition had been read, Mr. F. Buxton gave notice of a motion, on the 22d of April, relative to the abolition of Slavery.

Prosecutions for Blasphemy.

Mr. HUME made a motion, which was carried, for an "Account of the number of individuals prosecuted in England, Scotland and Wales, either by indictment, *ex officio* information or otherwise, for either public Libel, Blasphemy or Sedition." He stated that soon after the returns were made, he should submit a motion on the subject.

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CORRESPONDENCE.

Communications have been received from Mrs. Mary Hughes; J. N.; I. D.; and Hellenistes.

The poem sent us some time ago, transcribed from a Bristol Journal, is a translation by Mr. Bowring from the Russian of Derzhavin, and is extracted in our Review of the first volume of "Specimens of the Russian Poets," KVI. 175, 176.

The paper of Berens (J. T.) is not altogether suited to our purpose, and is therefore left for him at the publisher.

We cannot give any opinion of the papers referred to by A. Constant Reader—Cheshire; but he may satisfy himself by looking into almost any number of our work that we do not reject communications, otherwise eligible, because they contain opinions not in unison with our own.

Many of the earlier Numbers of The Monthly Repository having been lately purchased by the proprietors of the work, subscribers who may wish to complete their sets, are requested to make application (post paid) to the Printer, who has also a complete series of the work from the commencement to dispose of.

ERRATUM.

Page 95, column 1, line 19, for "seems implicitly," read *seems not implicitly*.