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Original Letters of Richard Baxter, William Penn and Dr. (afterwards Archbishop) Tillotson.

SINCE we printed in our last (pp. 137—140) the "Three Original Letters of William Penn's to Richard Baxter," from the MSS. in Dr. Williams's Library, we have found in the same collection two more letters belonging to the correspondence, which we regret that we did not discover in time to bring into their proper places in the series. Baxter's Letter is an answer to Penn's, which we have numbered I., and was written on the same day; and Penn's Letter is a reply to this of Baxter's. Both letters, therefore, should come in before the Letter of Penn's, which is numbered II. There is still a break in the correspondence, which, perhaps, research in other places may supply. It will be seen that the passage quoted by Mr. Clarkson is part of Penn's letter which we have recovered, and that the biographer was wrong (as we ourselves also were) in supposing that this was part of a letter at the close of the controversy. We regret to add, that the compliment paid by Penn's biographer to his "spirit" towards Richard Baxter, appears from this document not to be merited. Both these eminently good men were infected with the polemical temper of the age, and their hard words must not be rigidly interpreted, or understood to mean as much as the same language would in the present day, when the improvements in knowledge have softened the asperities of theological controversy.

From Richard Baxter to William Penn.

"I shall stand to the offer which I made of another day's conference, (God willing!) but not at your appointed time nor at your rates. I suppose I need not tell you that it was an extraordinary case with me to be able to hold out seven hours yesterday, and do you think seriously that I can do the like to-morrow?"

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An hour in a day is as much as I can expect to be able to speak, or two at the most (though rarely it fall out otherwise); besides, that my nights and days being usually spent in pain, little do I know beforehand which will be my day of ease (though I have had more in this place than usual). I told you, I think to remove speedily, and hope to preach the next Lord's-day, and dare not disable myself by another day's talk with you before it; but after, I shall be ready at the first opportunity (which is not at my command). Where I shall be, I know not; perhaps in the common gaol, where one now lyeth for preaching for me. I am driven to part with house, goods and books, and am going naked out of the world, as I came naked into it; and if you and the prelates conjunct could have satisfied me that I might leave this calling, you would greatly accommodate my flesh. When I meet you, I must tell you it will be with less hope of candour from you, or benefit to you than yesterday I did, for I perceive in you a designing, persecuting spirit, and that you know not what manner of spirit you are of. Was it not like a mere design to choose to meet so near to dinner-time, as thinking I could not have held out fasting till night, that you might have the last word, and take that for a victory, and say, as some did to the Anabaptists, *they run?* Is it any better now to call me to another bout to-morrow, that my disability to speak as long as you might seem to be your victory? And what hope can I have of that man that will say and unsay as you did, and of that man that hath within him a spirit which judgeth the ministry, which laboured twenty years ago, to be the most corrupt and persecuting in the world, (not excepting the Papists, Inquisitors, nor, I think, the Mahometans,) and who so oft pronounceth them no ministers of Christ that take tithes or hire, which is almost all the Christian

world, not only of this, but of all former ages these 1800 years, and from the apostles' day also they took a constant maintenance till then, though not constrained by magistrates (because none were Christians): he that hath a spirit which would rid Christ of almost all his church and ministers, and say that they are none of his, and would have all people think as odiously of them as you by calumny described them: he that would have all men take all those as so bad, that is as hateful, and then say that he speaketh for love, (when there is no way to preach down love and preach up hatred, but by persuading men of the hateful evil of the persons): he that will so far justify that spirit, that at the rise of Quakery so barbarously railed at the best of God's servants that ever I knew in the land, yea, that will so far justify James Nayler, whose tongue was bored for blasphemy, yea, that can find in his heart to wish to draw other men to wish that not only all the ministers of this day that take tithes, but of all former days and places, had been disowned and deserted, and would have not only the 1800 Nonconformists silenced, but all the settled ministry of the land, that there might be none of them to make opposition to ignorance, ungodliness or popery, but the few woeful Quakers might be all the teachers that the land should have: he that could so unjustly run over the late horrid usurpations, rebellious overturnings and flatteries, (of which sectaries, who were much of his own spirit, were the great cause,) and charge that on the clergy as a reason to prove them no ministers of Christ, which not one of ten or twenty of the now Nonconformists, nor one of forty of the Conformists (but such sectaries) had a hand in, yea, that which multitudes of the reviled ministers ventured their estates and lives against: he that can persuade the people of the land to so great thievery as not to pay those tithes which they never had property in, nor paid rent for, but by the law are other men's, as much as their lands and goods, and calls it persecution to constrain men so to pay their debts and give every one his own, yea, and make this requiring of their own to be a proof that they are no ministers of Christ, and a sufficient

cause to degrade and separate from almost all the Christian churches of the world: he that will say that wickedness is more where there is a clergy than where there is none (that is, among cannibals and other heathens): he that can say that the Christian religion is our conformity to the spirit, and not to a catalogue of doctrines (and so, if that spirit be the universal sufficient light within men, that all the heathen and infidels in the world are Christians, and that there are as many Christian religions as there are men of different sizes of the spirit or light): he that can find in his heart thus to reproach even a suffering ministry, when we are stript of all and hunted about for preaching, and to join them with them that preach without tithes or any hire or pay, with the rest reproached, and while he swims himself in wealth, to insult over the poor, and falsely to profess that he will give all that he hath to the needy, if they want it more than he (which the event, I think, will prove hypocrisy and untrue): he that dares join with these that he calleth persecutors, yea, with papists, drunkards and ungodly men in reviling and accusing this same ministry just as they do, and when God is love, and Christ and his Spirit is so much for unity, is himself so much for malice and division, as to separate from almost all the Christian world:—This man is not one that I can have any great hopes of a fair or profitable conference with. But I will once more meet him (if able) only for two hours' conference, but cannot do it to-morrow or this week. It's like enough that for want of a better cause, he will tell his poor followers, that this is a fight, and he might as honestly challenge me to try the strength of our legs in running a race with him to know who is in the right, as to do it by trying the strength of our lungs: but after the next bout, supposing him to continue in his sin, I will obey the Spirit, which saith, 'A man that is an heretic, after the first and second admonition avoid, knowing that he that is such is condemned of himself' (he excommunicateth himself from the church, and need not be condemned by the church's excommunicatory sentence); 'but it must be that heresies arise, that they that are approved may be

made manifest. I only foretell him, that I greatly doubt that if he repent not speedily, (which is not likely,) he is in great danger of dying a papist or an infidel. As to the reproach used in your letter, it doth but shew that you are so much more impatient of plain truth and of being contradicted, than other ordinary men, that we have little reason to believe that you have more of the spirit of humility, meekness and patience, than those whose communion you renounce, as not being spiritual, and that they call not for an answer but for pity. What you charge my landlord with, debate it with him. I was sorry you began with him, and that with so provoking incivility; but you dream not, sure, that I undertook for any one but myself; though I told you and them what was meet and what was my request. I will say what at our first meeting I said to you, that I suppose you were never acquainted with the persons whom you revile, otherwise I cannot excuse you from downright malignity. My great acquaintance with abundance of the reviled ministers and people did cause me to perceive that they lived in mortification of the flesh, and contempt of such riches as you possess, few of them having more than mean food and raiment, and being therewith content; the greatest adversaries in a way of sobriety, to worldliness, sensuality, lordly pride or laziness in ministers, that ever I knew; frequent and fervent in prayer, watching over the flock with love and diligence, unweariedly labouring in preaching the ancient, simple Christianity, faith, repentance, obedience, love and concord; humbly stooping to the lowest, and doing good to the souls and bodies of all according to their opportunity and talents; and living exemplary in peace among themselves, following peace with all; and abhorring usurpations, rebellions, heresy and schism; and to this day preach for nothing, through sufferings with patience; I say, I know so much of these, that he that would persuade me to hate them, or to believe them to be as odious as you have described them, doth to me seem to be the messenger of Satan; and if I know God's Spirit speaking in the Scripture and in me, it toucheth me to say, 'Get thee behind me, Satan, the accuser of

the brethren, and reviler of the servants of the living God, and the preacher of hatred to the members of Christ.'

"Your Monitor,
"BH. BAXTER.

"Oct. 6th,

"1675.

"I would you would study what is meant in Scripture by the words *heretic* and *διαβολος*, translated *false accuser*."

William Penn's Reply to Richard Baxter.

"I have received a long letter from thee, which I shall answer with what brevity I can. The first part of it contains an evasion of meeting; the last, a repetition of thy old refuted clamours, and both wrapped up in terms only fit for the devil, such is the sweetness of thy nature, and the great charity of thy new-modelled religion. But to the first part: thy words are these, 'I shall stand to the offer I made of another day's conference, but not at your time nor rates.' But who concluded thee? Not I: it is true I offered those things, but so as I left room for exceptions: yet why should not I have the giving the laws of the second, when thou hadst the giving of the laws of the first, conference? It was my turn in equity. But thou art weak and full of pain; if so, God help thee: I cannot say so of thy cause, though its more infirm. Well, but thou canst not meet me this week, because of preaching the next Lord's-day; when, then? After it I shall be ready; what day? The first opportunity; who shall judge of that? 'It is not at my command;' nor mine thou hast told me already; who may I ask for Richard Baxter? Where may I find him? When will he be at leisure to make good his false insinuations against the poor Quakers? In this wood he leaves us, or rather hides from us; and then tells the lamentable story of being driven from books, house, goods, &c. O, Richard Baxter, and is this a time to draw diabolical pictures of the poor Quakers, to render them hateful and their religion accursed, and that in the face of magnanimity, whilst thou complainest of persecution for thy dissent from others? Where is sweetness, meekness

and charity now? However, if I were Richard Baxter, no man should go to prison for me, as one, he says, hath done for him; nor should it be a troubled pulpit, but a troubled conscience that should make me fly. Go to London and go to gaol, if that must be the consequence, and learn charity by bonds, and thou wilt, perhaps, practise it better when at liberty. Well, but thou sayest, I have a designing, wrathful, persecuting spirit in me: how am I designing? 'By coming so near to dinner-time, as thinking I could not have held out fasting till night:' what a prodigious design was this to blow up poor R. Baxter! But did he really think I could stand him so long? Doubtless his disciples (especially above other gifts in that of patience) fancied nothing less than that we, like poor self-condemned mortals, should cry out, 'Men and brethren, what shall we do to be saved?' But to help R. Baxter's perception, that is as dim here as his eyes or his notes were the other night, I will inform him, that I came late from London the night before the conference, and knew no more of the hour than the unborn child; nay, in the letter sent from London about the meeting, no time was so much as mentioned. What a designing man was I, R. B., all this while? Well, but I am wrathful; why? Because I take so much pains, and am so zealous in discovering and reprehending his and his brethren's cruelty to us. And in what persecuting? In writing bolder against it (without vanity I say it) than any man in England; witness my several pieces to the Parliament, and that impartially, while R. Baxter and his brethren are for casting us and others to the dogs by a comprehension, leaving us under the clutches of merciless men. Thus much to the first part of the letter.

"To the second, which contains two sides and a quarter, and all upon this strain, 'what hope can I have of a man that will say and unsay, that hath a spirit that judgeth the ministry that laboured twenty years ago?' &c., I shall, by retortion and inversion, as also by some additional exceptions, give, I hope, a full and convincing return.

"What hope can I have of him that

subscribes a book of foulest charges against a whole people, that I have cause to believe he never read, and yet justifies it: he that authorizes quotations he never compared, and justifies consequences that he never examined: he that says we deny the Holy Scriptures to be any means of good, when we maintain the contrary; that we set them and the Spirit in opposition, who affirm their exact unity in testimony? What shall we say of him, and what is he that makes us to deny Christ, his manhood one while, his godhead another while, and that says we despise, reject and deny his transactions at Jerusalem for man's salvation, when our writings plentifully mention them with honour: he that says we deny the ministry (because we deny theirs); yea, thrice over in the debate, (though I warned him of it as a gross abuse,) instead of proving the ministry of his *us* and *we* the true gospel ministry: he that makes us to deny a gospel church, which we believe: he that renders us to deny heaven and hell, rewards and punishments; and gives these things under his hand, as the doctrines and principles of the Quakers, that are not to be found in any of their writings, nay, that are confessed to be but consequences of his or his friends drawing, never consented, agreed or acknowledged by us, but detested and abominated: he that will recommend them after being confuted, at least answered, without reading our justification; which was either by downright denial, as in some cases, or clear distinctions, as in other places: he that shall maintain another's allegations and citations out of men's books, that are plainly false and forged: again, he that shall begin a dispute between *we* and *you*, and shall require what the *you* are, and refuse to tell what the *we* are: he that shall charge his opposer with studying beforehand, that never thought what to say, whilst himself had writ his matter, and therefore contended for his method, because else he had been at a loss: he that turns disputation into preaching: he that evades answers, and runs all into reflections or perversions: he that counted us no Christians, (though he allowed it to Papists,) yet neither said in what, nor disproved our Confession: he that made us to deny any

ministry but that of the Spirit in us, only to ourselves individually, though we proved particularly the contrary, and that never takes notice of it, but perseveres with dreaming repetitions: he that made me to say I cared not a farthing for Christ's church, that only said it of a persecuting, mercenary, adulterated, divorced church: he that represented me to cry down Christ's ministry, that only denied a persecuting, bloody-minded clergy, full of temporizing and flattery: he that made me accuse Marshall, Ward, Burgess, Edwards, &c., of fawning upon O. Cromwell, that only mentioned them as some of those that cried 'down with Baal's priests,' &c., on the one side, and that most bitterly withstood the Independents, &c., as schismatics, on the other; calling upon the civil magistrate to sweep the land of them, on purpose to give proof of some Presbyterian charity: he that charges schism upon us, and is by his separate meeting, and flying for doing so a detected Separatist himself: he that cries *us* and *we*, taking in Protestants of all sorts, and Papists too, under some Christian qualification, but leaving us out; that hath abetted the beginning of those troubles that are charged with sedition and schism: he that had the confidence to say he and his friends had no hand in separation or persecution, nor daubing of the powers; who writ an 'Holy Commonwealth' to an usurper to practise, and raise his new monarchy upon, and that hath preached up the use of civil power to restrain consciences, and countenanced severity upon Thomas Goodier, so as he had been killed, but for Lt. Salsberry; and whose brethren said, at Manchester, 'let us blow up this Quaker,' at G. Boothe's rising, and cried, 'Banish them, and for the children do as the Irish did: nits will be lice, my witnesses are near: he that cries up the ministry of 1655, for the best in the world, and when put close to it, runs off and quits the field, and of above 9000 preachers with 1800: were the 1800 the ministry, and not the 9000? And did none of those call Oliver, 'Moses,' 'the light of their eyes and breath of their nostrils,' and Richard, 'the Joshua that was to lead them to the Holy Land'? Did none of these flutter the powers, persecute Dissenters, and

force their maintenance? He that calls this taking a malicious advantage of the times, when, God knows, I was grieved to mention it, but driven to it by such extravagant praises of them as being of the best, which I think, in a sense, is corruptest; and to shew it must tell their story: he that calls the law, which forces maintenance from people to a ministry they own not, one of those laws of the land, that is the rule of property, and yet denies the law that distrains religious meetings as against property: he that makes us deny any Christianity at all to be in any but ourselves, that infers from our words, that all else are antichristian but ourselves, &c., because we acknowledge this way to be more excellent, as that which has given life to our souls, and in which we have found the redeeming power of Christ in our souls; which we never felt under other ministry and in other ways: he that, from our declining the fashions and customs of the world in pure conscience to God, the only token of our esteeming ourselves Christians,* and that says we go out of one extreme into another: he that chargeth us with maintaining Popery, and yet counts the Papists Christians, whilst he denies us to be such, at least questions it: he that admits not particular instances to conclude against generals, and himself draws reflections from I. Nayler upon the whole people called Quakers, and their faith: he that chargeth me with believing, and bids me repent of what never was, but what if it were, I told him I utterly detested, and that after he was told so, yet sums up his discourse in the same terms, without proving his accusation or taking any notice of my abhorrence of any such thing as that he charged: and he that can make a people guilty of such fault as I. N. might commit, when they so solemnly, and in print renounce and censure it: he that finds fault with aggravating evil against persons, as a way that tends to destroy love, and yet practises it by a dull and envious repetition of stories thrice over, not at that time to be particularly disproved: he that makes it a

* Part of the sentence is evidently omitted. Ed.

mark of a false church in us, that we contradict and write one against another, (which is still false, we never did so,) yet justifies the Episcopalians, Presbyterians, Independents and Baptists, that have done the like, and continue to do so: he that pretends they are all his brethren, and the Papists too, for he calls them Christians, (which must be by being born of one stock,) yet says that this spirit of schism, this rending spirit that leads into these perverse ways, began with those that cried 'Down with Baa's priests,' &c., descended thence into the Sectaries, that is, Independents, (for so the Presbyterians called them,) from them to the Anabaptists, so to the Ranters, and then to the Quakers: he that can justify a man in calling the Quakers' light within, a sinful, sordid and corrupt thing, and yet appeal to it in print, and say its but what we have of him and his brethren; he that reproves us for railing, that defend ourselves in Scripture terms, rightly applied, as we offer to prove, to both use it and abet it in others: he that can call a man brother one hour, and devil the next; first extol and hosanna, then debase and crucify, bid me get me behind him, and 'God rebuke me,' as if I were a devil:—he that can do all these things, I hope I may say, is so far neither a good man, a charitable man, nor a fair disputant. And whether R. Baxter be not this very man, I leave it with him seriously to consider, as he will answer the great God at his tribunal. Oh! do not so harshly represent, nor cruelly character a poor people, that are given up to follow the leadings of that Jesus, abundance of you have long told us, has stood even all night at the door of our hearts, knocking that he might come in, whose pure spirit and fear we desire to be subject to, and wait upon God, when together in true silence from all fleshly thoughts, that we may feel our hearts replenished with his divine love and life, in which to forgive our opposers, and those that spitefully use us: in which dear love of God, R. Baxter, I do forgive thee, and desire thy good and felicity; and when I read thy letter, the many severities therein could not divert me from saying, that I could freely give thee an apartment in my house, and thy 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,

"W. M. PENN.

(Below, the amanuensis writes,)

"My master went to London and left me this to copy over, which I have done, I think, exactly as I could."

Two Original Letters of Tillotson's.

The first of these is without an address. An indorsement on the envelope, in the hand-writing of Dr. Calder, formerly librarian at Red-Cross Street, states that it was "supposed to have been written to Baxter, but more probably to Mr. Howe, and given to this Library by Mr. Calamy, Feb. 28, 1753." It refers to a memorable incident in Tillotson's life, the narration of which, in Calamy's Life of Howe, would rather lead to the conclusion that it was not addressed to Mr. Howe. The tradition of its having been sent to Baxter is probably correct. To render it perfectly intelligible, we think it fit to extract Dr. Birch's account of the affair to which it relates, in his Life of Tillotson. The extract is long and has been partly anticipated in our IIIrd Vol. pp. 147, 148; but we had rather run the risk of tediousness or repetition than omit any thing necessary to the elucidation of this valuable relic of so great and good a man as Tillotson.

Having related the publication of Dr. Burnet's *History of the Reformation*, as a "most seasonable service to the nation amidst the alarms of Popery," Dr. Birch proceeds: "And the same reason induced the Dean (Dr. Tillotson, then Dean of Canterbury), to take all opportunities to oppose the progress of that religion, especially at court, whence the greatest danger of it was then apprehended. Being called upon, therefore, unexpectedly to preach out of his turn before the King at Whitehall, on the 2d of April, 1680, he took for his text Josh. xxiv. 15, and his sermon was soon after published by his Majesty's special command at London, in 4to. under the title of 'The Protestant Religion vindicated from the Charge of Singularity and Novelty.' But this

discourse, though an excellent and judicious one in the main parts of it, yet contained some incidental assertions, which gave no small offence to many both of the Church and Dissenting communions, particularly the following passages: 'I cannot think (till I be better informed, which I am always ready to be), that any pretence of conscience warrants any man, that is not extraordinarily commissioned, as the apostles and first publishers of the gospel were, and cannot justify that commission by miracles, as they did, to affront the established religion of a nation, though it be false, and openly to draw men off from the profession of it, in contempt of the magistrate and the law. All that persons of a different religion can in such a case reasonably pretend to, is to enjoy the private liberty and exercise of their own conscience and religion, for which they ought to be very thankful, and to forbear the open making of proselytes to their own religion, (though they be never so sure that they are in the right,) till they have either an extraordinary commission from God to that purpose, or the providence of God make way for it by the permission of the magistrate.'*

Dr. Hiekes stiles † this downright *Hobbism*; and tells us, that a witty Lord, ‡ standing at the King's elbow, when it was delivered, said, 'Sir, Sir, do you hear Mr. Hobbes in the pulpit?' And that Dr. Gunning, Bishop of Ely, complained of it in the House of Lords, as a doctrine that would serve the turn of Popery. He cites, likewise, the following extract of a letter of Dr. Simon Patrick, afterwards Bishop of Ely, to Dr. Samuel Parker, then Archdeacon of Canterbury: 'A passage, I assure you, which I and some of our common acquaintance read not without a great deal of trouble when we first saw it. . . . They think it would be well to admonish him in a letter of this error, and to represent the consequences of it to him, exposing his opinion. . . . It is plain, by another passage in that

sermon, that he was not awake, nor had his wits about him, as he used to have, when he wrote it. The place I mean is page 9. There the very existence of a God may be thought to be called into question by him, and to be, in his account, but a politic invention. For thus he writes, pressing religion as the strongest band of human society: *God is so necessary to the welfare and happiness of mankind, as * if the being of God himself had been purposely designed and contrived for the benefit and advantage of men.* In which his meaning is so untowardly expressed, that you cannot but think he was indisposed when he wrote so untowardly. He hath altered this passage, I hear, in the second edition; but so it is, as I have received it in that, which he sent me at its first coming out. And, indeed, that parenthesis, in the first part of the sermon, (*till I be better informed,*) shews he was in too great haste at least, when he composed it; else he would never have adventured to deliver his opinion in a matter of such moment, till he had been better informed of its truth. . . . I do not write this out of any change there is in my mind concerning persons or things, having the very same thoughts I had, when you and I conversed more frequently together, but the lamentable ease of things. . . . I cannot but have a love to Dr. Tillotson's person, though I have none for his opinion. I, therefore, would gladly have him well treated, though he be never so sharply reprov'd.' Dr. Hiekes adds, that Dr. Patrick confirmed all this to Dr. Parker, when he met the latter in London, and said, that Dr. Tillotson ought to give satisfaction by a retraction, or else be exposed. 'If he will not,' says he, 'be reduced, he ought to have no mercy, but to be hunted out of the Christian church, when he will not own it.'

* The Dean's doctrine was likewise animadverted upon by Mr. Simon Lowth, Vicar of Cosmus Blene, in the diocese of Canterbury, in his treatise, 'Of the Subject of Church Power, in whom it resides, its Force, Extent and

* " pp. 11, 12, edit. 1680."

† Some Discourses, p. 48.

‡ Mr. Leslie, in his Charge of Socialism against Tillotson considered, p. 13, says, that it was the L. of D.

" The words in the first edition are, as he could not have been more, if we could suppose the being, &c."

Execution, that it opposes not Civil Government in any one instance of it,' printed at London, 1685, in 8vo. This discourse had been seen in manuscript by the Dean and his friend Dr. Stillingfleet, who was also severely reflected upon in it for his *Irenicum*; and the author called upon them by a letter, printed afterwards in the preface to that book, to retract their own opinions, or to confute his. But the Dean of Canterbury did not think proper to take the least public notice of so confused and unintelligible a writer,* whose style is a mere jargon, though Dr. Hickes † is pleased to style him *a very learned and orthodox divine*, and his book an *excellent one*; and King James II. had so great a regard for him, as to nominate him to the Deanery of Rochester, in the latter end of October 1688, which Mr. Lowth could not obtain possession of, for want of the degree of Doctor of Divinity, before that King's abdication. †

"But it will be now requisite to see how the Dean's position, above-mentioned, was received by the Non-conformists. Dr. Calamy's account is, § that King Charles II. having slept most part of the time while the sermon was delivered, a certain nobleman stepped up to him, as soon as it was over, and said, 'Tis pity your Majesty slept; for we had the rarest piece of *Hobbism* that ever you heard in your life.' *Odds fish, he shall print it, then*, answered the king, and immediately called the Lord-Chamberlain, and gave him his command to the Dean to print his sermon. When it came from the press, the

"* Dr. Stillingfleet made some remarks on Mr. Lowth's book in his Epistle Dedicatory, prefixed to his Sermon, preached at a public Ordination at St. Peter's, Cornhill, March 15th, 1694-5. To which Mr. Lowth replied in a letter to him, printed in 1687, in 4to."

"† Some Discourses, p. 48."

"‡ Wood. Fasti Oxon. Vol. II. col. 138."

"§ Memoirs of the Life of Mr. John Howe, pp. 75, 76, edit. London, 1724, in 8vo. Dr. Calamy says, p. 78, that the person from whom he had the story, committed it to writing presently after he had received it from Mr. Howe himself."

Dean sent it as a present (as he usually did most of the pieces which he published) to Mr. John Howe, one of the most learned among the Nonconformist ministers, and who had been chaplain to the Protector Oliver Cromwell. Mr. Howe immediately perused it, and was not a little troubled to find a notion there of so ill a tendency. Upon this he drew up a long letter, in which he freely expostulated with the Dean for giving such a wound to the Reformation, intimating to him, that Luther and Calvin, and the rest of our Reformers, were (thanks be to God) of another mind. The Christian religion, says he, both as to its precepts and promises, is already confirmed by miracles: and must it be repealed every time a wicked governor thinks fit to establish a false religion? Must no one stand up for the true religion, till he can work a miracle? He signified to him how much he was grieved, that, in a sermon against Popery, he should plead the Popish cause against all the Reformers; and insisted upon it that we had incontestable evidence of the miracles wrought by the apostles, and that we are bound to believe them, and take religion to be established by them without any farther expectations. Mr. Howe carried the letter himself, and delivered it into the Dean's own hands; and he, taking a general and cursory view of it, signified his willingness to talk that whole matter freely over; but said they could not be together where they were without interruption, and therefore moved for a little journey into the country, that so they might have freedom of discourse. They accordingly agreed to go and dine that day with the Lady Fauconberg, at Sutton Court, and Mr. Howe read over the letter to the Dean, and enlarged upon the contents of it as they were travelling along together in his chariot. The Dean at length fell to weeping freely, and said, that it was the most unhappy thing that had a long time befallen him; and that he saw, what he had offered was not to be maintained. But he told him, that it was not his turn to preach as on that day; but the person who was to have done that office falling sick, the Dean was sent to by the Lord-Chamberlain to supply his place. He added, that he had but little notice, and so considered

the general fear of Popery, and his text offering itself, he thought the notion resulted from it. 'And,' said he, 'immediately after preaching, I received a command from the King to print the sermon, and then it was not in my power to alter it.' It was probably one of the Nonconformists, and no inconsiderable writer among them, who, soon after the publication of the Dean's sermon, printed in 4to. 'Short Animadversions upon it, so far as the said Sermon asserteth the power of the Magistrate in things of Religion over his Subjects, the same with that of a Master of a Family over his Family. The Unlawfulness of preaching the true Religion by Ministers, where a false Religion is established by Law, without an extraordinary Commission confirmed by Miracles; and the Hypocrisy of such Ministers as think themselves obliged to preach Christ (though contrary to a law) in their own country, because they do not go and do the same in Turkey or Spain. All which Assertions are shortly examined. The first proved to be uncertainly true. The second condemning the practice of all the first Ministers of the Gospel after the Apostles, and of those that have laboured in Reformation. The third most uncharitable and groundless.' This piece is written with the utmost civility to the Dean, whom the author acquits of any thought of encouraging a persecution of Protestant Dissenters, at a time when it was the most advisable project for the popish design imaginable, 'because,' says the animadverter, 'he hath appeared to the world such an eminent assertor of the true religion against Popery; and as he is a man of judgment and learning above thousands of others, so he hath always appeared a man of temper and exceeding great moderation.' He declares himself likewise far from the base dissimulation of those who can see nothing good in their adversaries, that though he thought himself obliged to enter his dissent to some things, said by the Dean concerning the power of the magistrate in matters of religion, and the force of some human laws prohibiting men to preach

the gospel; yet he was so far pleased with the rest of the discourse, that 'I do,' says he, 'for myself, and I dare venture, in the name of all Dissenters, to give him thanks for what he hath said in it in defence of the Protestant religion, (that *hogen-mogen* thing, as a late *dialogist*, who would be thought a Protestant, is pleased to call it,) and to aver, that if there were no more said by any in the world to loath people of that religion, and to make it an abhorrence to all good princes and all good men, than he hath said in thirteen or fourteen lines, p. 31, nor any more said than he hath said to baffle their popish arguments from *universality* and *antiquity*, yet there needed no more; for all the Papists on earth can never either wipe off the first or answer the latter.' The Animadverter then remarks, * that all that he had to enter his dissent to, lies in five pages, the 9th, 10th, 11th, 12th, 13th, of the Dean's sermon; nor should he have done that, if he had not judged, that by some assertions in them the magistrate is warranted, if not in the slaying, yet in the banishment or severe punishing of his subjects dissenting, not in the essentials of religion, but only in the circumstantial, yet such, as in the doing, or not doing of them aright, the soul may become guilty before God: and also that by those assertions, whossoever succeeded the apostles in the plantation of the gospel, in countries where a false religion was before established by a law; and all those glorious martyrs, who had suffered for publishing the gospel in England, while Popery was here established by law, or in other countries; 'and so,' continues he, all the Reformers are most inconsiderately condemned, as doing that they had no right, no authority to do; and all those divines condemned for *hypocrites*, who take themselves bound in their native country, and to their neighbourhood, under a necessity to preach the gospel, and cannot think that they have an equal obligation upon them to traverse the world, to make the gospel abound from London to Constantinople, Rome or Madrid. He assents to the main proposition of

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* P. 1. " Pp. 4, 5."

the Dean, pp. 9, &c., that, 'to countenance and support the true religion, and to take care that the people be instructed in it, and that none be permitted to debauch and seduce men from it, properly belongs to the civil magistrate:' but then proceeds to his exceptions against some of the subsequent passages in the sermon. And the Dean himself thought proper to review it, and to publish a new edition of it the same year, though without taking notice in the title-page that it was a second edition; in which he made an alteration or two in the passages excepted to; particularly in that, where in the former edition he spake of religion's being *the strongest band of human society, and God so necessary to the welfare and happiness of mankind, as he could not have been more, &c.*, he changed the word *he* into *it*; and in p. 12, after the word *permission*, he added, [*or connivance,*] *of the magistrate*. These alterations were preserved in all the subsequent editions: and in the first in 8vo., in the third volume of his sermons in 1686, Sermon IX. he added a paragraph of near a page after the words *permission or connivance of the magistrate*, beginning thus: 'Not but that every man hath a right,' &c. and ending with the word *sufferings*.

"The *Animadversions* above mentioned came to his hands while he was in residence at Canterbury, in July 1680; but they did not seem to him very considerable, as he wrote on the 27th of that month to his friend Robert Nelson, Esq. 'However,' added he, 'I am sorry that any thing of mine should occasion so much talk and noise.'"

LETTER I.

"June 2d, 1680.

"REVEREND SIR,

"I received your letter and the papers enclosed, which having perused I do now return. And I cannot think myself to be really much concerned in them, because they grant all along that the obligation of duty ceaseth when there is no probability of suc-

cess; and this principle is the true ground and bottom of my assertion: so that unless upon the same principle contrary conclusions can be built, there must be some mistake in the reasoning of one side. But whether I be really concerned in it or not, I have great reason to think that it will generally be believed that this discourse is particularly designed against me; and that the same malice which raised so groundless a clamour against my late sermon will be very glad to find me struck at in the odious company of Spinoza and Mr. Hobbs, as of the same Atheistical principles with them; a blow which I least expected, and for that reason should be very much surprised to receive from your hand. I could be glad to meet with that kindness and candour which I have ever used towards others; but if that may not be, I must content myself with the conscience of having endeavoured to deserve well of all men, and of the Truth itself.

"I am, Sir, with great sincerity, as I have always been,

"Your affectionate friend
and servant,

"JOHN TILLOTSON."

The second of these letters was addressed to Mr. Sylvester, the friend and biographer of Baxter, and was sent by post with the superscription that will be found at the end. The signature is only T., but the handwriting is Tillotson's, and the contents are such as Tillotson would have written upon the occasion, which was an answer to an application from Sylvester for information concerning Baxter, whom the Archbishop had known intimately for a great many years. Tillotson's newly-acquired ecclesiastical dignity in the see of Canterbury might cause him to feel the expediency of not subscribing his name at length to such a letter, but it is truly pleasing to see his Christian affection for the veteran Nonconformist, lately deceased, his catholic spirit towards the Nonconformists in general, and his anxiety that the projected work should be honourable to the subject of it, and useful to the cause of truth and freedom.

* Life of Tillotson, 2d ed. 1753, pp. 59—67.

LETTER II.

"Wedn. Feb. 3rd, 9 $\frac{1}{2}$.

"DEAR SIR,

"I return you my thanks for yours, and am glad to hear you intend to write our Rev. and beloved Mr. Baxter's Life. You do it not only or chiefly to satisfy some people's curiosity, nor to honour him who will live in his works, but to give glory to God and benefit those that shall read it. And, therefore, Sir, I would not have you make too much haste in it, (to which many will be pressing you,) but take time enough to do it well; and not (as too many others in the like cases have done) to murder him while you would make known his life. I need not desire you to set before you the lives that have been written of late more accurately, as that of Mr. John Bruen, Dr. Hammond, Mr. Elliot, and others amongst us, Scultetus Curriculum Vitæ suæ, &c. &c. abroad, and of M. de Renty, and Philip Neri, &c., by the Romanists, which greatly instruct and move while they are read; and I doubt not but you will digest things under several heads, as concerning his piety, temperance, charity, preaching, writings, reproaches, sufferings, (insisting especially on that before my Lord Jeffreys,) his patience, &c., and of his life in the several places where he resided. His writings, his conversation with you, and many others in London, will furnish you abundantly, and I cannot pretend to add any thing material, yet I will scribble something while I take the pleasure to recollect some few things in my acquaintance with him, which hath been near forty years.

"I remember I heard him relate, that when he was at Ludlow in his youth, having some thoughts of belonging to that Court, there were two young men of his acquaintance that were deeply convinced of sin, earnest in prayer and profession of religion, that fell away after notoriously; the particulars, which were very affecting, I have forgot, but that wrought much upon him, and the sense of it abode on him when he related it to me, many years after.

"One of the chief things, for which I first began and always continued to love and honour him, was his profession of love unfeigned to all that love Christ,

and that if he lived in a place where it was wholly at his liberty, he would worship God sometimes with the Episcopal, sometimes with the Congregational, sometimes with the Anabaptists, if they would permit him, to shew his union with them, but usually in his own way he thought the best.

"Riding with him one day, he told me the fable of an old man and a young boy, that rode to the market on a poor little ass. As they went, the people cried to this old man and boy, 'Are you not ashamed both to ride on the poor ass and kill him?' Then the boy alighted. The next that met them said, 'Thou old fool, art thou not ashamed to ride and let the little boy go on foot?' Then the old man alighted, and set the boy on his back. The next that met them said, 'You young jackanapes, are you not ashamed to ride and let the poor old man go on foot?' Then the boy alighted, and went on foot with the old man and led the ass empty. The next that met them said, 'Thou old fool, dost thou and the child both go on foot, and have an ass unladen with you?' &c. Saying he could never do any thing to purpose till he was got above the censures of people, it being impossible to please all.

"He told me another time, that one discoursing with him, asserted, that besides the Understanding and Will, there must be a third Principle of Action; because we oft cannot perform many inward acts, though we heartily will to do them; which he said he closed with, and was useful to him in his threefold principle, which from the Trinity he insists upon downward very much.

"At Kidderminster he practised the physician amongst the country people, and gave them the physic also freely; some commending him much for that, some others said, though he will take no money, his housekeeper will take as many pigs and hens, &c. as you will; so finding that ill requital, he sent for Dr. Jackson amongst them, and let them pay for their physic and their doctor too.

"They kept many private thanksgivings as well as fast-days; (it were well if we did so;) and then had a good dinner, and only the cold meat that was left at supper. One of the good men (whose name I remember

not) said, they ought to have good hot meat at supper as well as at dinner, for else it was but a fast—and all that he and others could say, could not move him from the conceit.

“I heard him say he would not be willing to have an account to give to God for above a hundred pounds a year for his maintenance in the ministry.

“I have admired his discourse above his writings; for putting him upon any point that was more difficult and intricate, I have observed, he would take his rise a good way off, and by several steps fairly linked together, with much clearness go on to what he asserted.

“You will mention his writings in the order he wrote them, with the occasion and some plain though brief account of them; and especially I would have you clearly and briefly lay down his judgment concerning justification, (which few do clearly and fully understand, which of late some in the city have so opposed,) and shew he really magnifies Christ and faith and grace, and doth not really differ from honest, true Protestants; and that his hypothesis may differ from others, (as many of the astronomers do,) but that he asserts the same realities with them.

“I have oft pressed him to let his books lie by him some time, and to review them again and again, but could never prevail with him, who said, they must come forth so or not at all. And, Sir, as God is pleased in the Holy Scriptures to mention the failings of his greatest saints, so you will take a fit occasion to do it handsomely, and that amongst his great excellencies he was not to be looked on as infallible, nor without some failings; one of the chief of which was, his high and peremptory censuring those he dissented from, the famous writers, synods, &c., with too much magisterialness, and all other Protestant divines in managing the controversies with the Papists, especially concerning the Revelation. It will be to his honour to have a handsome veil drawn here, and that herein he is not alone, but in the same fault with divers of the ancient fathers and modern writers, Hierom, Luther, &c.

“The horrid lies and reproaches cast

on him, you will not forget. Tis said of Calvin, scarce ever any was more belied and abused than he; so that, besides many others, M. Drelineourt, one of the Protestant ministers at Paris, anno 1667, printed a handsome large book in defence of him, which is worth the reading.

“Of his great and many sufferings from the high episcopal party, though he was so much for peace, (which many others of them much disliked,) to the everlasting shame of such; especially that carriage of my Lord Jeffreys, when before him in his house, (Mr. Jacomb, as I remember, was by then,) when his lady (yet living) desired him to be more fair; and how used in Westminster Hall; nothing more honourable than when the Rev. Baxter stood at bay, berogued, abused, despised; never more great than then. Draw this well. (You will say, this will not be borne; it may, if well done; and if it will not be borne now, it will hereafter, and the time will come when it may and will be known.) This is the noblest part of his life, and not that he might have been a bishop. The apostle (2 Cor. xi.) when he would glory, mentions his labours and stripes and bonds and imprisonments; his troubles, weariness, dangers, reproaches; not his riches and coaches and honours and advantages. God lead us into this spirit, and free us from the worldly one which we are apt to run into.

“And be sure to give a clear account of the transactions at the Savoy (1660), of which he hath told me he had a fuller account amongst his papers than any yet extant, and how truly he foresaw and told what would follow, on the course they took; and take notice of the misrepresentation of him by Bishop Morley, and the rather because Dr. Turner, (since Bishop of Ely,) in his Animadversions on the Naked Truth, (1676,) licensed by the Bishop of London, p. 14, mentions the notable effect that conferences with the leaders of the Nonconformists might have; which (says he) appears in what the Bishop of Winchester (then of Worcester) printed of what passed in that short one of the Savoy; that so soon as it came to writing in villogium, they were driven to ~~what~~ whatsoever may be the occasion of sin to any person must be

taken away. (But did they dispute then, in syllogisms and in writing? I question it.) And p. 26, if he could see a conference, whose moderators were designed to see all done in strict form of argument, and the ratiocinators on both sides might have days given them to review if any thing had slipped from them, that there might be no lying at the catch; he should hope by such a counsel as this to see the church in her ancient splendour and glory. And what hindered but the bishops might have had such a one if they had desired it? And what advantage got Dr. Gunning, Bishop of Chichester, by disputing with Mr. John Corbet? And did not Bishop Morley lie at the catch with Mr. Baxter?

“But its time to end. Might it not do well to reprint some of Mr. Baxter’s little pieces together, as his ‘Call to the Unconverted;’ ‘Now or Never;’ ‘And they made Light of Him;’ his Sermon before the House of Commons, before King Charles II. coming in; and his book of ‘Catholic Communion or Unity,’ (in 8vo.) as I think he calls it? Dear Sir, I pray God be with you in this good work; you have a very fair opportunity to teach all sorts many useful things, and you have a grave, savoury style; and as I said at first, make not too much haste, though you be pressed to it. It will prove a work of many months to do it well; and *sat cito* (you know) *si sat bene*. Excuse this freedom from

“Your unfeigned friend and
servant, “T.

“These

“For my worthy friend
Mr. Matthew Sylvester, at
his house in Charterhouse-Yard,
London.”

The Study and Use of the Greek Language, recommended as a bond of Union to Unitarian Christians.

SIR,

IT has often been regretted, and I think not without reason, that Unitarians are not cemented together by so powerful a spirit of union as is desirable. Perhaps among all the Christian sects, there is not a more loose and struggling connexion than ours. Since the old mythologist portrayed to the world the power of union by the quaint emblem of a bun-

dle of sticks, this important lesson has become almost a truism, and to dilate upon it would be tedious. But if all are ready to acknowledge this truth in theory, all are not so successful in reducing it to practice; and as regards the Unitarian body, while there is much ground for congratulation on the increasing spirit of co-operation that exists among us, there is also much room for regret that this spirit has not attained a still greater degree of strength and perfection. What energy has a well-cemented system given to the Wesleyan Methodists! They move in a mass, and the strength of the whole body is brought to bear on every point of their operations. The *esprit du corps* animates every member, and engenders cordial warmth and indefatigable exertion. In entering into their society, a man expects not only to worship in a manner congenial to his sentiments, but to obtain a numerous band of friends and allies, both in temporal and spiritual concerns. It must be admitted, that this is sometimes carried so far as to give cause of complaint, *τοῖς ἕξω*, for want of impartiality and good neighbourship; and God forbid that any such sectarian spirit should ever narrow the open-hearted philanthropy of Unitarians. Still something is due to that common cause which unites us together, and without cordial union and systematic co-operation no cause can ever succeed. It is not, however, my present scope to enter at large into this subject. The great sources of union, unanimity of sentiment, Christian love and good church order, might afford much to say, and not unseasonably; but my present work lies in a humbler department. The things which unite bodies of men together are very various; some are intrinsically important, some, on the other hand, are trifles: but, perhaps, the trifles are scarcely less powerful, in this respect, than the more important matters. What unites the Freemasons but some odd twist in shaking hands, and an oath to keep nothing a secret? I think it not unlikely that the Quakers are held together as powerfully by their *swearing* and broad brims, as by their fancied immediate inspiration. And the quaint plainness of a Methodist’s dress may have entered into Wesley’s calculation as much as his class-meetings and love-feasts. A: fa-

yourite national air is as mighty to rouse the patriotic enthusiasm as the most consummate harangue, or the consideration of the highest personal interests; and the flag of our country appears amidst the battle like its guardian angel. Do not apprehend, Sir, that I am about to propose for the adoption of Unitarians any of those whimsical singularities which make some of our neighbours, with all their excellencies, seem such odd sort of beings as they sometimes do. I am not going to advise any particular directions for the tailor or mantua-maker. Let us, by all means, dress like other people, speak good English, and deal with all our neighbours impartially as men and brethren. But though, I trust, I shall recommend no foolery, yet I am aware that he who suggests any new plan, which deviates a little from the beaten track, must prepare himself for the smile of pity, if not the sneer of contempt. But these are light evils, and no more than many an excellent project has procured for its first proposer. Many little things are great in their effects, and he that will not consider this, is neither a philosopher nor a politician. The features of a friend's face, though in themselves insignificant, are inexpressibly valuable, because they are associated with his mind, and a single glance at them puts us in full possession of his presence. So any thing that, by a ready notice to our senses, distinguishes those brethren, whose sentiments are most congenial to our own, excites our affections very powerfully, and has a strong cementing influence, owing to the ready and rapid play of association.

But, without further proem, I will now come to my plan, and, I trust, it will appear to be one which, while it answers the purpose of a characteristic, involves no singularity of dress, speech or behaviour, in common life; and is not only unobjectionable in all these respects, but has much intrinsic utility, independent of the end for which it is now more especially proposed. It is this: *that Unitarians, as far as can conveniently be done, should, in a peculiar and characteristic manner, adopt the study and use of the Greek language among themselves, somewhat in the same way as the Jews do the Hebrew.* And to give a more characteristic effect, as well

as to secure a common pronunciation in all countries in which Unitarians might adopt the plan, I should propose, that we should follow the ancient mode of utterance, as far as that is pretty well agreed upon by the learned, as, in fact, it is in the main. We should thus have in use throughout our whole body, in all countries, a common and beautiful language, in a considerable measure peculiar to us; a thing which, I conceive, has a more conciliating and cementing efficacy than any external circumstance whatever. While in all common intercourse we should freely use our vernacular dialects, we should still, those at least who were tolerably educated, be sufficiently frequent and familiar in the use of Hellenism, to give it a characteristic effect, and to recognize each other readily by it; especially by the aid of our mode of pronunciation, which, while it would be the genuine and beautiful utterance of ancient Greece, would also be, more or less, peculiar to ourselves, in the present day. I think all the advantages derivable from a characteristic and sensible token of our community, would thus be secured, and that in a way which would produce no singularity observable by our neighbours, though affording a ready distinction to ourselves.

It is almost needless to dwell on the collateral advantages of this plan: they are such, I conceive, as would alone repay all the labour which it requires, which is indeed not very considerable, if well managed. The Greek is not essentially a hard language to acquire. It is regular and perspicuous; natural and easy in its construction; its idiom, as has often been observed, much resembling the English, with which, indeed, it has a kindred origin; the accent is always marked, and the quantity, unlike the Latin, generally self-evident. Nothing is wanting but suitable books and a rational mode of instruction, to render the acquirement of this language far from a formidable undertaking. The Greek language, meanwhile, is not only the most beautiful and perfect which mankind has ever spoken, but, in respect to the advantages of being acquainted with it, is the most important of all that we are accustomed to add to the knowledge of our mother tongue. It is the sacred language of Christianity, the groundwork of theology, the na-

tive dialect of freedom, the fountain head of literature, and the key of science. The learned and philosophic have always been enraptured with its praises, and those ingenious men, who have proposed an artificial, philosophical language, should have considered that in the Greek they had one already prepared, infinitely more perfect and beautiful than any they could hope to devise. As far as Christianity extends, this tongue will be revered and studied; as far as science is diffused, its nomenclature will be naturalized; wherever the muses wander, they will bear it with them as their native tongue, and its inimitable bards will be read with delight. The lapse of ages, sweeping less perfect dialects from the earth, will add new honours to this: in short, if true religion and civilization are destined to encircle the globe, and maintain a permanent sway, the knowledge of this sacred and incomparable tongue will do so likewise: it will be the universal language of enlightened education.

To Unitarians a good acquaintance with Greek is peculiarly desirable, as it is connected so closely with the defence of their peculiar tenets. So much is this apprehended to be the case, that I have actually heard the study of Greek disapproved of, as leading to Unitarianism, while that of Hebrew was commended as having a contrary tendency. This Cabbalistic antipathy is not, I believe, without some foundation. To some knowledge of this tongue, I can trace my own first persuasion that Unitarianism was truth, and my present satisfaction in this belief is not a little derived from the same source. My case, I presume, may not be singular. Moreover, an extensive cultivation of this language among us would also have this advantage, that it would qualify many for superintending education, and thus would be favourable to the extension of our sentiments among the rising generation.

Towards carrying the proposed plan into execution, so far as it shall meet with approbation, it would appear necessary that parents should make the acquisition of Greek an essential part of their children's education, and that for both sexes; that those adults who have leisure and ability, should think

it no unworthy pursuit to add this interesting branch of knowledge to those they have already acquired, a task which I have known several ladies undertake with much ultimate satisfaction; that where circumstances admit of it, some knowledge of the Greek Testament should be given to the most meritorious and intelligent children in our Sunday-schools; and, lastly, that in every congregation, such as like the plan should form an *Hellenistic* association, for carrying it into effect among themselves. The economy of such an association would be simple and obvious; but I cannot now go into detail.

Such, Sir, is the proposal which, though marked by a little singularity, I have ventured to lay before your readers, deeming it not unworthy of their serious attention.

Ἐκαστος τὰ ἑαυτοῦ δοκῶντα πράττειω.
HELLENISTES.

The Divinity of Christ adopted by the Pagan Philosophers as an artful device to set aside the truth of Christianity.

IN my last paper (pp. 33—38) I shewed that the Pagans, to account for the miracles of Christ, supposed him to be a God; I will now shew that they adopted the supposition of his divinity to set aside the claims of his Gospel. The Heathen philosophers thought themselves called upon only to account for the miracles of Christ, and for his appearance after death. If he were a demon or God, the phenomena required no investigation beyond his personal nature. They might say he performed the works ascribed to him by virtue of his own power; he survived death by virtue of his own nature. This was sufficient: farther inquiry would be unnecessary, or a mere matter of curiosity. On the other hand, if the dictate of Paganism were discarded, and Jesus considered, as he appeared to be, a mere man, in order to account for his miracles, it was then necessary to receive his doctrine, and the records containing it. And here they would view him held forth as a divine teacher coming from God, the Creator and Governor of the world, with the most important information to mankind.

calling upon them to repent, to mend their lives, and to lead a new course of virtue, as a proper qualification for a higher and nobler state of being, in which vice would be followed by indefinitely great misery, and virtue by indefinitely great happiness. To prove that he announced these glad tidings at the command of God, he did, with the power of God, things which no other power but that of God could do. He voluntarily laid down his life as a proof that he himself believed the doctrine which he brought to light, also, as an example of the happy influence which it produces under trials and suffering; and, lastly, as a step previously requisite to establish the truth of his subsequent resurrection. And here it must be observed, that the simple humanity of Christ is essential to the validity of the whole scheme. Jesus Christ rose from the dead as a pledge of the resurrection of mankind: he must, therefore, be in nature and constitution one of that kind. For if he inherited the divine nature, it most obviously followed, that a being who, by virtue of his superior nature survived death, is no proof of the resurrection of an inferior race, who, by the conditions of their being, are subject to death. This was the argument which the Pagan writers wished to inculcate, and if it be solid, the gospel, which contains the glad tidings of a future state to man, falls to the ground. In proof of the assertion that they proceed on this ground, and with this view, in holding the divine nature of Christ, I briefly cite the following facts.

1. First, the Pharisees, when they could no longer deny the works of Jesus, asserted that he was aided by a demon. "This man could not cast out these demons but through Beelzebub, the prince of the demons," Matt. xii. 23. By this they meant to say, not only that Beelzebub assisted Jesus, but that he resided within him. This is evident from the words of Mark, who represents the Pharisees as saying that he had an unclean spirit, chap. iii. ver. 28. This is an incident of great importance, though the consequence of it has not been sufficiently observed by learned men. For it clearly shews that the surest and most plausible way which the enemies of

Jesus had to undermine his claims, was to represent him as a supernatural being, or a supernatural being as united with him.

2. In order to set aside the argument that Jesus Christ was the means of destroying the demons, Plutarch represents him as being himself one of the demons that perished. To this be it added, that the object of the magicians in the court of Tiberius, on proposing to place our Lord among the Pagan gods, could be no other than to destroy his claims as the messenger of heaven, and to assimilate his religion with the religion of the Pagans.

3. The Emperor Alexander Severus had the same object, as is thus attested by Ælius Lampridius, a writer whose testimony, as being a Pagan, cannot reasonably be called in question. "He (Alexander) intended to build a temple to Christ, and to receive him among the gods; which Adrian also is reported to have designed; who ordered temples to be erected in all cities, without statues. But he was hindered by those who by consulting the oracle had discovered that if such an event had happened to the person desired, all would become Christians, and other temples would be forsaken." See Lard. VII. 364.

4. Hadrian, in his letter to the Consul Servianus, preserved by Vopiscus, (in Saturnino, c. vii.) or Lard, VII. 363, asserts that the devotees of Serapis were believers in Christ. *Illi qui Serapim colunt. Christiani sunt, et devoti sunt Serapi, qui se episcopos Christi dicunt.* "They who worship Serapis profess Christianity, and the very bishops of Christ are devotees of Serapis." These devotees were doubtless such believers in Christ as Hadrian himself was, that is, they were believers in his divinity, thinking, or affecting to think, that the God which dwelled in him was the same with Serapis. Those bishops of Christ's, yet worshipers of Serapis, were the *Gnostic teachers*, of whom the celebrated *Basilides* was the chief. The devotion of that impostor to Serapis, while he affected to be a believer in, and teacher of Christianity, appears from a story told by Tacitus, which represents him among others, as instigating Vespasian to cure a blind man at Alexandria.

with no other view than to obtain, in honour of the Egyptian divinity, the counterpart of a miracle actually performed by Jesus Christ. The supposition that Christ and Serapis were the same, was as natural to the people of Egypt, as it was in the Jews to suppose that he was animated by Beelzebub; or in the magicians at Rome, that he was the son of Mercury and Penelope; or in the people of Lystra, that Paul and Barnabas were Jupiter and Mercury.

5. Those who first believed, or affected to believe, that our Lord was a supernatural being, changed *Christus* into *Chrestus*, an epithet which the Pagans applied to such of the demons as they deemed benign and useful to mankind. In this number seems to have been *Suetonius*, who briefly says that Claudius expelled the Jews for disturbing the city at the instigation of *Chrestus*. *Judaos, impulsore Chresto assidue tumultuantes Roma expulit.* This writer well knew that Jesus had been put to death in the reign of Tiberius; yet his language implies that Christ was still living and instigating the Jews in the time of Claudius. *Suetonius*, therefore, must have adopted the vulgar notion that Christ was a demon, and still in existence, though the man Jesus, in whom he had for a time resided, had been long since put to death.

The philosophers, who flourished in the second century and afterwards, and who formed the celebrated school of Alexandria, had recourse to the same reasoning; and there is reason to believe that they exerted all their talents and reputation to destroy Christianity, upon no other ground than that the founder was himself supposed to be a supernatural being. A passage of *Aurelius*, a disciple of Plotinus, and one of the bitterest enemies of the Gospel, is decisive on this subject. "This truth is the word Logos, by whom, as being eternal, all things were made, and therefore would have acknowledged; and, indeed, the Barbarians, assigning to him the rank and dignity of being in the beginning, asserts that he united with God and was God; that by him were all things made; that in him every thing that is made, has its life and being; that having descended into a body, and

clothed himself with flesh, he appeared a man, and that after he had often then shewn the greatness of his nature, he disengaged himself from the flesh, again resumed his Godhead, and is still a God as he was before he became a man." *Euseb. Prep. Evan. lib. xi. xix.* See *Lard. VII. 160.*

I need not tell the reader that the Barbarian here meant was John the Evangelist. Here *Aurelius*, an enemy of the Gospel, acknowledges the divinity of Christ, and admits the truth of his miracles, by saying, that while in the flesh he displayed the greatness of his nature. This is a remarkable fact; a Heathen asserts the divinity of Christ to be true, in order to set his Gospel aside as false. For he understood, or affected to understand, the Evangelist as aiming to prove that Christ, who performed the miracles, was the same with the Logos, who made all things. He, moreover, intimates that *Heraclitus* taught the same doctrine respecting the Logos, and that the Barbarian, John, had advanced nothing but what the Greek philosopher would have advanced had he been then living: which amounts to this, "that Christianity, as far as it is true, is included in the Gentile philosophy; whilst, as far as it is new and peculiar, it is false and unnecessary."

This proposition, when properly investigated and ascertained, cannot fail to have great effect towards deciding the controversy between the advocates of the Orthodox and those of the Unitarian faith. As the views of mankind shall open, the providence of God will appear to furnish wonderful provisions for restoring Christianity to its original purity, and to establish its truth throughout the world. And it will seem, in future times, surprising that, even in the nineteenth century, the great majority of those who profess the Christian religion, hold that doctrine to be essential to it, which its enemies at first adopted as the most spurious and effectual means of setting it aside as false; a sure proof that Christianity, as vulgarly received and established, whether by prejudice or power, contains the very essence of Antichrist.

J. JONES.

SIR, *March 18, 1823.*

AS it appears to be intended to make some exertions, during the present session of Parliament, to procure the repeal of the Corporation and Test Acts, I will take the liberty, through your publication, if you will allow my communication a place in it, of suggesting to those gentlemen who may engage in the attempt, that there are Dissenting ministers whose salaries will be diminished when those acts are repealed. I am acquainted with one instance, and it is probable that there are others of a similar description, in which a sum of money is paid annually to a Unitarian minister from an estate, from which, according to the will of the person who bequeathed it, it is to cease to be paid when the Corporation and Test Acts are repealed. The salary of the minister in question is but small, and the reduction to which it is liable, though not large, would be severely felt; the case, therefore, seems to be worthy of attention. I have never supposed, even for a moment, that the interests of an individual should be attended to before those of the Dissenters at large; neither do I make this communication with any feeling of opposition to those gentlemen who wish to procure the repeal of those acts. Together with every sincere friend of religious liberty, I approve of their intentions, and join in their wishes, but, at the same time, I am desirous that they may not cause one evil by striving to remove another.

J. N.

Yarmouth,

March 23, 1823.

SIR,
PERMIT me to make a few remarks on a communication from "Bereus," in the Repository for February (p. 95). In the first place, I must entirely acquit the Society of Friends of the charge of attempting to suppress my "Letter." A bookseller, a member of our Society, certainly refused to sell the pamphlet, as he would and has refused to sell other books the contents of which he deems strikingly in opposition to the principles of Friends. Among our ministers and elders a disposition to discourage inquiry and free discussion is, it must be confessed, too obvious;

but as I have heard of nothing that can justify any one in charging the Society with an attempt to suppress my Letter, I could not let such charge pass without notice. I do not like to let the present opportunity slip without an observation on the controversy between Quakers and Unitarians. The pages of the Repository have often contained articles tending to shew a resemblance between the principles of these sects. I think a little reflection will convince any one much acquainted with the religious sentiments of Quakers, that the controversy between them and Unitarians on the Unity of the Deity, is little more than verbal. Friends, not excepting the most orthodox of them, have not generally any Trinitarian ideas: their language sometimes favours the popular notion, and the majority of them disclaim Unitarianism; still, when their minds are uninfluenced by the fear of heterodoxy, their language in private conversation, in their prayers and sermons, and in their epistles will, I think, prove that in their ideas the Unity of the Deity is not divided, and that the Son is not exalted to an equality with the Father. It is only when pressed on a subject, they would otherwise seldom meddle with, that they fly to popular language and ambiguous texts.

The dissent and separation of our predecessors from other professors of Christianity was more on account of conduct than opinions, of internal discipline and church government than articles of belief. Their testimony was borne more against *hiring* the teacher than against the doctrines he taught: it was the making that the privilege and emolument of one which ought to be the duty of all, to which they objected. If others conferred on one the privilege of preaching and praying from his high place at his own discretion, while they not only submitted to hear him without reply, but consented to pray and to praise only in words that were set down for them, our predecessors thought themselves obeying an apostolic command in permitting all to "prophesy, one by one, that all might learn, and all might be comforted." 1 Cor. xiv. 31. If others were yet wrapped up in formal and lifeless ceremonies, they believed that

the spiritual religion of Jesus imposed no such burthens, but required instead the greatest circumspection of conduct and purity of heart, the strictest regulation of the affections and government of the thoughts. These considerations may, perhaps, account for the circumstance of their language favouring Unitarianism on some occasions, and the popular notions on others. Having, however, alluded to the grounds of our predecessors' separation from other sects, I cannot leave the subject without noticing the fruits of that spirit which elicited these principles. Among the Dissenters of their day, our early friends stand distinguished by the heroical firmness with which they endured persecution; by their thorough knowledge of their religious principles, and the readiness and intelligence with which they advocated them; and by a boldness of thought and speech and a vigour of mind that bespoke their freedom from priestly dominion and sectarian credulity. Among these honest preachers of righteousness may be found characters, the study and imitation of which may afford the philosopher instruction and the Christian improvement. But what a falling off have we experienced! Notwithstanding our excellent and Christian institutions and principles, we have descended almost to a level with other sects; we have joined the world in its chief pursuit; have

— “flattered its rank breath and bowed

To its idolatries a patient knee;”

and have permitted men to assume the office of ministers among us, who, though they may not possess so largely the indolence and covetousness of the hireling priest, have much of his pride and love of authority: men, who, like all other priests, are the enemies of inquiry and discussion, and of that activity and independence and freedom of mind, that are so necessary to intellectual and Christian improvement. These are things worthy the consideration of all our members, but I would press them particularly on the notice of the young friends of inquiry among us.

Let these reflect, that as much as in our power, our duties are proportionately important. Whatever may be

the result of our inquiries, and the honest convictions of our hearts, we are bound openly and fairly to avow. If we feel apprehensive of the displeasure, or even persecution of our friends, let us take courage and reap instruction from the example of many of our worthy ancestors under similar circumstances: their noble resolutions were uninfluenced by the fear of man. Thus shall we be made the honoured instruments of good in the Divine hand, and partakers of that happiness and intellectual freedom which it has been our most earnest endeavour to promote.

With expressing a hope that neither “Bereus” nor any one else will again trouble themselves to exhibit my name in the useless publication of my private letters, I remain,

C. ELCOCK.

West Street, Walworth,
March 20, 1823.

SIR,

IN your number for January, (p. 41,) you have inserted some particulars, communicated by my friend Mr. Hart, respecting the friendly intercourse between Dr. Priestley and Mr. Winchester when they met in Philadelphia: the following relation may render his account more interesting.

When Mr. Winchester first came to London he was known to very few. As the congregation at Worship Street was then without a pastor, we invited him to supply for us for a year as morning preacher; here he was much followed and highly approved. Afterwards he preached at Glass-House-Yard and some other places; then settled at Parliament-Court Chapel, and was attended by a large and respectable congregation, until he returned to America. His first introduction to Dr. Priestley was as follows: he wished to see the Doctor, who was in a few months to sail for America. We went together to his house at Clapton; he was not at home; Mrs. Priestley said the Doctor wished much to see Mr. Winchester, and if we would call at the Rev. Mr. Palmer's at Hackney, we should find him there. We went and were introduced to Mr. Palmer, Mr. Belsham and Dr. Priestley, who received Mr. Winchester in a most friendly manner. After an hour's interesting conversation we were

obliged reluctantly to depart, as we had a previous engagement. I was much pleased with the conversation that took place between these gentlemen, and could not help wishing that such friendly meetings were more frequent.

WM. TIFFORD.

Essay on Truth.

[From "The Newcastle Magazine," for July, &c. 1822.]

WHAT is truth? is a question that has been frequently asked, and to which so many *different* answers have been given, that some have contended no *satisfactory* answer can be given to it, while others have asserted that it is a mere name, a sound without a meaning. But that it is something more than a mere unmeaning sound would appear from the importance which the majority of mankind in all ages of the world have attached to it. And that the question does really admit of a satisfactory answer, is rendered something more than barely probable by the single fact, that there is no language with which we are acquainted which has not in it some term or phrase equivalent to our word truth. I therefore propose, in the present paper, not only to investigate what truth is in general, but to point out its most important divisions and subdivisions, to inquire into the nature of the evidence on which we give our assent to each of the different kinds of truths, and lastly to point out some of the advantages which we derive from a knowledge of them.

As soon as mankind had advanced so far in the art of social intercourse as to be able to communicate their ideas to one another by words, it is manifest, that whenever one person conveyed any opinion to another, to which the latter wished to give his assent, he would be desirous of having the means of expressing this assent in as few words as possible; hence the origin of the words true and truth. Thus we say, that the three angles of every plain triangle are together equal to two right angles, is a *true* proposition. In this case the proposition manifestly consists in the assertion that every plain triangle is possessed of a certain specific property; and by applying the word *true* to the proposi-

tion, or assertion, we denote the circumstance of its agreeing with the fact, for every plain triangle does really possess this property. Again, it is quite a common mode of expression to say that this proposition is A **TRUTH**, meaning thereby that this is one case in which there is an exact agreement between our ideas of this property of the triangle, and the real inherent nature of this figure. But it is also quite common to speak of *its truth* or of *the truth* of this proposition, which is another abbreviation, denoting the agreement of the idea expressed in the proposition, with the fact, that is, with the real property of the triangle. Here the idea expressed in the proposition is the sign, and the real property of the triangle the thing signified; so that, in this case, *truth* consists in the agreement of the sign with the *thing* signified. And as all the circumstances, from which this meaning of the word truth is derived, are common to every mathematical proposition, it follows that, in mathematics, the abstract term *truth* always signifies the agreement of the sign with the thing signified.

But this mode of illustration is not confined to mathematical truths; it may, with equal facility, be applied to any physical proposition whatever.— Thus we may take the proposition, a stone will fall to the ground if unsupported, and say it is a true proposition, or it is a truth; or we might, if we pleased, talk about its truth just as in the former example. In this case the idea raised in the mind by the enunciation of the proposition is the sign, and the property or tendency of the stone to approach the earth the thing signified. So that, in this case, as in the former, truth consists in the agreement of the sign with the *thing* signified. And as the same mode of reasoning is evidently applicable to every physical proposition, it is plain that when we say a proposition is true, we only use an abbreviated mode of expressing our belief that the assertion, or description, whichever it may be, contained in the proposition, agrees exactly with what really obtains in nature; so that whenever we believe that this agreement takes place, we say the proposition is true, and whenever it does not take place, we say it is erroneous or not true. Conse-

quently in all physical propositions, truth consists in the agreement of the sign with the thing signified. Here it is manifest that *truth* is opposed to *error*, and *true* to *erroneous*.

But there is another application of the word *truth*, in which it is used as the opposite of falsehood or intentional deceit, and where *true* and *false* are contrary terms. For instance, suppose a person, in order to sell his goods to advantage, should declare that they were in good condition in every respect, at the same time knowing them to be damaged, would not the buyer, on discovering the fraud, have a right to tell him that his declaration was false, or that he had told him a falsehood: while, on the other hand, had he told them as damaged goods, would we not immediately say that he had honestly told the truth respecting them? In this case words are the signs, and the thoughts or opinions of the speaker are things signified. And here again, as in the two former cases, truth consists in the agreement of the sign with the thing signified.

These examples will, I trust, be sufficient to illustrate the original signification of the word *truth*, and to authorize me, with Mr. Wollaston, to give the following

Definition. TRUTH is the AGREEMENT of the sign with the thing signified.

I would not, however, be understood to say that this, though its original signification, is the only sense in which the word *truth* either is or ought to be used. Like many other words, it has in common language, acquired a variety of significations, most of which, however, bear some relation to its original meaning. Thus it is frequently used to signify purity from falsehood; it is sometimes used as synonymous with correctness, exactness, fidelity, constancy, honesty, virtue, sincerity and perhaps a few others. It has also been used, by some, to signify all truths or all knowledge, in which sense it is evidently unattainable by man; but this appears to be a misapplication of the term.

From the above definition of truth itself, it would appear that all truths whatever may be divided into two general classes, viz. those whose truth consists in the agreement of our words

with our thoughts, and those whose truth consists in the agreement of our thoughts or ideas of things with the things. But this division having been found too general, mankind have, therefore, proceeded to a farther subdivision; which has mostly, if not entirely, taken place in the latter of these two classes. Indeed, this subdivision could scarcely be avoided, for the things themselves, to which the truths in this class relate, are so very different, that whoever wished to speak or write with any degree of precision, found it absolutely necessary to point out what kind of things he alluded to. The three following appear to be the most important of these subdivisions, viz. such truths as relate to things which have a *real* existence, as a stone, the sun, man, the Supreme Being, &c.; such as relate to things that exist only in the imagination, as a mathematical point, line, triangle, circle, &c., or cords perfectly flexible, beams without weight, planes completely smooth, &c.; and such as relate to the connexions or relations which subsist among various objects, as, for example, the relations which subsist between man and man, between man and the inferior animals, between man and his Maker, between cause and effect, &c. From what has been said it is quite clear that we have various kinds of truths, as verbal truths, physical truths, mathematical truths, metaphysical truths, moral truths, religious truths, &c.—Now, as our assent to these different kinds of truths rests on very different foundations, it will be proper to examine them more minutely.

1st. Of verbal truths. As verbal truth consists in the agreement of our words with our thoughts, every case wherein this agreement takes place, and where our thoughts or opinions are the only things inquired after, is therefore a verbal truth. Thus the witness who, in a court of justice, was asked whether he believed the prisoner to be an honest man, and who declared that he did, spoke the truth, if he really thought so, whether the fact was so or not. From which it appears that our belief in truths of this kind must always depend on the opinion which we have formed of the speaker, modified by the circumstances in which he is placed. If this be a just descrip-

tion of verbal truth, it follows that it must be as variable as the opinions of the speaker. Thus, when Luther in his youth, declared his belief in the divine origin of the papal authority, his declaration was a verbal truth;—but had he done so in his old age, it is manifest that the same declaration would have been a falsehood or verbal untruth. In all verbal truths, words are the signs, and thoughts the things signified.

2d. Of physical truths. These are evidently of a very different nature from verbal truths. The latter has been shewn to be variable, so much so, indeed, that what is a verbal truth in one man to-day, may perhaps be a falsehood, if expressed by the same person to-morrow; whereas, what is a physical truth to-day must be a physical truth to-morrow, and must always remain such, so long as the thing, with which it is connected, is suffered to exist.

If we take a survey of the bodies by which we are every where surrounded, we cannot avoid observing the variety of their appearances; and, on a closer inspection, we discover that each appears to possess many different properties, some of which seem to be peculiar to it, and these serve to distinguish it from all other bodies. Now, if the ideas which we form respecting the properties of any body agree in every respect with the properties which that body does in reality possess, we have formed true or correct notions of it.—Consequently the expression of those properties would form a *true* physical proposition; and the *agreement* of our *ideas* of the properties with the properties themselves would constitute a physical truth. It, therefore, necessarily follows, that so long as the properties remain unaltered, so long must that proposition, which was once true, continue to be true. But it is manifest that the properties of bodies will remain unaltered so long as the great Creator of all things is pleased to continue *this* system in existence. Hence it appears, that physical truths are as fixed and unchangeable as the nature of things, and must be coexistent with the present system. Here our ideas of them are the *signs*, and the properties of the body themselves the *things* signified.

If we now examine the circum-

stances which precede our assent to any physical truth, we shall find that this assent rests entirely on our *belief in the testimony of our senses*; for all our experiments to discover the properties of any body are nothing more than observations made through the medium of one or more of our senses; and on these observations alone is our belief in the existence of such properties founded; and, consequently, our belief in any physical truth must be founded on the same authority.

3d. Of mathematical truths. That all men, in all ages, who understood them, should have given their unequivocal assent to truths of this kind, is a circumstance so remarkable, that it cannot fail to strike every one who pays any attention to the subject, and naturally suggests the idea, that the evidence which has thus carried irresistible conviction to the mind of every one who attended to it, must be very different from that which gains our assent, or produces belief in us, in other cases. I shall, therefore, endeavour to point out wherein this difference consists, and what it is that gives this kind of evidence its peculiar cogency.

It is manifest that mankind, even in the earliest ages, must have been under the necessity of noticing the various properties of such bodies as they had occasion to use—they must have perceived that the *form* and *magnitude* of many of them were essential to their utility; it is, therefore, evident that *form* and *magnitude* are two properties which would, in many cases, attract their attention in an eminent degree. It must likewise have been frequently requisite to have more than one thing of the same kind, so that *number* would then have to be taken into consideration, as well as form and magnitude: hence the origin of mathematics. When any individual was thus, by his wants, compelled to pay attention to the peculiar properties of any particular *form*, a circle for example, it is natural to suppose, that mere curiosity would induce him to continue his researches; but it is evident, that with such rude and imperfect circles as he would then be able to form, he could make little progress; he must, therefore, have had recourse to some more correct model. Now, although such circles as he

would be able to make would not be sufficiently accurate to enable him to discover any of those properties which were not obvious at first sight, yet they might, and would be sufficient to suggest the idea of a perfect circle; for it would be obvious, that there was a point somewhere about the middle, which was *nearly* equi-distant from all parts of the outside. And if, upon this, he should define a perfect circle to be a figure bounded by a line, which he called the circumference, and which is every where equally distant from a point within it, called by him its centre, it is evident that he would now be in possession of a standard to which he might refer in any of his subsequent researches; and from this property of his ideal circle, that all his radii are exactly equal, he might proceed to deduce such other properties as he was able to discover; always comparing his conclusions with the definition, and not with such approximations to a circle as he could make, or might observe in nature. Now this is the very process which mathematicians have adopted. Their *senses*, in the first instance, presented a variety of figures to them for examination, most of which were rough and irregular; though some among them, upon a superficial view, had the appearance of regularity; yet even those, upon a closer examination, were found to have a great number of small inequalities. The general appearance, however, of any of the latter was, by supposing all these small inequalities removed, sufficient to suggest to the mind the idea of a perfect figure of its kind; which perfect figure would evidently exist only in the imagination—the description of this ideal figure is called a definition of it. A definition of any geometrical figure, if it be a good one, consists in the enunciation of some fundamental property of that figure, from which its other properties may be deduced; and which likewise distinguishes it from all other figures.

The definitions of the various figures being once established, the mathematician no longer has recourse to any form which actually exists in nature; but in all his investigations refers to the definition alone, that is, to the idea, existing in his own mind, from which the definition was taken. By

this means he is certain, that is, he has the evidence of consciousness that he has a complete and correct idea of the figure whose properties he is investigating; and if he takes care to have the same evidence for each step of the reasoning which he employs, it is manifest that he will have the highest evidence of the correctness of his conclusion, which it is possible for man, constituted as he is, to have.

From the above it appears that all mathematical figures are ideal, or exist only in the imagination; hence the mathematician has a complete conception of the figure whose properties he is investigating—it is a creation of his own, and he has the evidence of consciousness that no circumstance respecting it, however trivial, can escape his notice—he has likewise the same evidence for every step of his reasoning; for in every transition which he makes from one property to another, he has the immediate evidence of consciousness whether they agree or disagree, his mind taking cognizance of both at the same instant. Here, then, are the circumstances which give such peculiar force to mathematical evidence or demonstration; we know, by consciousness, that the things themselves are completely comprehended; we have the same evidence for every successive step in the demonstration, and at the conclusion we are conscious that we remember this; but even supposing there should be some part of the demonstration of which we have not a clear and distinct remembrance, we have the power of going over the whole again, and of repeating this re-examination till we are conscious that we do remember every part distinctly, till we are able to make the whole pass in rapid review before the mind. It is therefore clear that we have the evidence of memory and consciousness for the truth of the conclusion. But this is the highest kind of evidence which it is possible for man to have; it not only does, but must always, carry irresistible conviction to the mind, so long as the mind of man has existence.

Of metaphysical truths. If we attentively examine the principles on which our reasoning on most subjects is founded, we cannot fail to observe that there are some of them so

general, that they apply with the same ease and certainty to the most profound researches as to the most trivial and common-place transactions; while at the same time, their truth is so plain and so obvious, that any one who professes to call it in question, is immediately suspected of being either insincere or insane. And as those general principles are applicable to mind as well as to body or matter, they have been designated metaphysical, to distinguish them from physical truths.—Of this class are the following:—It is a direct contradiction to suppose that any thing, or any change, can be produced by absolute nothing. It is impossible for any thing to produce itself. If a change take place, that change must have been produced by something: and if the thing changed be really *passive*, the alteration or change must have been produced by something which was different from the thing itself. If a thing which now exists, once had no existence, that thing must have been produced by something else, &c. In all these, as well as several more of a similar description, as soon as the terms are understood, the mind immediately perceives that it would involve a direct contradiction to suppose any of them to be false. Thus, in the first of these, as soon as the term absolute nothing is understood, to mean the negation of all attributes, properties or qualities, substratum and all, the complete absence of *every thing* which could possibly produce any thing else, we immediately perceive that it would be a direct contradiction to this negative idea to suppose any thing whatever to be produced. Here the idea of contradiction or impossibility conveyed by the term is the sign, and the real impossibility which exists in the nature of things, for absolute nothing ever to produce something, is the thing signified. And it is the agreement of these, or the application of this idea of impossibility to those cases only where it really exists in nature, which constitutes the truth or correctness of the maxim or proposition. Again, if we examine what is meant by the expression, a thing produces itself, we immediately perceive that it involves within itself the contradictory idea that the thing was acting before it had existence; that is, it

both did and did not exist at the very same instant; and, consequently, to suppose it possible for any thing to produce itself, involves a direct contradiction. And should this examination be continued through the whole, it would be found that in all such propositions as the above, the evidence on which we give our assent to them, is the *consciousness* that the contrary supposition contains within itself a direct contradiction, and, therefore, cannot be true. Whence the evidence for their truth is equally strong as that for any mathematical truth whatever.

It appears from what has been said, that it is utterly beyond the power of the imagination itself to devise any method by which we can conceive it possible for any one of this class of maxims to be false, so long as the terms are used in the same signification. So that to enable any person even in his own mind to conceive them false, he must first attach different meanings to the terms in which they are expressed; but then it must be obvious that, although the sounds or characters used in announcing them remain the same, by changing the ideas affixed to those sounds or characters, the maxims themselves are really altered, and may, of course, be either true or false, according to the nature of the new ideas introduced. This naturally leads me to the consideration of another class of metaphysical propositions, which, although they have been and are still considered by the bulk of mankind to be equally certain as the former class, have nevertheless given rise to much controversy among metaphysicians; it will scarcely be necessary to add, that I allude to those relating to cause and effect, such as, Every effect must have a cause; every cause must produce some effect; equal causes must produce equal effects, &c. It may, perhaps, appear surprising to some, that any difference of opinion should ever have existed respecting the truth of these maxims; but this surprise will cease, when it is recollected that very different meanings have been attached to the word cause. It is commonly defined to be that which produces or effects any thing; but this definition is evidently ambiguous, for if an agent, by an exertion of its power, produce an effect any thing, the word

cause may, according to this definition, mean either the agent itself; or that particular exertion of power required to produce or effect that particular thing. This latter signification appears to have been adopted by a very great majority of mankind: and whenever the term is used in this sense, the above propositions admit of as strict demonstrations as any of the theorems in Euclid, and may with the greatest safety be ranked among established metaphysical truths. Some few individuals, however, have understood the word cause to mean the agent itself, and this difference in its application has given rise to much discussion; for although the maxim, that every effect must have a cause, will still be true, yet it by no means follows, that equal causes must produce equal effects, if the word cause be understood to mean the agent only. For if the agent be free, it is impossible for us to determine whether the whole or only a part of its power was exerted in producing any given effect, as this, on the supposition of its being free, depended entirely upon its own will alone. And if to this we add the consideration, that even those persons who sometimes understand the word cause in this sense, most commonly use it to denote the exertion of power made by the agent, it must appear highly improper in any case to make the word cause signify the agent only, as it cannot fail to render our ideas and reasoning on this subject confused and contradictory. But there is yet another signification which has been attached to the word cause by some late writers of very great eminence, as Hume, Leslie, Dugald Stewart, &c.; and although the latter two restrain it to physical causes, yet as the former not only applies it to metaphysical reasonings, but uses the conclusions drawn from it as the principal arguments in his attempts to establish his sceptical opinions, it appears necessary to take some notice of a circumstance that has been so much used by this celebrated writer and his followers, and which is generally considered as inimical to the discovery of truth, either in metaphysics, morals or religion, especially as it appears to me to be incorrect even when applied to physical researches. Dugald Stewart, in his Elements of the Philosophy of

the Human Mind, says—“When we speak of one thing being the cause of another, all that we mean is, that the two are constantly conjoined, so that when we see the one we may expect the other.” And the definitions of the other two writers are the same in substance as this.

To avoid any misapprehension respecting the meaning of this definition, it will be necessary to keep in mind, that the word *conjoined* is used in opposition to *connected*. In the language of these philosophers it denotes that two events take place together, or else immediately after one another, but which are in other respects entirely loose and separate, and have no influence whatever upon one another.—That this was the meaning attached to the term by Hume, seems not to admit of a doubt, since he expressly says—“All events seem entirely loose and separate. One event follows another, but we never can observe any tie between them. They seem conjoined, but never connected.” And that D. Stewart uses it in the same sense, is evident from the decided manner in which he expresses his approbation of Hume’s opinions on this subject. Professor Leslie’s concurrence, also, is too notorious to require to be more particularly mentioned in this place.

Now I would ask any of the advocates of this definition, whether any person ever imagined that the state of the tides is the cause of the changes we observe in the moon: that summer is the cause of winter, or winter the cause of summer: that day is the cause of night, or night the cause of day: and yet it would be very easy to prove any one of these propositions to be true, if by the word cause we meant nothing more than “that the two are constantly conjoined, so that when we see the one we may expect the other.” Nay, an expert metaphysician would find no difficulty in clearly proving to a Northambrian, that the coming of wild geese is the cause of winter, and their departure the cause of summer, if this definition be correct.

The truth seems to be, that this is not the meaning of the word cause, even in physical inquiries; for we never in any instance use it till there arises in the mind a conviction that the two objects are not merely con-

joined but connected; that the former object exercises some controuling influence over the latter; though we cannot by our senses perceive in what manner this influence is exerted. Who is there that does not feel with D. Stewart, that "the natural bias of the mind is surely to conceive physical events as somehow linked together; and natural substances, as possessed of certain powers and virtues, which fit them to produce particular effects"? —But I for one must beg leave to dissent from this celebrated writer, when he adds, "that we have no reason to believe this to be the case, has been shewn in a very particular manner by Mr. Hume, and by other writers; and must, indeed, appear evident to every person, on a moment's reflection:" for neither Hume nor any other writer has ever yet shewn that physical events are *not* linked together; nor has any one of them proved that the "powers and virtues" which have been bestowed upon "material substances" are not such as to "fit them to produce particular effects." The whole that has been done by these writers amounts to no more than, first, to shew that we can have no knowledge of the properties of material substances, except through the medium of our senses: and, secondly, that our *senses* never give us any information respecting the *connexion* between physical events. —But, on the other hand, it must be observed, that in no case whatever do they afford us any evidence that there is really no connexion, no vinculum whatever. The fact is, they give us no information at all on the subject, either for or against. From which it appears that the vinculum or bond, if there be any, is something which can no more be perceived by our *senses* than the material substance or substratum itself: it, therefore, follows, that we can only come to the knowledge of its existence or non-existence, by examining whether the effects or phenomena observed are such as must proceed from its existence or non-existence.

Now, if we take any two physical events, which to our senses appear to be conjoined, we are absolutely certain that they must either be *connected* or they must *not*, for there is no other supposition besides these two possible. First, then, let us suppose them to be

really connected: it matters not whether this connexion proceeds from the nature bestowed upon them at the creation, which is the opinion of some, or whether it proceeds from those laws of action which the Supreme Being has imposed upon himself, so long as he shall continue the present system, which appears to be the opinion of others. For in either case, we are certain that the two objects or events, which we have supposed to be really connected, must always remain connected, so long as they retain the same nature, or the same laws are observed; that is, so long as man shall exist as he now is: and, consequently, if we perceive one of these objects or events, at any time or place, we are quite certain, if this supposition be correct, that the other must be along with it. Let us now examine the other supposition, viz. that they are not connected.—Now, whenever there is a very great number of really unconnected objects or events, it admits of mathematical demonstration, that the chances against the junction of any two particular objects or events far exceeds the chances for it when there is only one trial: that the chances for the *same two*, being twice conjoined successively, is still far less: and, in short, that the chances against their being conjoined any considerable number of times successively, is so inconceivably great as to make such a continued conjunction approach as near to an absolute impossibility as any thing can be conceived to be, which is not really so. It therefore follows, that if two objects be really unconnected, we shall always, in a few trials, find them separate or unconjoined: whereas, if they be really connected, they never can be found separate.

But we know, from observation, that there are many physical events which appear always conjoined. For example, if cold, above a certain degree, be applied to pure water, the water is always frozen; if fire be applied to wax, it is always melted. Hence, if we compare these facts with the conclusions deduced from the two foregoing suppositions, the only possible ones, it necessarily follows that we cannot avoid *believing* that the application of cold to water, and of fire to wax, is somehow or other *really*

connected with the congelation of the former and the melting of the latter: and we then, and not till then, conceive that the application of cold to water, and of fire to wax, is the cause of the congelation of the one and the melting of the other.—From which, it appears, that so far is it from being true, “that we have no reason to believe” that physical events are linked together; the fact is, we have every reason to believe it, which it is possible for us to have, constituted as we are.

Hence the word cause always implies something more than mere conjunction, even in physical inquiries; viz. our belief that there is a real *connexion*. So that in physics, as well as in metaphysics, the word *cause* is always used to denote *that* which really does, or is supposed to, produce the effect. It therefore follows, that all those arguments against the certainty and truth of the general maxims relating to cause and effect, drawn from this arbitrary and improper definition of the word *cause*, must be altogether futile and inapplicable. From what has been said on this subject, it appears that the evidence on which we give our assent to what have been very properly and emphatically called fundamental metaphysical truths, arises from, or resolves itself into, the consciousness that the supposition that any of them is false, involves in itself a contradiction.

[To be concluded in the next Number.]

Errors in the various Editions of the English Bible.

SINCE our last number appeared, in which this subject was handled, (p. 161,) the Bible Society has advertised for false readings of the English Bibles put out under the Society's patronage; for the patent printers have so far condescended to this institution as to introduce its name into the title-pages of the copies purchased on its account. At the head of No. 68 of its “Monthly Extracts,” is the following notice: “The Committee, anxious to render their Bibles and Testaments as correct as possible, request the favour of communications from time to time, of any errata which may have been discovered in reading. In

order to specify the edition in which such errata are found, it will be necessary to mention the *place*, in which it was printed; the *date*, and the *type*, as described in the Society's Catalogue.”

It is pleasing to see the Society awaking, though late, to its duty; and in order to assist its efforts towards an emendation of the printed copies of the English Bible, (the Stereotype copies in which errors are of most consequence as being most widely diffused and most likely to be permanent,) we subjoin another list of errata that have fallen under our observation.

In the London 8vo. ed., stereotype, 1814.

Numb. xxiii. Chap. xxii. for Chap. xxiii.

Job vi. 4, “thereof” for *whereof*.

xv. 8, “secrets” for *secret*.

xxvii. 21, “carried” for *carrieth*.

Luke xvii. 14, “priest” for *priests*.

Acts xxiii. 18, “for he” for *who*.

In the Oxford 8vo. ed., stereotype, 1814.

Psalm viii. 8, “sea” for *seas*.

cxliv. 13, “garments” for *garners*, as in ed. 1811.

Prov. xxiv. 12, “knew” for *know*.

Acts xiii. 7, “heard” for *hear*.

In the London 8vo. ed., stereotype, 1819.

Psalm xxxviii. 3, “and” for *any*.

4, “heave” for *heavy*.

Illustration of John vi. 62.

Alnwick.

THIS language seems to have been used by way of appeal or question to the Jews, who revolted at some of Christ's declarations. The expression, “*where he was before*,” must therefore have an allusion to some place where they knew him to have been; otherwise his question or appeal could not have been more plain and intelligible than the language which had given them offence.

But neither the Jews in general nor our Lord's disciples knew any thing of a descent of their Master from heaven. *Where he was before*, must therefore have a reference to some other place than that to which his disciples afterwards saw him ascend.

Now in the beginning of this chapter we read of Christ's ascent to a mountain, and of his feeding on that mountain five thousand persons with a few loaves and fishes; and it clearly appears that those whom he now addresses, are the very same persons who had on the preceding day followed him up to the mountain, and were fed by his miraculous supply.

It seems, therefore, extremely natural to suppose, that in the words, "*where he was before,*" Jesus had an exclusive, and, on the part of his hearers, a well-understood reference to the mountain on which he had wrought the miracle.

By a natural association, his allusion to the mountain would at once suggest the idea of the miracle he had just wrought upon it. The sentence we are naturally led to understand as implying that, after having seen him perform such a mighty and truly miraculous work for the supply of their want and the confirmation of his mission, and nevertheless remaining unconvinced of the truth of his pretensions and his doctrines, they would certainly remain so even though he should again ascend the mountain and perform on it the same astonishing kind of miracle he had done before.

J. S. H.

SIR,
IN the paper with which the Christian Reformer for the present year is introduced, it is observed, that in the present day "high points of doctrine are only here and there asserted," and that "the majority of congregations calling themselves *orthodox* are contented with the name without the reality of ancient *orthodoxy*." In this representation, which I have no doubt is just, I find, as in many other things, an evil blended with a good. That the improved state of theological knowledge should have led the nominal followers of Calvin to moderate their doctrine, so that the human heart should not shrink from it with horror, (in which case, however, it is Calvinism no longer,) must afford satisfaction to every sincere Christian, the true Calvinist alone excepted. This state of things may safely be regarded as an omen of still better

days, and portends an important change of opinion which will be experienced at no very distant period. Nor will any one who is acquainted with human nature be surprised that the progress of religious inquiry should, in a certain stage of it, exhibit the phenomenon above described. Though here and there an individual has possessed mental energy enough to pass at once from Calvinism to the simple doctrine of the Unitarian, this is too much to expect from the public mind, which always moves slowly, and is obstinately tenacious of ancient prejudices. But, as I intimated above, the good of which I have been speaking is not unmingled with evil. That an unscriptural system, which, if presented in its real colours, could not now maintain its ground, should be so softened and palliated as to be admitted under a certain modification, when otherwise it would repel belief, is a circumstance which is calculated to prolong the dominion of error, and consequently to retard the progress of truth. And the mischief is the greater because the system (if a system it can be called) which is sometimes substituted for the genuine doctrine of Calvin, assumes no fixed and definite character. A creed which is distinctly laid down, and so far clearly understood, submits itself to examination, so that its truth or falsehood may by impartial inquiry be easily ascertained. But a doctrine (or rather a *phraseology*) which wears an ambiguous and indeterminate form, and, availing itself of popular prejudices, addresses itself to the ear rather than to the understanding, eludes instead of inviting inquiry, and retains possession of the feelings, while it makes no distinct impression on the mind. When the preacher tells his hearers, in so many words, that the blood of Christ has saved the elect from the vindictive justice of the Father, the thoughtful mind may start at the declaration, and may be disposed to ask in what part of the sacred volume this doctrine is to be found. But when, instead of being thus explicit, the orator contents himself with merely haranguing on the great scheme of redemption without explaining what it is, every man is left at liberty to accommodate the description to his preconceived opinions; and as few hearers are so cap-

tious as to quarrel with their instructors for treating them with words instead of ideas, all may agree to admire that which none can justly be said to comprehend. Here I cannot help noticing, as a thing much to be lamented, that preachers who entertain what are called moderate views in religion, should sometimes continue to use a language which they know will be misapprehended by those who hear them. They may say in their defence that the language which they employ is chiefly the language of scripture. But this in my judgment makes the case still worse. He who uses scriptural phraseology to which he is aware that ideas which he deems unscriptural will be attached, wilfully converts the oracles of truth into the means of confirming prejudice and error. If he must encourage the belief of opinions which he does not himself admit, let him adopt language of his own, that the mistaken views of men may rest on the basis of human authority. This authority many might dare to dispute, but what is considered as the authority of the word of God, is to the serious-minded Christian overwhelming and irresistible. And thus when erroneous opinions which have originated in the misinterpretation of scripture phraseology, are cherished by the perpetual application of this phraseology, the evil scarcely admits a remedy. Some Christian teachers endeavour to reconcile their consciences to this abuse of scriptural language by pleading, that were they to speak their whole mind they should injure their usefulness. It is not mine to pronounce a harsh judgment upon their conduct, but I must be allowed to say, that mistaken indeed must be those views of usefulness which shall lead a teacher of Christianity intentionally to refrain from declaring the whole counsel of God. If there is a class of men upon earth in whom simplicity and plain dealing are more eminently important and more peculiarly becoming than in all other men, they are the ministers of the gospel of Christ.

I will conclude this desultory letter by replying to an objection which has sometimes been brought against Unitarian preachers. It has been said, that when treating of certain topics, they are sparing in the use

of scriptural language, as though they were secretly conscious that their doctrine is but feebly supported by the authority of revelation. The fact may be admitted, but the inference is false; they have not the slightest suspicion that their doctrine is unscriptural, but they know that in a mixed congregation there as yet may remain many in whose minds unscriptural notions have been associated with scriptural phraseology; and rather than use a language which, if they did not perpetually explain it when used, would be liable to misconception, they may reasonably prefer to express what they believe to be the truths of the gospel in terms which cannot be misunderstood. Moreover, there is a kind of language in the New Testament, which, in the age of the writers, was perfectly natural, and therefore perfectly proper; but which, if the general views of the Unitarian are just, it is now rather the business of the Christian teacher to explain than to adopt. Of this kind are the sacrificial allusions which the apostles make use of in relation to the death of Christ, allusions which it was scarcely possible for them not to employ; but which, if employed in the present day, unless illustrated by a just interpretation, must infallibly lead to error. I will only add, that if in the study of the New Testament a due attention had always been paid to the times and circumstances of the writers, the tenets of Calvinism would never have been heard of; tenets which ought not to have found an advocate in the world after sufficient time was allowed for the circulation of Dr. Taylor's Key to the Apostolic Writings, a work in which these tenets are refuted as fully and unanswerably as any error ever was refuted in any branch of science or of knowledge.

E. COGAN.

P. S. When I wrote the paper of which your correspondent G. B. W. does me the honour to speak so favourably, (p. 160 of your last number,) I was aware of the passage 1 John ii. 12, a passage which I think that your correspondent has explained satisfactorily enough. Had the expression *for Christ's sake* been a scriptural expression, the phrase *disseminate* might reasonably have been interpreted so as to bear the same

meaning. But as the case now stands, the language of John is to us somewhat ambiguous. Had I been asked what I conceived to be the meaning of the passage in which it is found, I should perhaps have replied, that the general import of it might be expressed as follows: "I write unto you little children, because by your profession of the Christian faith you are redeemed from Heathenism and idolatry, and introduced into a state of moral and religious privilege." That this change of moral condition is what is meant by the forgiveness of sins, as spoken of in connexion with the death of Christ, I feel more and more convinced. I should, however, like to see the subject fully discussed by men (and many such men there are) who are better qualified for such a discussion than myself. From the habit of my mind, and the nature of my occupation and pursuits, I can only throw out hints, leaving to others every thing like minute examination and inquiry.

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The Nonconformist.

No. XXVI.

On the Maxim, that "Christianity is part and parcel of the Law of the Land."

UNHAPPILY for the honour of our country and the present times, it is too well known that an express Act of Parliament, or rather the unrepealed portion of an Act, (9 and 10 of William and Mary,) still remains in force, by which persons who openly assail the truth of the Christian religion, are made subject to fines and imprisonment. It is remarkable, however, that in the late frequent prosecutions instituted against the publishers and venders of Deistical books, this statute has seldom been referred to as the principal ground of these legal proceedings. To justify such prosecutions, we hear it asserted by the expounders of the law, that Christianity is an established portion of the common, or unwritten law of the land; and that therefore, independently of any existing statute pointing out the nature of the offence and the specific penalties attached to it, all open endeavours to bring this religion into disrepute, are offences indictable in every competent court of justice. This

circumstance appears to demand the attention of every friend to an unrestrained discussion of opinions; and especially of every Christian, who, besides his abhorrence of persecution for whatever purpose, cannot but feel the deepest interest in such broad declarations concerning the religion which he believes and venerates.

It is proper to be stated, however, before I proceed further, that it is by no means my object to dispute the foundation of this maxim in the recorded decisions of our judges. Such an undertaking, it is to be apprehended, would be hopeless in any hands, and would be particularly presumptuous in one altogether unlearned in books of *cases* and *records*. It appears not to be entirely a novel maxim. And perhaps some persons may be of opinion,* that its antiquity is its best apology; inasmuch as such a maxim could have become established only in an age when the true nature of Christianity, and the just province of civil government, were but very imperfectly understood. It savours not a little of those past times, when the priest and the ruler were allowed the most extensive power of affording each other mutual assistance, in their endeavours to fetter the freedom of the human mind.

However, it is not necessary, I presume, to overturn the authority of this maxim in law, in order to justify our condemnation of it, should it appear, upon inquiry, to be unreasonable, a violation of the principles of Christianity, injurious to the interests of truth, and conducive to no good purpose in the present state of society. He who commits upon me a manifest act of injustice, or occasions injury to any good cause for which I am concerned, has scarcely a right to demand, that I should confute him by quotations and precedents, before I can be allowed to lift up my voice in reprobation of his conduct.

The following thoughts have been suggested to my mind, by considering

* "In the 34th year of Henry VI. Chief Justice Prisot declared in the Court of Common Pleas, *Scripture est common ley, sur quel tous manières de lets sont fondez.*"—Blackstone, B. iv. C. iv. S. iv. Note.

this maxim of the law, in connexion with some striking traits in the character of Christianity, and especially with the present condition of the Christian world.

I would first remark, then, that so long as this maxim continues to maintain its authority, it appears to afford a particularly strong hold for the practice of prosecuting unbelievers. And, doubtless, this circumstance is not overlooked by those who shew so much partiality for this sage portion of the common law. The increasing liberality of the times might lead us to hope, that the legislature would shortly be induced to repeal all actual statutes that infringe the freedom of discussion upon religious subjects. But this, it appears, would not be sufficient to secure Christianity against the unwarrantable interference of the civil power in its behalf; for, notwithstanding such repeal, except the legislature, by a positive declaration, should make it lawful to deny the truth of the Christian religion, attacks of this kind might still be regarded as offences at common law, and prosecuted upon these grounds. Now it is to be supposed, that many of our most liberal senators would think such a declaration too much like holding out an encouragement to the enemies of Christianity: and thus the reign of persecution may be prolonged, and a considerable obstacle opposed to the progress of enlightened legislation upon this subject, through the practice of justifying religious prosecutions by the maxim under consideration. It is not, indeed, very probable, that our judges would long continue to sanction proceedings which the legislature had shewn a manifest inclination to discountenance, by the repeal of all penal statutes bearing upon the subject. Yet, without some express Act to the contrary, the power would be lodged in the hands of Attorneys-General and others, to display their pure and disinterested zeal for religion, by calling in the arm of the law for its defence.

It is also to be observed, that a maxim so indefinite is highly objectionable and dangerous from its vagueness. An Act of Parliament, in a great measure, defines the offence against which it is intended to be directed, and prescribes the penalty. But who shall say what use may not

be made of a maxim, which in itself means little or nothing? and which, therefore, in the mouth of an ingenious Judge or Attorney-General, may be made to mean almost any thing. It is well calculated to serve as a very convenient screen, behind which the hateful spirit of intolerance may lie concealed, and look forth upon suitable occasions, with a greater or less degree of boldness, according as the light of the age shall be found to endure its presence.

These are sufficient reasons why this maxim should be reprobated by every jealous friend to complete freedom of opinion; but, if I mistake not the nature and genius of Christianity, there are yet other reasons to be stated of greater weight. As we see this maxim at present applied to justify the inflicting of penalties on those who assail Christianity, it appears to me wholly at variance with the spirit of our Lord's solemn declaration, that "his kingdom is not of this world." We say, with the *spirit* of this declaration; for we need not insist, that when our Lord uttered these words, he had any particular view to the future patronage of Christianity by the civil power. But he meant, I presume, to deliver a general truth respecting the character of his religion, and the proper means of its being spread and supported in the world, which renders such a maxim as the one before us utterly inadmissible. Men whose High-Church-and-State prejudices teach them to look upon religion principally as an instrument of secular government, and a means of preserving what they are pleased to call "social order" among the people, may not comprehend the whole force of this objection; but every one who rightly estimates the peculiar genius of Christianity, will feel himself bound to protest against its being held forth to the world in a light so degrading, and so foreign from its true character.

Even Church Establishments appear to the Nonconformist, in this point of view, open to very serious objection. For these, however, a kind of apology has been often urged by their most judicious advocates, which cannot be applied to the case in question. It is said, that these establishments are, avowedly, only civil regulations, for

providing the nation with religious instruction and the conveniences of public worship; it is not pretended that they are any part of Christianity, and therefore they cannot be fairly represented as any encroachment of the civil power upon the kingdom of Christ. When, however, not merely a form of worship and an order of teachers, but Christianity itself, as a system of true religion, is identified with the law of the land, and protected from the assaults of its adversaries by temporal penalties, I know not how it would be possible to represent it more completely as a kingdom of this world. Every Christian, by virtue of his discipleship, possesses a right, and a right which he is in duty bound to exercise, to proclaim that such a representation amounts to a libel on the character of Christianity. We ask for the warrant from the lips of the Author of Christianity, for this alliance between his doctrine and systems of human jurisprudence. If the maxim be true in law, it has become so by a gross usurpation of that law, and ought therefore to be abandoned. Its title to authority was vicious from the beginning, and its long standing is therefore no just reason for its being continued. It has, in short, precisely that mark, which a great authority in these cases has laid down as a sufficient reason for its being no longer followed,—it is “clearly contrary to the Divine law.”

But, quitting this positive declaration of the Author of Christianity, let any one compare the nature of this religion with the power and objects of human laws; and they will appear too essentially dissimilar ever to amalgamate. The one can never be justly regarded as part of the other, until the broadest distinctions in nature can be annulled at the will of advocates and judges. Christianity is a system of faith, resting for the evidence of its claims chiefly upon the authenticity and genuineness of certain historical narratives. Its entire authority depends upon its truth, and its authority with every individual upon his belief of its truth. Can the law determine that the Christian histories shall be

* The following noble sentiments of one of the few Archbishops that ever made sacrifice for conscience' sake, de-

worthy of credit, and that they shall appear so to all his Majesty's subjects, under pain of imprisonment? Or, can the law justly render it criminal, to deny the truth of that which is true or false, independently of any decisions which the law can make? Histories and doctrines appear, from their very nature, to be placed beyond the sphere of judicial interference. What should we think of being told that the History of Rome, or the latest Theory of Combustion, had been made part of the law of England? Surely, then, this maxim can be nothing more than one of those many amusing fictions, with which the law delights to charm away the tediousness of its proceedings. And however useful it may be found, to enable lawyers to effect what they would otherwise have no warrant for, when examined by the tests of reason and common sense, it appears altogether worthy to be classed with the well-known pleasantry of *vi et armis*.

A system of religion which, like the Pagan, or even the Jewish, should partly consist of certain ceremonial observances, essentially belonging to it, might, with some little show of propriety, be incorporated with the laws of a country; for, the interference of the magistrate in such a case would not be wholly absurd and inefficient, though it should be ever so unjust. The religion consisting in external forms and actions, would bear some analogy to the proper objects of civil jurisprudence. But human laws ought, surely, to be bounded in their contemplated operation, by the natural limits of human power: and what can human power effect for a religion, which has nothing in it of a positive and arbi-

serve the attention of our modern Churchmen, who wish to surround Christianity with penal sanctions: “The true and genuine Christian religion is a plain, and honest, and disinterested thing, full of sweet candour, and holy simplicity, hath no tricks in it, no designs upon any man, but only to make him wise and good, and so, happy for ever; and it suits not at all with the noble fine spirit and ingenuousness of it, to pretend or desire to be taken upon trust, or to obtrude itself upon any man without examination.”—Archbishop Sancroft's Address to James, Duke of York.

trary nature, which is altogether a religion of the mind, resting upon moral considerations, both for its authority in the first place, and for its influence upon individuals and society? Can the power of the law multiply the evidences of this religion, or exhibit them with greater advantage to the minds of unbelievers? Or can it even counteract the misrepresentations of scoffers and revilers, which may be conveyed in a whisper as well as in a book? The law can only provoke and injure the enemies of our faith, without in any effectual manner checking the progress of infidelity, while all the odium of its unjust proceedings is reflected upon Christianity; for which the enlightened friends of this religion cannot be expected to be very forward in the expression of their gratitude.

I cannot refrain from observing, in this place, that there is one sense in which it seems possible that Christianity may be made a portion of the law of the land; I mean, by infusing its just and benignant spirit into the whole system of our jurisprudence and domestic government. Doubtless, every Christian would rejoice to see our beloved country elevated above the nations of the earth, by the justice and mildness of her criminal code, and by the equitable manner in which all the operations of the law should provide for the liberty and welfare of all classes of the community. And when this system of wisdom and benevolence had been completed, no true disciple of his Master would blush to own it as the work of Christianity. But, can it be true, that Christianity is yet a part of the law in that country where its first injunctions are violated, by fighting against its adversaries with the weapons of oppression, and where the heart of humanity is daily afflicted, with beholding crowds of unhappy beings cut off from existence, almost in boyhood, for a fraud or a robbery? Ye archbishops and bishops, ye chancellors and judges, the joint guardians of our holy religion, make good the maxim of the law; dispense from your learned and right reverend benches a portion of the spirit of the Christian Lawgiver, and move the hearts of our legislators to establish the humane endeavours of Romilly and Mackintosh, and to cleanse the reputation of

our country from one of its foulest stains. Whence is it, we may ask, that the governments of the world have manifested so much readiness to take under their patronage the truth and the doctrines of Christianity, which admit of no beneficial alliance with temporal power, while so little reverence has been paid to its golden lessons of justice and humanity, which might so well be made the basis of legislation? It cannot be thought strange, if this circumstance should excite a suspicion, that when governments display so much zeal in defence of Christianity, they have usually other objects in view than the interests of true religion and the moral welfare of the people.

Little attention seems due to the plea for regarding Christianity as part of the law, drawn from the supposition that it is necessary to support the civil regulations of society, and the validity of judicial oaths. That Christianity is the foundation of all the institutions of the country, as has been asserted, appears to be a very vague and extravagant position. Some of our most valuable institutions, it has been thought, may be traced to a time prior to the introduction of Christianity into the country; and, at least, this religion professes no direct interference with the political relations and establishments of mankind. Yet it may be readily granted, that Christianity, by its tendency to render men upright, peaceable and lovers of truth, adds strength to judicial testimony, and in various ways affects the best interests of society. This, however, is not because it is the law of the land, but because it is the belief of the people: and unless we can be furnished with better evidence than experience has hitherto afforded, that the interference of the law is likely to promote the belief and reverence of Christianity among the people, we cannot admit, that such interference is conducive to the good order of the community.

A general glance at the history of the Christian religion, is not very likely to give its enlightened believers any great partiality for its close alliance with law and temporal authority. In proportion to the extent in which the civil power, in every country of Christendom, has been permitted to

embrace this religion with its false protection, its proper energies of truth and moral excellence have been enfeebled, and it has waned to a mass of pitiful superstitions. It has been the least understood and practised, and has consequently produced the fewest beneficial effects on the improvement and happiness of man, in those countries where it has been made most dangerous to call its truth or its supposed doctrines in question. And where has Christianity at length assumed the most respectable and dignified aspect in the eye of reason, and produced the happiest effects on the religious character and habits of the people? In those countries where its evidences, its doctrines and records, have been exposed to the most unlimited discussion; where the friends of religious liberty have succeeded to the greatest extent in wresting from the hands of the civil authorities the power to injure Christianity by their pretended patronage. These are plain and powerful lessons from experience, which, if governments overlook, reflecting and liberal Christians should keep constantly in mind.

There are also particular circumstances in the present times, which must render any interference of the law in behalf of Christianity altogether injurious. It is no longer possible for the civil power, as in past ages, to shield this religion from the investigation of unbelievers, nor even from their ignorant and malicious misrepresentations. The adversary or the reviler of Christianity cannot now be consumed at the stake. Only a few of the boldest can be chosen to be imprisoned and harassed as examples. By such examples the prejudices of unbelievers may be confirmed, and their passions excited, but their tongues cannot be silenced. "Schism," says an old and sensible writer, "is an ailment in the body politic, not curable but by an utter extirpation of the limbs infected, and a steady cruelty, zealously pursued without pity or remorse. All petty severities, however wholesome they may appear, are only quack medicines, which put the patient to pain, without removing the distemper." Such are

the only medicines which the civil power can now administer for the cure of infidelity. The sting of the law, for this purpose, has lost its power; it can only irritate, not destroy its victims.

Many circumstances there undoubtedly are in the present condition of Christianity, calculated to excite a more than ordinary degree of interest in the minds of its serious professors. This religion is now perhaps more than at any former period, except at its first introduction, before the tribunal of the public. The body of the people, who have no learned systems to support, but whom the increased means of education, and the spirit of the times, have awakened to inquiry upon religious subjects, who have no secular interests depending upon their profession or denial of Christianity, but who cannot fail to be sensible, that the truth or falsehood of religion is a question that involves the most momentous consequences to themselves; these are the inquirers to whom Christianity is now appealing for belief and attachment in a more direct and open manner than the circumstances of the Christian world have heretofore admitted. Now these are the class of persons to whose minds it is most desirable that Christianity should be presented free from any association with objects foreign from its nature and spirit. Philosophers and men of habitual reflection cannot be so easily imposed upon, by the accidental association of things which have no proper connexion. But the mass of mankind judge from appearances and from general representations. Since, therefore, the question concerning the truth of Christianity appears to excite increasing attention amongst the people, it becomes daily more necessary, that they who consider this religion to be wholly independent of all human law and government, should vindicate it from every false representation; that they should openly denounce all means of persecution taken for its defence; in other words, that the principles of consistent Nonconformity and perfect liberty of opinion and discussion should be earnestly supported.

H. A.

* Mandeville's *Free Thoughts*, Chap. 9.

On John viii. 58, &c.

"Before Abraham was, I am."

John viii. 58.

SIR,

THE orthodox interpretation of this text is familiar to your readers. It is not my design to bear my humble testimony against that almost intolerable badinage of Athanasianism on this particular subject; the only argument I propose is the argument *ad verecundiam*. And one might think it were decisive enough with an ordinary controversialist. "God the Son" (on the shewing of these innovators upon scriptural phraseology) is unwittingly challenged by the Jews as "taking too much upon himself," in making use of words which seemed to them to imply that he was in his own opinion "something greater" than Abraham or the prophets. To this challenge He is prepared, it seems, if we are to believe these advocates of his equality with God, categorically to reply, and is about to do so in such express and unambiguous terms, as shall leave no doubt in the minds of his disciples of his being not only superior to these Jewish worthies, but of his being their Jehovah himself. He postpones, however, for a few moments the astonishing disclosure. It is not made, where undoubtedly under such circumstances he might have looked for it, *eo instanti* with the disparagement of his person, on the part of his incredulous opponents. No, the rebuke is immediately parried by a somewhat different assurance unquestionably. "Whom makest thou thyself?" is the question asked. The Almighty, in the person of a human being, is cathechised as to his pretensions to rank above Moses and the prophets. What is the reply? "If I honour myself, my honour is nothing." Is it possible to repress a smile upon the prospective construction of the concluding averment? The "I am," about to make the awful *anagnorisis* only a moment or two afterwards, leads to it by the preceding observation! Respect for the infirmities of our common nature arrests my pen. I feel a blush rising on my own cheek, and spare that which must surely by this time have quite crimsoned that of my opponent.

Upon the *verata questio* of "God the Son" and the Son of God, no incident recorded in the New Testament seems likely to throw more light, or to afford more unequivocal evidence, than that which is commonly entitled the Transfiguration. Whether "the Vision" determine in favour of the orthodox hypothesis, or of the scriptural statement, let a review of it in a prominent point decide.

The supernatural exhibition appears to have been vouchsafed for the purpose of attesting the person of Christ. "We were eye-witnesses of his majesty," says one of the spectators some time afterwards. And the accompanying attestation from heaven was in these words, "This is my beloved Son." What then was this "majesty," and what the precise meaning of this testimonial? We cannot surely ascertain either point better than by referring to the impression made by it on the minds of the parties at the time.

And first, let us put the question to the contemporary witnesses. Peter ("not knowing," indeed, according to the Evangelist, "what he said") remarks, in the agitation of the moment, "Let us make here three Tabernacles: one for Moses, and one for Elias, and one for ——— God the Son!" Could delirium at its height have suggested such a proposition as this? How well his subsequent conduct and that of his fellow-disciples corresponded with any such notion, is well known. They resume their discourse with this their glorified Master *more suo*: Peter rebukes him, and John is seen lying on his bosom. Let us now make our appeal to the Old Testament saints. They must surely have been well acquainted with "the mystery of godliness," have rightly appreciated "the majesty" of the person with whom they were at the moment brought in contact. Are they then seen prostrating themselves before the second person of the Trinity, veiled in human flesh, in mute, unutterable adoration? "They were talking with Jesus," says one of the reporters of the event, "they were speaking of his decease which he should accomplish at Jerusalem," another.

CLERICUS.

Address of the Presbyterian Church in Cork, to his Grace the Archbishop of Cashel, on his Primary Visitation Charge, with his Grace's Answer.

WE have perused with lively interest the following address and reply, and deem them worthy of permanent record in our Repository. The Archbishop of Cashel seems to hold the same noble moral rank in the Irish Church, that the Bishop of Norwich does in the English.* Such men are not only the ornament, but also the defence of their respective communions. The Address and Reply have been sent to us in a Cork newspaper, and we insert the introduction to them which we here find.

“The documents which we subjoin, comprising the Address of the Presbyterian Congregation of this city to the Archbishop of Cashel, and his Grace's answer thereto, possess peculiar interest—indeed we may add importance—at the present moment. It is soothing, in the midst of the religious strife which is waging in this unfortunate country, to find, at least, one set of Christians claiming for themselves, and conceding to others, the right of exercising conscience in all spiritual matters; and paying a tribute of approbation to the instructive lessons of kindness and conciliation which lately proceeded from the distinguished prelate whom they have addressed. It is equally, if not more gratifying, to witness the kindred spirit which pervades the reply of this distinguished personage. We do not think that the visitation charge of his Grace, which is the subject of eulogy by the Presbyterian body, and which, doubtless, our readers have fresh in their remembrance, will have made a greater impression on the public mind, than this brief but beautiful record of true Christian feeling and opinion.

“MAY IT PLEASE YOUR GRACE,

“We, the Ministers and Elders of the Presbyterian Church in Cork, assembled in our first annual Vestry

* The reader will not fail to recollect the Address of the Eastern Unitarian Society to the Bishop of Norwich, with the Bishop's Answer, inserted Mon. Repos. XVII. 521, 522.

since your Grace's arrival in Ireland, beg leave to offer to your Grace our respectful congratulations on that event.

“Dissenting, for conscience' sake, from that national Church in which your Grace enjoys elevated rank; yet firmly believing that the seeds of salvation are sown in every church which ‘confesses that Jesus Christ is Lord to the glory of God the Father,’ and that it is of far less importance to any society of Christians to say, that ‘they are of Paul,’ they are ‘of Apollos,’ they are ‘of Cephas’—than that they are ‘of Christ’; we feel ourselves called upon to express our approbation of those sentiments of Christian charity and love, breathed throughout your Grace's Primary Visitation Charge—sentiments which must characterise the first act of your Grace's Archiepiscopal functions, not only as an admonition worthy of distinguished literary talent, but also honourable to the feelings of your Grace's heart.

“The liberal and enlightened views of Christian brotherhood which that admonition holds to all the disciples of the Lord Jesus Christ, are calculated to calm the tumults caused by the bursts of intemperate zeal—to repress that spiritual intolerance so unbecoming in the Christian minister, and to inculcate in the minds of all those who are labouring in the vineyard of their great Master—that, as as they are fellow-travellers through a world of trial, they are fellow-sharers of errors, weaknesses and infirmities; and, though differing in opinion in what your Grace has denominated ‘forms not essential to salvation,’ yet are they fellow-worshippers of the same God, fellow-expectants of the same mercy, through a Redeemer, and therefore dwell in the unity of the spirit and the bond of peace.

“Although fully conscious that your Grace, in the discharge of your high pastoral duties, ‘seeks not the praises of man, but the praise of God;’ yet residing within the bounds of your Grace's Archiepiscopal jurisdiction, we cannot refrain from thus publicly expressing our sentiments of grateful respect, and assuring your Grace of our unfeigned wishes that you may enjoy, in this world, health, prosperity and peace, and may finally inherit the promise of your Redeemer,

‘Where they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.’”

TO WHICH HIS GRACE RETURNED THE FOLLOWING ANSWER:

“Permit me to assure you, that I am very much flattered by your kind congratulations on the commencement of my connexion with the province of Munster.

“Conscientiously attached to the Established Church, I cannot but feel a particular gratification in the candid approval of those, who *as* conscientiously dissent from it.

“In this our imperfect state of being, it is impossible for us to think all alike. Our minds take various bents from education, habits and numerous external as well as internal causes, not always subject to our controul: so that it seems almost as unreasonable to quarrel with each other for the differences in our opinions, as for the difference in our statures, complexions and features.

“Amid the din of parties and the ebullition of sectarian zeal—of that zeal, I mean, which would appropriate the character of God’s elect to one denomination of Christians alone; it is pleasing to witness the avowal of more liberal principles. We are not all members of the Church of England, but we are all members of the Church of Christ; and I cannot but rejoice to find that the Ministers and Congregation of the Presbyterian Church in Cork, participate with me in what appears to their minds, as well as to my own, the genuine feelings of Christian charity and benevolence.

“Signed, “R. CASHEL.”

SIR,

April 6, 1823.

I LATELY received from a much-esteemed correspondent some interesting particulars respecting Elias Hickes, of Long Island, near New York, who has long been, and still is, a celebrated preacher in the Society of Friends. He has, however, I am credibly informed, for the liberality of his sentiments, met with considerable opposition “from a few formal bigots” amongst his brethren for several years past, who have accused him “of preaching Hannah Barnard’s doctrine.”

Some months ago the Meeting, of which he is a member, nevertheless gave him a certificate of full unity with his labours as a minister, in order to his paying a religious visit to the large meetings of Friends at Philadelphia. In the performance of this duty, I understand, “a very insidious attempt was made by one of his most inveterate opposers to prejudice Friends there against him; but that it fell in the right place, viz. on its disingenuous and unmanly author.”

I am not acquainted with the precise difference in opinion on the doctrines in question; but your readers may see (with your permission) by the following *general* description of the effect of this visit, and the disposition of certain ecclesiastics among the Friends to censure and silence the preacher, that it occasioned no slight degree of agitation among them. A letter from Philadelphia, of a late date, says, “The ancient and venerable Elias Hickes has paid us a visit in gospel love; he has kindled a fire in our midst, and it continues to burn on the altars of the hearts of many, especially the youth of both sexes. Many able testimonies have been borne in his behalf in our public papers; he has stood forth in our meetings, like the scholar of Gamaliel, and boldly declared the whole counsel of God. The two-edged sword of truth cannot be borne by pharisaical professors. Eleven elders out of fifteen, and about nine ministers, of the same grade, strove to destroy his mission, silence him and send him home. But he, like a bold champion in the cause of truth, sounded the ram’s horn in our borders, and the walls of our carnal Jericho trembled to their base! And thousands flocked to hear the gospel preached in primitive simplicity. A convention was held every 24 hours, of ecclesiastics, during his stay amongst us.

“Ten delegates, sanctioned by the Pontiff J—— E——, addressed a letter to him, (which I have not seen,) ‘on the subject of his heterodox doctrines;’ and he answered it in the ability which God gave, proving all their accusations to be false, and founded on bigotry and prejudice.

“He has cleared his skirts, and left us to reflect upon his testimonies. But slander, that thousand-tongued

viper, which outvenoms all the worms of the Nile, is still pouring out bitter invectives against him, and striving to blast his character," for reputed orthodoxy I suppose, "to bring him under condemnation by the Church, and thus cause him to be thrust out of the Synagogue. But this is not in their power. A spirit of inquiry seems to be abroad among us, and the youth appear disposed to search for themselves, and not pin their faith upon pontiffs, cardinals, or their privy counsellors, who are nothing but tyrannical, sectarian bigots; and, if sanctioned by law, would soon cause a Smithfield smoke to be raised among us." The letter-writer adds, "I have been informed, the people who call themselves Friends are about to lay a proposal before their ecclesiastical court to publish a new confession of faith to the world, since Elias has jostled their lees, and produced a fermentation, which I hope will purge out all their old leaven. I have long sighed for a Reformation. If it begin in this city, it will spread far and wide. All the meetings seem convulsed!"

To give you and your readers some farther idea of the warmth with which the attempt to obstruct Elias HICKES in the exercise of the sacred rights of conscience and of free discussion has been met, I send you a copy of some complimentary lines addressed to Elias HICKES during the contest, on hearing him preach a sermon, Dec. 12th last, at Philadelphia.

"Yes, we saw thee stand before us,
Heard the words thy lips impart,
Felt that heavenly love was o'er us,
For each sentence touch'd the heart.

To the work by heaven appointed,
Thou the light of truth hast shed,
Coming as the Lord's anointed,
Knowledge of his will to spread.

As on Sinai's holy mountain
Shone the Prophet's face divine,
Effulgent thus from heavenly fountain
Rays of truth illumined thine.

Like some angel sent from heaven,
To instruct the human race,
Were thy admonitions given
From the source of truth and grace.

Thou no untaught doctrine teachest,
But that which was erst received,
God's eternal truth thou preachest,
That his saints have all believed.

From that hour the star of glory
Shone on Judah's hallow'd ground,
When the shepherds sang the story
Where the infant King was found,

Thro' the gloom of darkest ages,
Truth has shone with piercing ray,
And the balm that pain assuages
Shed on hearts that own its sway.

To the light of grace inshining
Thro' the darkness of our souls,
We must bow with hearts inclining
To his will that ours controuls.

Thus we learn by revelation,
What the will of God makes known,
Thus we bow in adoration,
Humbly at the Saviour's throne.

Need we then the long narration
As the means, our heaven to win?
No, the source of our salvation,
Is the light of Christ within.

By the eternal word of power,
Manifest within the mind,
Acting in the silent hour,
On the thoughts of human kind.

For this holy truth professing,
Long our fathers suffer'd sore,
Long contended for the blessing,
Given to the saints before.

Now again the way thou showest,
That the Apostles ever trod,
Heaven reward thee as thou goest,
On the errand of thy God.

Persecutions here attend thee,
Which the saints have ever known,
But the Eternal shall defend thee,
From the shaft that hate has thrown.

And may'st thou, when hence retiring,
When this tour of love shall cease,
Feel thy soul to God aspiring,
And enjoy his holy peace."

From these lines I think we may safely infer that the heresy imputed to Elias HICKES is not a dereliction of the distinguishing tenet of the Quakers, in the language of Barclay, the doctrine of "immediate Divine Revelation." But in what comparative estimation Elias HICKES, or his poetical Eulogist, holds the authentic records of the primitive Christian faith, once revealed to the saints under special and extraordinary circumstances, is left uncertain. Nor is it clear to me whether the writer means to ascribe "adoration" to the person whom he describes as "the infant King," or to his God and Father whom he addressed in prayer, when the time of his sufferings and death was at hand, as "the only true God."

Wishing this extraordinary difference of sentiment, among the most numerous body of Friends in the world, may promote on both sides a spirit of serious, candid, dispassionate inquiry, and thereby tend to the furtherance of the gospel in its genuine purity and simplicity, I am,

BEREUS.

Newcastle-under-Lyme,

April 12, 1823.

SIR,

I AM concerned to find, by a second communication from your very respectable correspondent, *Euelpis*, [p. 100,] that my animadversions [XVII. 751] on his letter [XVII. 677] should have led him to suppose that I felt myself hurt at his remarks, on what I have written, in your valuable work, on the moral and religious instruction of the Negro Slaves in the West Indies. I must, therefore, beg to assure him, that I never imagined he had the slightest intention of wounding my feelings, much less of questioning my veracity; and that it has been a standing rule with me, ever since I read Mason on Self Knowledge, never to take offence without being previously satisfied that offence was actually intended. After this, I trust, he will readily believe, that however unhappily I may have expressed myself in a former epistle, I was really gratified, rather than otherwise, with his friendly queries. My opinions of the withering influence of Negro-Slavery may possibly appear somewhat peculiar; if they are erroneous, my only wish is to have them corrected. The subject is daily becoming more and more interesting and important; and I rejoice to learn that it is already under the scrutiny of several individuals of high distinction in the philanthropic world. If it were desirable, it would be impossible to keep down discussion, and, as a Christian and a friend to the natural rights of our species, I am quite willing to communicate, for the advantage of both parties, any information, bearing on the controversy, which my late residence in the seat of Slavery enabled me to acquire. Let the whole truth be known, and judgment given accordingly. If there be no injustice in Slavery, the Planters can have nothing to fear even from the most rigid examination of the system. But if there be, they must perceive that

it is their duty to unite with those who wish to effect its gradual amelioration and ultimate annihilation. Again let me explain, that, for my own part, I give them the fullest credit, as a body of Slave-holders, for the disposition to render the lot of their unfortunate bondmen and bondwomen as little oppressive as possible; and that it is not them, but their system with which I feel so much dissatisfaction. I think it not impossible but this letter may come under the eye of Mr. Bright, the honourable Member for Bristol, in which case I solicit his attention to a part of its contents, as well as that of *Euelpis*. I learn from the newspapers of the day, that the former has no very high opinion of me, either as a man or as a Christian minister. Indeed, if the *Morning Chronicle** may be relied on, he has openly charged me with spiritual pride and neglectful conduct as a Missionary, while I was in Jamaica, besides broadly insinuating that I can be guilty of the contemptible and horrid crime of falsehood. These are grave charges, calculated to ruin my character, blast all my hopes as a public man, and destroy, at one blow, the credit of the statements which some thought I might make to the advantage of the approaching contest, on the subject of Negro-Slavery. Had Mr. B. descended to particulars, it might have been expected that I should have entered on a particular reply; but this, I think, he has not sufficiently done, and, therefore, he is respectfully invited to proceed to the task, or expected, as a man of honour, to retract his very unhandsome and most injurious language. The passage in the petition from Southwark against Negro-Slavery, presented to the House of Commons by Sir R. Wilson, which so much offended Mr. B., was evidently the following, taken from a small work, lately published for Hatchard and Son, Piccadilly, and J. and A. Arch, Cornhill, entitled, "Negro Slavery." "Mr. Cooper never saw a Negro who, when uncovered, did not exhibit marks of violence, that is to say, traces of the whip on his body."

* I would refer the reader to the No. of the paper containing the Report of Mr. Bright's Speech, but it is not at hand.

Of the petition in question, I, of course, can have no knowledge excepting what is derived from a newspaper, and whatever construction the petitioners may have put upon the quotation, I have only to say, that I never meant any thing more by it than that *I never saw a Negro uncovered* who did not exhibit marks of the whip on his body. This fact I repeat, and will add, (although it may seem still more incredible,) that satisfactory evidence of a Negro's being marked with the whip, may sometimes be obtained without removing the garments; that is, the blood may be seen issuing through them. In confirmation of this, I pledge myself to lay before the public at least two cases, one of which shall be that of my own waiting-boy, John Harden, *who was punished at my own request*. I would here give the particulars, did I not fear that I should thereby swell this letter to a tedious length. When they are known, I expect to be visited with an ample share of blame. Mr. B., no doubt, believes himself to be well acquainted with every thing respecting the character and condition of the Negro Slaves, and will, perhaps, be somewhat surprised when I assure him, on my honour, that one of the blackest accounts of the morals and disposition of these people, which I remember ever to have heard, referred immediately to a large gang belonging to an estate in Westmoreland, well known to him. This I had at first hand, and, if true, will, I must think, afford another reason for investigating the Slave system in all its bearings.

That the exertions of the Missionaries in the West Indies are destitute of beneficial results, I am not aware that I have ever affirmed or insinuated; while I certainly have presumed to question, whether the quantum of good which they have achieved, has not been somewhat overrated. *Euelpis* will bear in mind, that I allude to the exertions of these gentlemen on estates where, with the exception of four or five white men, the whole of the population are slaves, and not to their labours in towns, where the mass of the people are free. In my last I made it appear, that the low estimation in which I hold Missionary labours on estates, is by no means without an example; and, with a view to

throw a little fresh light on the subject, I will now adduce a few particulars respecting what has been accomplished by the Moravian brethren. It is well known that on Mesopotamia estate, in Westmoreland, the brethren have long exerted themselves in the cause: indeed, they have given more than half a century of their valuable time to this station; but certainly without producing any very important improvement in the spiritual condition of the Slaves. This I state on the authority of one of their own Missionaries, in addition to the testimony of several white gentlemen, well acquainted with the case. I might add, that I visited the estate myself, and had an opportunity of conversing with all the Negroes then living upon it, who had ever been under the care of the Missionaries, and I can truly say, that I could not perceive that, with the exception of a few religious phrases which they had mastered, they gave any proof of possessing a particle of religious or any other knowledge superior to what may be found any day amongst the common herd. None of them had ever been taught to read, and in morals, I was assured by those who must have known the truth, that they were not a whit better than the rest of the gang. After such experience, is it surprising that the brethren should begin to regard Mesopotamia with a hopeless eye? Irwin, in St. James, is another station now in their hands: a Missionary has resided upon it, I believe, nearly ten years, who also attends to the religious concerns of the Slaves on three or four other properties in the neighbourhood. He follows the plan of preaching and catechising, but does not teach any one to read. His success is not very dissimilar to that which I experienced on Georgia. The Negroes will attend on him, with a few exceptions, when they are allowed time for the purpose, and on a Sunday a few will occasionally make him a call. The good man laments that so little arises from his labours, but says he is willing to sow in hope; and we may always console ourselves with the idea, that time will work changes. He is an advocate for teaching the Slaves to read, and seems to think that it might be done without prejudice to the existing order of things.

It is possible that Slavery may wear a more terrific form in that part of Jamaica in which I resided than it does in St. Eustatius, the scene of Mr. French's labours. And this, indeed, must be the case, if the narrative of the robber, in the latter, as given by this gentleman, be sufficiently full to impart a complete idea of the case; for, had it occurred in the former, measures of a far more serious nature would have been adopted, on the apprehension of the delinquent, than appear to have been thought of in St. Eustatius. In Jamaica, the crime of desertion is viewed in a very serious light, as it plainly strikes at the roots of the Slave system. If the offender be tried in a court of justice, and pronounced an incorrigible runaway, he is transported for life; but should robbery and rebellion be added to his crime, I cannot imagine that any thing short of hanging would be thought of. Overseers and magistrates may, and, I firmly believe, do wish to forgive, when they are able to find a tolerable pretext; but, in cases like the present, they are compelled to be severe, or risk the most tremendous consequences. I feel that were I myself an overseer on any estate with which I am acquainted, I should be under the hard necessity of remonstrating with my runaways, by means of the whip, the bilboes and the workhouse, and even at times by all these put together, or abandon my profession as a Planter. I speak of the general rule, to which there would, of course, be occasional exceptions; such, for instance, as that of the above robber, whose conduct was certainly far more than commonly iniquitous. It should be remarked, that he not only kept from his master's work fourteen months, and became a most notorious robber, but he absolutely acted as the captain of others, "whom he got to join him." At length, however, he was caught, put into confinement, expostulated with by his master, and conversed with by Mr. French, which was followed by a "real change of heart and life." Now, to a person less suspicious than myself, the report would convey the idea of the expostulations of the master being merely verbal, and the confinement of an ordinary nature. But in Jamaica the

former would have been administered by the whip, and the latter rendered more than commonly painful, by both feet being put into the stocks. As to a Slave's accounting for his conduct as a runaway, a robber, and a ring-leader of a gang of desperadoes, on the score of no one having "cared for his religious concerns," it is what I have no idea ever happened in Hanover; and if even it did, I am still less inclined to believe that the plea would be admitted. That all these things really took place in St. Eustatius I do not deny, while I must remark, that if Mr. F. has told the whole truth, the condition of the Slaves in that island is essentially different from that of those in Jamaica, with which I and my wife were personally acquainted. All the accounts from the Missionaries, which I have seen, are indeed calculated to convey the idea that the Slaves, amongst whom they have been placed, are in circumstances comparatively mild with the government under which the Blacks in Hanover are doomed to groan and cry. Of the benevolence of teaching the Negroes Christianity, while the determination is to hold them for ever in a state of complete bondage, I hope to have an opportunity of treating at large in another place. *Euelpis* knows that I regard Negro-Slavery as a most fertile source of ignorance, pain and vice, and, therefore, he ought not to feel surprised that I suppose that Christianity, if propagated in its purity in the sugar-islands, would effect its ultimate extirpation. I regard Christianity as a pure and holy religion, and have no doubt, but that as the human race submit themselves to its unadulterated influence, they will become pure and holy, and from a sense of duty lay aside all their impure and unholy practices and institutions, and Negro-Slavery amongst the rest. I am fully aware that persons of great repute for theological knowledge and critical skill, have maintained that the gospel not only justifies Slavery in the abstract, but even the conduct of a master who lashes his Slave for having presumed to disobey his commands. I have a wife and several small children who are the pride of my existence and the daily delight of my heart. Now, if

they were seized and sold to the Planters to slave in the sugar-islands, would it be a crime in me, as a Christian, to attempt to effect, without money, their deliverance? Or, in them, to run away the moment the eye of their tyrant was off them? Here I could enlarge, but, Mr. Editor, I am fearful of being thought prolix. In a word, therefore, I will be bold to assert, that while Christianity contemplates mankind in the light of rational beings, Slavery regards them simply in that of *mere* animals.

I should feel a pleasure in completing my series of papers in compliance with the friendly request of your correspondent *Euelpis*, were I not pledged to lay before the public a more detailed account of my late mission to Jamaica, in a pamphlet devoted to the purpose, than has yet appeared. This being the case, I conclude that no one will wish me to occupy any more of your pages with communications on the subject in hand.

THOMAS COOPER.

Appeal in behalf of the Christian Tract Society.

THE merits of the Christian Tract Society are so well known, and so universally acknowledged among Unitarian Dissenters, that it might have been hoped nothing more would have been necessary to stimulate us to a cheerful, active and zealous support of an institution, fraught with such incalculable benefit to society, and more particularly to the *young* and the *poor*. Whoever has attentively witnessed the effects of their publications on these descriptions of persons, must have observed that they are calculated to convey religious knowledge in the most easy, interesting and engaging form; and to produce religious impression, and excite to religious practice, by the most powerful of all persuasives, the influence of attractive and interesting examples. The narrative and dialogue form in which most of these publications are written, it is well known, are by far the most effectual methods of conveying instruction to young and uncultivated minds; and the eagerness with which these tracts are sought after, and read by thousands of persons, who, if they

had not these, would scarcely read any thing, or nothing but the vilest trash, is a striking proof of the utility of the institution.

To those of the poor, who are prevented by illness or lameness from following their usual occupations, and who are able to read with tolerable correctness, these tracts are an invaluable treasure. Few indeed, deplorably few, are the resources which persons in this situation generally possess. Their minds uncultivated; their knowledge scanty, with scarcely any means either of amusement or improvement; and scarcely any society which can render them any consolation; their days and nights drag heavily on, and they have nothing to do but to count and wish away the tedious hours. We think, and justly think it to be our duty, in all such cases, to render some comfort and assistance to the afflicted body; why not then equally to the distressed and vacant mind? A few shillings expended in the purchase of these tracts, to be either given or lent on such occasions, would relieve and cheer many a dreary hour of wretchedness, by furnishing the mind with agreeable and profitable employment. And the pious, rational and consoling views of the Deity, and of his dealings with his creatures, which are uniformly inculcated in these publications, and the fine spirit of habitual devotion which pervades and runs through the whole of them, can scarcely fail of making many valuable impressions, as well as of imparting the purest and the most durable consolation to the wounded and afflicted spirit.

Equally beneficial are these publications to apprentices and servants in the various departments of life. It is a melancholy fact, that the employers of these persons seldom pay much attention to the manner in which they spend their small portion of leisure time: and, consequently, it is too often spent, not only without improvement, but in a way to unfit them for becoming useful and virtuous members of society in the present life, and to disqualify them for the happiness of a future state. But if some kind and judicious Christian friend, who has the real welfare of the rising generation at heart, would take the trouble to furnish them with a few of these

tracts, I know from repeated experience that they would of their own free choice be induced to spend many hours in the perusal of them, which would otherwise be spent in idle or in vicious pursuits. And the good impressions thus derived would not terminate with themselves, but would be conveyed to their posterity: and thus, by a very trifling expense and trouble, we might be conferring the most important benefits on future generations, and continue to be doing good long after our bones shall have mouldered to ashes.

But, alas! truth compels us to acknowledge that the present state of the funds of this institution bears witness against us of our apathy and want of zeal in its support. A request was some time ago made by the committee, through the medium of the *Monthly Repository*, that Unitarian congregations would endeavour to aid them, by making collections in their behalf; but to this just, reasonable and proper request, I fear but little attention has been paid. I know it to be a fact, that there are many persons in the Society, to which I have the happiness to belong, who are warmly attached to this institution, and who would exceedingly regret to see it sink for want of support. If these persons would agree to make a congregational collection in its behalf, I would pledge myself to contribute two sovereigns to the collection; and if I fail in this engagement, I will freely consent for the Editor of the *Monthly Repository* to expose my name, with all the odium which such an act of perfidy would merit. But if I fulfil my engagements, I depend upon his honour to keep it a profound secret. And if this proposal should be the means of inducing only a few Unitarian societies to make such collections, I shall think this money better employed than any I have ever yet expended. But this, perhaps, is indulging vanity too far: yet if our Almighty Father has it in view to bless and prosper this institution, he can do it by means of the humblest and most obscure instruments, as well as by the most brilliant and splendid. At present, it seems very evident that unless some such means are adopted, we must incur the indelible disgrace

of suffering one of the most useful institutions among us to sink to the ground.

I am aware that Unitarian congregations have many and pressing calls upon their liberality. But this is a way in which so much good may be done at such a trifling expense, that I cannot help strongly hoping it may be thought entitled to some share of their attention. If every Unitarian society throughout the kingdom would average a collection of one pound, it would probably set this excellent institution free from all its difficulties, and place it upon a comfortable and a respectable foundation. Our contributions ought not to be wholly engrossed in endeavouring to make proselytes to our opinions. Let us never forget the paramount obligation of endeavouring to induce Unitarians to act up to their principles, and become ornaments of their profession.

Neither is it necessary that these congregational collections should be gratuitous. On the contrary, I think it highly desirable that every society, sending a collection, should claim tracts, and distribute them in their Sunday-Schools, and among any of their members to whom they may be likely to be most useful. This excellent institution needs not the aid of charity for its support; all that it requires is a sufficient number of active, zealous subscribers, who will industriously distribute their tracts.

A FRIEND TO RELIGIOUS INSTRUCTION.*

Clapton,

April 19, 1823.

SIR,

I HAVE too long neglected to gratify my just respect to the memory of the late Mr. Lewin, by offering you an addition to the *Obituary*, p. 57. Those who knew my excellent friend must, I think, have perceived and regretted an extreme diffidence which too often withheld from his associates much of that various knowledge which he had derived from long observation,

* The name of our correspondent is given to us, and we think it proper to state that the writer is wholly unconnected with the management of the Society in question. Ep.

and a highly rational occupation of leisure in his most valuable library. I have also good reason to believe that Mr. Lewin was equally reserved, as to numerous instances of his benevolent consideration for want and misfortune. But it is his ready attention to the call of friendship, on an occasion which could not fail to interest me, and which cannot easily pass from my recollection, which I would now record in your pages. This I knew my friend's disposition too well, to have attempted, till he was beyond the reach of human approbation.

My intimacy with Mr. Lewin was much advanced by our mutual attachment to Gilbert Wakefield, especially when he became the subject of a Court prosecution. Our friend's trial came on at Westminster, Feb. 21, 1799. The Attorney-General of that day has long ago reached the splendid goal which urges a court-lawyer's progress either through *primrose-paths* or miry ways, just as the service of his masters may require. He now connected his name with that of one of the first scholars of his age, prevailing with a willing jury, to consign to *the tender mercies* of the King's Bench, (as, according to *legal* calumny, "a false, scandalous and malicious libeller,") an unguarded, because a fearless censor of "wickedness in high places," whose life had been devoted to the investigation of truth and the promotion of virtue. The Court-Prosecutor, however, was in no haste to worry the prey of which he was sufficiently secure. He readily consented to suffer Mr. Wakefield to be at large till called up for judgment.

In this emergency, for which no provision had been made, I was anxious immediately to find a colleague who would publicly appear with me in the Court, as Mr. Wakefield's bail. There was probably in that Court no individual more disposed than Mr. Lewin to shrink from such publicity, and the usual consequent exhibition in the newspapers. He, however, came forward most promptly, and, by such a seasonable assistance, not a little relieved our friend and his family.

To Mr. Lewin I ought, also, to acknowledge my peculiar obligations for the highly gratifying success of the project which I was led to form,

on the result of our friend's trial. This projected subscription (of which there is an account in the *Memoirs*, II. 155) was first mentioned by me in a conversation with Mr. Lewin. His immediate approbation encouraged me to proceed, while his own very liberal contribution to the design afforded an early example, without which I have always doubted whether that tribute of regard to a victim of ministerial vengeance would have become, at length, so worthy of the occasion.

I beg leave to add, that I have acted with Mr. Lewin in various societies, and he was one of those whose silence I peculiarly regretted. Yet this indisposition to publicity I have observed him to overcome on a few very particular occasions, when, by a declaration of his opinion, beyond a silent vote, he would either recommend some liberal proposal, or else bear his testimony against some servile compliance or courtly adulation.

I cannot help regretting that you are yet unfurnished with a few dates, such as are expected from an Obituary, and some notices of Mr. Lewin's family, such as only his immediate connexions can easily supply.

J. T. RUTT.

Wolverhampton,
April 19, 1823.

SIR,
FROM a perusal of the interesting letters of William Roberts, together with the advertisement of Dr. Thomas Rees, both prefixed to the Monthly Repository of December last, I was led to expect that an active and liberal subscription would have immediately commenced in aid of the cause of Unitarian Christianity in India. It is, however, to be presumed that contributions have been received for this purpose by the different gentlemen named in Dr. Rees's advertisement. But, excepting the solitary instance of your correspondent C. B., [p. 11,] the Unitarian public has yet to learn whether any subscriptions have been received or not. Since this time a most important communication has been made by the Rev. W. Adam, from Calcutta, to the Secretary of the Unitarian Fund, and I fully agree with him, that "all these considerations combined seem *imperiously* to call on English Unitarians to exert them-

selves, according to their ability, in spreading the gospel in this country." I rejoice to find that the Committee of that Fund "have pledged themselves to bring Mr. Adam's application for assistance before their brethren in this country." I flatter myself the Unitarian body will not suffer themselves to be appealed to in vain, and from their number, consequence, wealth and liberality, an ample fund will be promptly created for carrying on this great work with success. But, independently of the zeal and exertions of the Committee, I think a direct public appeal may be made to advantage, through the medium of the Monthly Repository and other channels, and congregations and individuals invited, without any further delay, to furnish contributions. Being fully convinced that the most happy and important results will follow our united endeavours, I very cheerfully inclose you Ten Pounds to be applied exclusively to the promotion of the Unitarian cause in India, and shall be glad to become an annual contributor whenever a plan is properly organized for carrying on this great work.

J. P.

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

No. CCCCH.

Anecdote of Dr. Ironsides.

DR. IRONSIDES was one of the High Churchmen in the time of Charles I., who wrote against the morality of the Sabbath: * a zealous Independent, of about the same period, has preserved the following tale relating to him.

"It is storied of Dr. *Ironsides*, that, riding on the Lord's-Day with a gen-

* Seven Questions of the Sabbath. Oxon. 1637, 4to. On the Restoration, he was raised to the See of Bristol. He died there, Sept. 19, 1671. Wood. Athen. Oxon. 4to. III. 940.

tleman, he saw some people on the highway before him, with their Bibles under their arms. Said the Doctor to his companion, 'Here are wise Precisians; I do not believe they can tell me how many commandments there are, as zealous as they seem to be.' Up gets he to them: 'You are going, I suppose,' said the Doctor, 'to hear some sermon this afternoon.' 'Yes, we are,' said they. 'You cannot stay at home with your neighbours, to divert yourselves!' 'No, we cannot and will not.' 'Pray,' said he, 'how many Commandments are there?' One that knew him stepped up and said 'Eight.' 'I told you,' said the Doctor to the gentleman, 'how wise these zealous Precisians are.' 'Nay,' said the plain, honest man, 'I know there were Ten Commandments; but the Papists blotted out the Second, *Thou shalt not make to thyself any graven image, &c.*; and one Dr. *Ironsides* blotted out the Fourth, *Remember the Sabbath Day to keep it holy*: and between the Papists and him, they left but Eight.' You may easily imagine how the Doctor looked; and how merry the gentleman was, that he was so caught in trying ignorant, zealous Precisians.—*Vindiciæ Anti-Baxterianæ*. 12mo. 1696, pp. 21, 22.

No. CCCCIV.

Virtuous Earl of Pembroke.

When Queen Anne ascended the throne, the Earl of Pembroke resigned his post of Lord High Admiral of England, to make way for her consort, Prince George of Denmark. From this circumstance, he was offered a large pension, to which he replied, "That however convenient it might be for his private interest, yet the accepting of it was inconsistent with his principles, and, therefore, since he could not have the honour of serving his country in person, he would endeavour to do it by his example."

REVIEW.

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

ART. I.—*Memoirs of the Life of the late Mrs. Catharine Cappe.*

(Continued from p. 167.)

NOT the least interesting portion of these “Memoirs” is that which relates to Mr. and Mrs. Lindsey, with whose private life Mrs. Cappe was intimately acquainted. A great part of what she here communicates was given by herself to our readers (Mon. Repos. III. 637, and VII. 109); but some further particulars are added. On this subject the writer has felt warmly, and expressed her feelings with considerable energy; but much as she admired Mr. Lindsey, she could not overrate his moral worth. It has been coldly remarked, by a living orthodox divine, that he did no more than his duty in quitting a church whose doctrines he had ceased to believe. True, but though every virtue is a duty, some virtues are of high praise, and the highest praise of all belongs to that integrity which, for the sake of a pure conscience and for the glory of God, welcomes the prospect of poverty and degradation in society. Mr. Lindsey, indeed, was not suffered to remain in obscurity or to endure want; but when he made his magnanimous sacrifice of his ecclesiastical rank and emoluments, he went out into the world “not knowing whither he went.”

“ Mr. Lindsey had no private fortune; his father, who had been proprietor of some salt-works in Cheshire, had been deeply injured in his circumstances by the extravagance of his eldest son, the child of a former marriage; and the remaining property, which would have devolved on him, he had generously given up, on his coming of age, to his only sister, who was married, and had a family in Leicestershire. Mrs. Lindsey’s fortune was also at this time very inconsiderable, and they had not saved any part of their income; it being their constant habit to give away in books and medicines, and sometimes in money, whatever they could spare to the sick and needy in the parish. Neither did they at this time make any alteration in

other benevolent exertions; of which the intention now carried into effect of inoculating, at their own expense, for the small-pox, then very fatal, all the poor children of Catterick and its vicinity, is a decided proof. This undertaking was begun by Mrs. L. during the absence of her excellent husband on the business of the petition, to whom, in zeal for unwearyed usefulness, in ability to accomplish it, and in utter disregard of money, whether for its own sake or as the means of procuring any selfish indulgence, she was not inferior.”—Pp. 150, 151.

It is well known that the fate of the Clerical Petition, in 1773, decided Mr. Lindsey’s mind. He was in London attending its presentation, and the memorable debate to which it gave rise.

“ One characteristic anecdote of Mr. Lindsey I must here mention, merely for the purpose of shewing that he excelled as much in the smaller as in the greater and more exalted virtues. After the fate of the petition was decided, anxious as he was to return, oppressed by disappointment and harassed by fatigue, he yet took the trouble, on the morning of his leaving town, of going to the Tower to purchase a quantity of new half-pence, to be given to the poor children as rewards for taking their medicines.”—Pp. 151, 152.

Amongst Mr. Lindsey’s friends was Mr. Mason, the poet; and this gentleman used all his influence to prevent the conscientious divine from plunging himself into worldly difficulties by a step which probably appeared to him the fanaticism of virtue.

“ One of the first persons, I believe, to whom Mr. Lindsey fully communicated his intention of resigning his living, was his former college friend, the late Rev. Wm. Mason, who was at that time precentor in the Cathedral of York, and so justly celebrated for his fine poetical talents. It happened in the following manner: Sir Marmaduke Wyvill, a friend of Mr. L.’s, being High Sheriff, he was requested to preach the assize sermon in the Minster, in July, 1773; and, being invited to lodge in the house of Mr. M., their former intimacy induced Mr. L. to impart to him the resolution he had made.

Mr. Mason was electrified with astonishment and grief. He really loved his old college friend, thought justly of the soundness of his head, and very highly appreciated the goodness of his heart; he was himself a very worthy, respectable character, but, having devoted his time more to the study of belles lettres than of the Scriptures, mixing much in the world, and viewing the subject through the false medium of its mistaken principles, he could not feel the necessity nor comprehend the duty of making such a sacrifice. Strict integrity, he was ready to admit, in all the transactions of social or commercial life, was an indispensable duty; it had ever been the rule of his own conduct; in respect to these, no mental reserve, however slight, ought on any account to be allowed; but to extend this to the usage of mere forms, by which no one was injured, and which might be considered as being simply official, was, in his mind, to the last degree visionary and absurd. He was indefatigable, therefore, in his endeavours to dissuade his friend from persevering in his resolution: he stated to him the deprivations he must suffer; the difficulties he would have to encounter; the obloquy to which he would subject himself; and, at length, when he found him immoveable on every consideration that respected his own sufferings, he changed the mode of attack, and asked him if he had a right to subject Mrs. L. to so many inconveniences and hardships? Here he found that his friend was not invulnerable; his final resolution, indeed, being the calm and deliberate result of many an anxious hour, he could not shake, but he could pour into the appointed cup a tenfold portion of bitterness. I was at Catterick when Mr. L. returned thither, and never can I forget his altered looks and depressed countenance:—his very recollection seemed to be impaired, as he answered our anxious inquiries about his health, as he feebly ascended the few steps leading from the garden to the entrance: ‘how is all this,’ he said, ‘can one indispensable duty ever really be incompatible with another?’—‘We did every thing in our power to sooth and calm his mind; and in a very few days he was enabled to recover his usual serenity.—This was in truth ‘his hour of darkness,’ but it happily soon passed away.’—Pp. 156—158.

Mrs. Cappe has recorded, with due praise, the noble conduct of Lord Huntingdon, whose family had patronized Mr. Lindsey, towards the Christian confessor:

“I must not omit to mention here

the liberality and friendship of the late Earl of Huntingdon upon this occasion. It is, I believe, well known that, revolted probably by the superstition and enthusiasm which mixed with the genuine piety of his otherwise excellent and exemplary mother, he had run into the opposite extreme, and had become a decided unbeliever. It is probable that he considered the foreign appendages unhappily interwoven in the Established Creed, as a part of the religion of the gospel. ‘What became of the universe,’ he was wont exultingly to inquire of Mr. Lindsey, ‘when its great Creator hung lifeless upon a tree in Judea?’—‘I am not concerned, my Lord, to answer that question, the foundation on which it rests not forming any part of my creed.’—‘But the belief of it forms a part of the creed of that church in which you weekly officiate as a minister,’ was the heart-piercing reply. To the honour, however, of Lord Huntingdon, when he heard of Mr. Lindsey’s determination to leave the Church, he wrote him a very handsome letter, saying, that how indifferent soever he might be respecting subjects of mere theology, he greatly honoured the integrity which could lead to such a sacrifice; and he offered Mr. L. to appoint him his Librarian, with a handsome salary, and an apartment entirely to himself, where his time for literary pursuits should be completely at his own disposal.”—Pp. 161, 162.

Our biographer became an inhabitant of York in the year 1782, and became the wife of the late Rev. Newcome Cappe in 1788. Never, perhaps, was a matrimonial connexion entered into from purer or higher motives, and never was conjugal union more sacred or more happy. The reader must consult the volume for the details of this interesting event, which Mrs. Cappe relates with all the ingenuousness and simplicity of a mind conscious only of Christian sentiments. Mr. Cappe would under any circumstances have been respectfully remembered by the denomination of which he was so bright an ornament; but it is chiefly owing to Mrs. Cappe’s affectionate industry that he has established a claim upon the veneration and gratitude of posterity by his eloquent Discourses, and his learned and original critical Dissertations. His *Memoirs*, by the pen of his widow, is one of the best tributes of conjugal affection which English literature contains.

Neither her temper nor her Chris-

tian principles would allow Mrs. Cappe to be an inactive member of society. Her history, from the time of her settling at York, is the narration of incessant literary and philanthropic labours, her literary pursuits being in fact philanthropic. Two whole chapters (34 and 35) of the Memoirs are taken up with the History of a deserted Young Irishwoman whom she patronized; and the tale, which is interesting of itself, exhibits the writer's character, ever forward to shew sympathy with the oppressed, and bold and unceremonious in rebuke of vice and cruelty. There is a species of feminine delicacy which all good men must approve, but this becomes a weakness that is to be pitied when it shrinks from the more hardy duties of human life. We admire the female, who like Mrs. Cappe, sensible of her own intellectual superiority, and a stranger to all but Christian views, steps forth from the privacy of domestic life at the call of charity, and exposes herself fearlessly to the observation of the world in the performance of acts of unquestionable humanity. All women are not to be blamed for not copying in this respect the example of Mrs. Cappe; but, on the other hand, let not her be tried by a common standard. By a difference of talent, temperament and condition, Providence determines some persons to privacy and others to publicity; and, pursuing conscientiously the path marked out for them by the Disposer of human life, all may obtain, though in very different ways, satisfaction of mind, and entitle themselves equally to the approbation of society, as the earnest of the blessing of Almighty God.

Of the death of her excellent husband Mrs. Cappe writes in language which is alike honourable to them both. On this melancholy occasion, Mrs. Lindsey wrote a truly characteristic letter of condolence to the widow, of which the following is an extract:

“ You are now under the severest trial of your fortitude and resignation that you ever experienced, in the loss of the object of your tenderest and best affections, and who was so truly worthy of them. That he suffered no more, nor longer, is some consolation; that his mind was more sensible than his body,

and alive to the feelings of friendship to the last; and possessed of the divine composure of a true Christian about to ‘ enter into the joy of his Lord,’ for the interval will not be perceived.

“ Indeed, you have every thing that can comfort you, having for so many years ministered in every possible way to his relief under great infirmities; and trying, by engaging his attention to the decyphering his previous valuable labours, to afford him all the pleasure left him, of being useful to others, which was always his delight. That he knew your value, and was full of affection and gratitude, I have no doubt: that your love of his talents and virtues flowed over to those who were very dear to him, and whose esteem and affection will now contribute to your ease and comfort, (for they are all good,) and thereby will shew the stability of their tender dutiful attachment to so excellent a father. But whatever sources of human consolation may belong to you, there is one omnipotent Protector, whose favour and support no time or circumstance can withdraw from those who sincerely desire and endeavour to serve and obey him; and there our chief confidence lies.

“ All things have for a long time had a tendency to moderate your hopes of any great comfort in his living, or any great length of life; yet, even the absence of that tender, anxious attention and soothing, night and day, to so amiable an object, will leave a painful chasm, which only time and a sense of dutiful submission to the appointment of God will fill up, with the occupations and demands of general benevolence, such as you have been in the habit of exercising.

“ I write more to relieve my own mind than to impress yours; we have all a manner of feeling peculiar to ourselves, and have points of consolation and regret to which others must be strangers; but the voice of friendship cannot be silent or uninterested under the events which break the affections and habits of those one loves.”—Pp. 310—312.

Many passages, and even entire chapters of the Memoirs, testify Mrs. Cappe's maternal affection to her husband's children by a former marriage; which we take notice of in order to remark, that hers was a case in which public spirit and an honourable desire of literary distinction were found quite consistent with the most regular and faithful observance of the domestic duties.

Mrs. Cappe's life was connected by her warm feelings of Christian charity with all the principal events of her

time. These she sometimes records, with sensible and amiable reflections. Having related the establishment of the Bible Society, she says,

“ For my own part, I can truly say, that in the course of a long life, not wholly spent without observation, I have never yet seen an instance, where the Bible has been habitually read, though the understanding respecting the genuine import of many passages may not always have been much informed, that the heart has not been made wiser and better; that many evil passions have not been corrected, although perhaps not wholly subdued; and the pious and benevolent affections further cultivated, improved and enlarged. Say then, if it be not true, that the gospel is indeed the ‘pearl of great price,’ for which the enlightened ‘merchant-man’ would cheerfully ‘sell all that he hath’ to make the purchase ?

“ Nor does the importance of the British and Foreign Bible Society appear diminished, or its value inferior, when we witness the subordinate happy effects resulting from it; softening the animosities of discordant, contending sects and parties, by demonstrating, that there is one object at least, and that a most important one, in which all may most cordially unite. With what delight, upon this occasion, have I seen the friends with whom I am in more immediate communion, join heart and hand with some other excellent persons, who are our friends also, but whose speculative opinions, on some points, differ widely from ours: giving thus a sort of happy foretaste of that delightful harmony which shall hereafter obtain, when all that is imperfect shall be done away; when we shall no longer ‘see as through a glass darkly,’ but shall know even as we are known.” Pp. 376, 377.

All persons who were acquainted with Mrs. Cappe, we may say all those that have perused the former volumes of our work, know the deep interest which she took in the removal of the Manchester College to York. Besides a strong conviction of the utility and even necessity of this institution to the prosperity of the cause of the Unitarian Dissenters, she entertained the liveliest friendship for the gentleman who is at the head of this academic establishment, and for those that were afterwards called to share in his learned labours. Hence, she watched the growth of the college with much anxiety, and by her tongue and her pen zealously asserted its

title to Unitarian patronage. Her name will be enrolled at the head of the benefactors to the institution, for there may be benefactions without large pecuniary assistance, and it is a pleasing recollection for its conductors and supporters, that her co-operation with them, according to her means, in this important work, constituted one of the greatest pleasures of her later years.

We should gladly have laid before the reader a larger portion of the contents of this valuable work, if the department allotted to our Review would have allowed; but we regret the restrictions under which we write the less, because we feel assured that we have extracted enough to recommend the Memoirs to all that admire superior talents virtuously employed, that sympathize with the best affections of our race, and that rejoice in seeing the profession of the simple truth of the gospel accredited and enforced by the evidence and argument of a holy and heavenly life.

ART. II.—*Negro-Slavery; or, A View of some of the more Prominent Features of that State of Society, as it exists in the United States of America, and in the Colonies of the West Indies, especially in Jamaica.* 8vo. pp. 124. Hatchard and Son, and J. and A. Arch. 1823. 3s.

THE friends of humanity have been all for some years at rest with regard to the subject of Negro-Slavery; apparently satisfied with the great achievement of the abolition of the Slave-Trade. At length, they are aroused to a sense of duty upon this important question; they are beginning to awaken public sympathy; and we trust they will not cease their virtuous labours until means shall have been devised for ultimately extinguishing the immoral and impolitic system of slavery throughout the whole of the British dominions.

The publication before us originated with an association at Liverpool, formed for the purpose of mitigating and abolishing slavery in our colonies. That town, which was deepest in the guilt of the slave-trade, is thus endeavoring to expiate its sin. The pamphlet consists of the evidence of various unconnected witnesses of great respectability, with regard to the crimes and atrocities that are inseparable from slavery; and we are pleased

to see that great use is made of the letters of Mr. Cooper in our last volume, and that deserved reliance is placed upon his testimony. In a debate upon the subject in the House of Commons, an attempt was made by one individual connected with the West Indies to shake Mr. Cooper's credit; but in the only report that we have seen of that gentleman's speech, he is represented to say nothing more in reality than that pride prevented the Missionary from endeavouring to do any thing on behalf of the Negroes besides preaching. This charge was oddly followed, by an acknowledgment that the speaker knew nothing of the person of whom he was speaking. Mr. Cooper's own letters are sufficient refutation of the aspersion, and every

one that knows him must smile at a reproach which belongs less perhaps to him than to any person living. But slavery is to be defended, and of course every one that takes part in the abolition is, as far as possible, to be lessened in public estimation. Is there still, however, a mass of inhumanity at Bristol which must be represented in Parliament? We thought not; but if there be, we should not expect to find such a representative, and the representative of prejudice and bigotry in general, in a gentleman who was brought forward by the liberal party of that city, and especially by the Dissenters, of whose party, we know not with what truth, he is generally reckoned.

POETRY.

HYMNS.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”
MATT. v. 3.

Happy the man whose humble mind,
To heaven's Almighty will resign'd,
No wild commotion knows;
Who, free from pride's tumultuous fears,
In silence treads this vale of tears,
Rejoicing as he goes!

In vain does Wealth her charms unfold,
And court his gaze with gems and gold,
And all her store display;
In vain Ambition shews her page,
And boasts her deeds from age to age,
And tempts his feet to stray.

In vain do pleasure's silken sails
Expand before the swelling gales,
And prosperous breezes blow;
In vain do Fame and Glory rise
And spread their charms before his eyes,
In gay, delusive show.

Pure are his joys and calm his soul,
And, while he hears the tempest roll,
And sees the mountain riven,
Patient he sits beneath the vale,
Nor fears the vengeance of the gale,
But humbly trusts in heaven.

J. C. W.

HYMNS.

“Blessed are they that mourn, for they shall be comforted.”

Come, ye who mourn, and dry your tears,
And let your sorrows cease!
For, lo! the Son of Man appears,
Who calms the sufferer's anxious fears,
And soothes his soul to peace!

Come, ye who mourn the sinner's choice,
Come, and efface the stain!
For, lo! the blest Redeemer's voice
Bids every wounded heart rejoice,
And whispers peace again!

Come, ye who mourn with pain opprest,
And cast your cares behind!
Come, lean upon your Saviour's breast,
And hush the anxious soul to rest,
And calm the troubled mind!

Come, ye who weep departed friends!
Come, all to sorrow driven!
Lo! o'er the grave Hope's rainbow bends,
Whose beauty from the earth extends,
And reaches up to Heaven!

Chesterfield.

J. C. W.

“Blessed are the meek, for they shall inherit the earth.”

Blest are the meek, the sacred train
Who from all guiltiness refrain,
Through life's still varying scene;
Who, though the tempest rages fast,
Amidst the fury of the blast,
Are gentle and serene!

The power which shakes the mountain brow,
And bids the knotted oak to bow,
And binds the eagle's wings,
Yet spares the lily's tender form,
And sheds the fury of the storm,
On loftier, mightier things.

So, while Ambition, Power and Pride,
Spread moral desolation wide,
And fill the world with woe;
The meek, in secret silence laid,
Court the seclusion of the shade,
Nor tremble at the blow.

As some pure river, deep and wide,
In silence rolls its gentle tide,
And seeks the boundless sea;
Thus, unobtrusive flow their years,
While to their ardent gaze appears
A blest eternity!

Chesterfield.

J. C. W.

OBITUARY.

1823, Feb. 20, at *Madras*, JOHN SOLLY, second son of ISAAC SOLLY, Esq. aged 22.

March 29, at his Lodge, in *Downing College, Cambridge*, EDWARD CHRISTIAN, Esq., Chief Justice of the Isle of Ely, and Professor of the Laws of England in the University of Cambridge.

19th inst., at *Brixton*, Mr. LINDSAY BOWRING, aged 28, an amiable and excellent young man, who was deservedly held in the highest esteem by the numerous members of his family, and by all his connexions. It may be remarked, as another of the many coincidences that strikingly manifest the vanity of human life, that he had given his name as one of the Stewards of the Christian Tract Society Anniversary, and that when the meeting was held, he was a corpse. This melancholy event was alluded to at the meeting, and a just tribute of respect was paid to the memory of the deceased.

At *Cirencester*, at a very advanced age, Mrs. KIMBER. The qualities which most distinguished this excellent lady were integrity, benevolence and piety. Her integrity appeared in every transaction of her life. She uniformly acted from principle, from a sense of duty, from a regard to right. The fine tender feeling of honour which she possessed, gave a dignity to her mind and an independence to her conduct, such as are seldom witnessed in the world. Of the integrity of her religious principle she gave a remarkable proof about fifteen years ago, when, in consequence of the Unitarian Meeting-house at Fairford having been given up to the Independents, she left the town and a large circle of friends, and removed to Cirencester, where she could worship God, even the Father, in a manner more congenial to her views and feelings. Her benevolence shewed itself both in her spirit and her conduct. She wished well to all, thought the best of every one, and put the most charitable construction on every action. If any thing, she was too charitable in her feelings, which led her sometimes to administer pity where censure would have been more just. Of the benevolence of her actions, or what is more commonly termed charity, or alms-giving, it is almost impossible to speak too highly. It was

impartial, it was disinterested, it was generous. Meek herself as a child, and humble as a saint, she regarded not the distinctions which pride and vanity make among mortals. She considered all as a shred of the same frail texture, and, therefore, meriting her equal love. She bestowed her charity without regard to persons, and almost without regard to character;—"for e'en her failings leaned to virtue's side,"—it was sufficient for her that an object wanted relief, and she could give it. But her benevolence was not quite impartial; for she certainly leaned towards the poor, the distressed, and those who had none to help them. Many such in her neighbourhood are now mourning her loss; and well they may, for her place will not soon be supplied. Her charity was disinterested: what she gave, she gave for the object's sake, and not for any private gratification or show of vanity. Her right hand knew not what her left hand did. She never liked to be thanked for any kindness she bestowed, much less did she ever mention it herself. "To do good," she used to say, "was a duty in which there was no merit." Moreover, her charity was generous, and what is a remarkable fact, her generosity increased with her years. To form an idea of this excellent quality, it was necessary to witness its effects. Her liberal hand extended itself as far as it could. And it is but justice to add, that the recipients of her bounty were not ungrateful, if a devout attendance at her grave, and many tears and expressions of regret, can be considered indicative of the feelings of the heart. Of her piety much might be said, but it is unnecessary after such an exhibition of its fruits; for her philanthropy sprung from its legitimate source, love to God. In general it may be observed, that her piety was an habitual feeling, and not an occasional impulse, or formal observance. It was a disposition of soul which softened down all her thoughts and feelings to one continued flow of devotion—to a constant expression of gratitude and praise to the Giver of all good. It was her practice to trace every blessing and mercy, every comfort and convenience, every pleasing thought and holy feeling, to the Great Origin of all things. Even her God and Father. She saw God in every thing, and every thing in God. She believed and she felt that all circumstances and events were under the controul of a wise and gracious Providence. Hence her constant

prayer was, "Thy will, O God, not mine be done." But though her piety was thus pure and elevated, so as almost not to need any adventitious aid, yet she was a great advocate for public worship and family devotions. Her last effort, and a painful one it was to leave her home, was to attend her usual place of worship. With respect to family prayer, she uniformly practised it in her own house, and evidently with great seriousness and ardour; and she often lamented the lightness with which it was regarded by many families who make a public profession of religion—who perform the duty but once or twice a week, and not even then if at all inconvenient. In a word, the piety of this excellent lady was of the most elevated character, and such as, no doubt, gained her the favour of her God, and qualified her for a seat among the blessed in heaven. During her illness, which was short, but very painful, she was perfectly resigned to the will of God. She softly sunk in the arms of death, without a murmur or a sigh.

Lately, in *Charlotte Street, Bloomsbury*, aged 54, the Rev. WILLIAM BINGLEY, F. L. S., author of "Animal Biography," and of several other ingenious works of natural history. Mr. B. was brought up in the law; but prospects of promotion led him to exchange this profession for that of the church. He

devoted his leisure from his early years to the study of natural history, and was beginning to acquire a solid reputation at the time when he was cut off by a short illness. He wrote for many years the *Monthly Reports of Natural History* for the *Monthly Magazine*, dated from Christ Church, where he then performed parochial duty.

Lately, in *Covent Garden*, aged 64, Mr. WILLIAM PLAYFAIR, long known to the public as a political and statistical writer, and as a miscellaneous editor. He was the elder brother of the late Professor John Playfair, of Edinburgh.

Death Abroad.

1822, Aug. 22, at *Serampore*, by an attack of the cholera morbus, KISHUN PALL, the first idolatrous Hindoo in Bengal, who was converted to the Protestant faith. He was baptized by Dr. Carey, in the Ganges, in the year 1800, and throughout a Christian profession of more than twenty years, proved how well-suited Christianity is to elevate the Hindoo character. He has left a widow, four daughters, and eleven grandchildren. He was beloved and respected in life, and was followed by his relations and numerous friends to the grave. He died full of Christian hope and joy.—*Calcutta Journal.*

INTELLIGENCE.

DOMESTIC.

Anniversary of the Opening of the Unitarian Meeting-House, Moor Lane, Bolton.

THE FIRST Anniversary of the opening of the Unitarian Meeting-House, Moor Lane, Bolton, was held on Easter Sunday and Monday, March 30th and 31st. There were individuals present from Blackburne, Bury, Chorlton, Cockey Moor, Congleton, Dob Lane, Dukinfield, Haslingden, Hildesley, Liverpool, Macclesfield, Manchester, Mellor, Monton, Newchurch, Rossendale, Ormskirk, Padiham, Park Lane, Preston, Rivington, Rochdale, Southport, St. Helens, Stand, Timmesley, Walmesley, Warrington, Wigan, &c. The morning service was introduced by the Rev. Thomas Mudge, of Norwich; and the Rev. Dr. Phillips, of Sheffield, delivered an admirable sermon, strongly enforcing a steady adherence to Christian principle in spite of every obstacle, an

union of heart and soul, and the strict observance of Christian practice, as the only sure foundations of the prosperity of a religious society, and of human happiness. The Doctor's text was Philip. i. 27: "Let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries." In the afternoon, the Rev. T. Mudge conducted the whole service, and preached an eloquent and argumentative discourse, On the Right and Duty of fearless Inquiry, and of a bold Declaration of Truth, from 1 Peter iii. 16. In the evening, the Rev. Joseph Marriott, of Liverpool, took the devotional part of the worship, and the Rev. Dr. Phillips preached from Psalm lxxvi. 5, and Psalm ciii. 17, very ably vindicating and illustrating the free, unpurchased grace and mercy of God.

On Monday, a public dinner of the members and friends of the congregation was held in the Cloth Hall. Dr. Philipps (in consequence of the illness of the Rev. George Harris) kindly presided, and Mr. Joseph Best, of Rose Hill, was the Vice-President. Two hundred and thirty-seven persons, male and female, sat down to dinner; which number was increased to nearly four hundred after dinner by the admission of other members of the society. Various sentiments were given, which drew forth animated speeches from Dr. Philipps, Messrs. Makin, Brandreth, F. B. Wright, Revs. Joseph Marriott and T. Madge, and Messrs. H. Clarke, F. Boardman, W. Duffield, Berry, and P. Smith, Jun. The congregation were congratulated on the success which has attended the efforts of the minister and members during the year, in which period they have established Sunday-Schools, a Benevolent Society for the Sick and Poor of the Congregation, a Library, and a Class Meeting for Religious Conference; and have paid off more than £500 of the debt on the Meeting House. On the health of the Rev. George Harris being given, the following Resolution was proposed, and carried by acclamation:—

Resolved, "That the warmest thanks of this Meeting be given to the Rev. George Harris, for his valuable and unwearied services both in this town and the county at large; we beg to assure him of our sympathy in his present affliction, and of our fervent wishes for his speedy restoration to health, and to the exercise of his ministerial functions in the temple of our God and Father."

In the evening there was another religious service in the Meeting-House. The Rev. Robert Cree, of Preston, engaged in prayer, and the Rev. T. Madge, from John i. 46, gave an unanswerable reply to the common and prevailing objections to the Unitarian Christian doctrine. The religious services were all well attended, and the collection towards the liquidation of the debt on the Meeting-House amounted to £55. 17s. 10d.

On Tuesday the Sunday Scholars, educated by the congregation, to the number of one hundred and sixteen, dined together in the Cloth Hall; they were attended by their teachers and others, and nearly two hundred persons sat down to the tables; the Rev. R. Cree in the Chair. Various addresses were made by Rev. R. Cree, and Messrs. D. Shaw, Brandreth, E. Seddon, R. Scowcroft and E. Makin; and the afternoon was spent in a truly edifying and rational manner.

S.

Somerset and Dorset Unitarian Association.

ON Tuesday, April 1st, the Half-Yearly Meeting of the *Somerset and Dorset Unitarian Association* was held at Bridgewater. The religious services, morning and evening, were performed by the Rev. S. Fawcett, D. Hughes and G. B. Wawne. It was resolved that the next Meeting should be held at Crewkerne, on which occasion the Society have reason to hope for the advantage of Mr. Fawcett's services as their preacher. The plan adopted last year for the circulation of cheap tracts has met with general approbation, and the Committee have resolved to distribute this year Mr. Wright's Essay on Repentance, (one of the "Christian Tracts,") and, if possible, to procure the publication, in a separate form, of a part of Mr. Aspland's Plea for Unitarian Dissenters, viz. that part in which the principles of Unitarianism are admirably exhibited both in contrast with the Articles of the Church of England, and in the words of Scripture.

G. B. W.

Southern Unitarian Tract and Fund Societies.

THE Southern Unitarian Tract and Southern Unitarian Fund Societies, held their Annual Meetings at Portsmouth, on the 2d of April. The Rev. William Stevens, late of Newport, preached in the morning before the Tract Society, at the General Baptist Chapel, from Luke iii. 5, 6. He took a review of the obstacles which Unitarian sentiments have to encounter, and of those favourable circumstances which indicate their ultimate success. The preacher observed, that it might on superficial consideration be expected that doctrines so benign, rational and scriptural need only be announced, to meet with general acceptance; but when we look at the nature and antiquity of prevalent errors, the firm hold they have taken on men's minds, and the dependence of one false dogma on others, so that the inquirer shrinks with horror from the consequences which may follow from removing any part of the fabric, we shall have more cause for gratulation than disappointment. Pride, interest, the influence of national establishments, and the mistaken and calumnious reports of Unitarianism given by its adversaries, were pointed out as other powerful obstacles. Under the last-mentioned head, Mr. S. observed,

"There is no subject upon which there is a more extravagant misunderstanding. As it comes from the lips of our opponents, is resounded from every pulpit; repeated

in the declamations of every itinerant orator, heightened with all the odious colouring which ignorance or bigotry can prepare, it is a perfect caricature; it has neither form nor comeliness, that men should desire it. Thus it is described as the halfway-house to infidelity, Deism in disguise, as a denial of every thing and a belief of nothing; as robbing the Saviour of his glory, encouraging immorality by denying future punishment; as a religion for the rich, because it flatters the pride of their understandings and their hearts, but affording nothing for the poor man's comfort, &c. &c. The uplifted eye of horror, the deep-drawn sigh of sympathy, the shake or shrug significant of something too monstrous to be described, are the language by which it is pictured to the multitude; and, while it conveys no precise idea of what our faith is, it answers well the purpose which it was intended to serve, that of impressing the mind with a notion of something exceedingly horrible and blasphemous, and intimidating the inquirer from raising the curtain to behold what this tissue of misrepresentation conceals. It is true, these falsehoods are generally propagated by those who know nothing of our sentiments but what they have received in the same manner. Few of those who know better will indulge in such calumnies; but though not active combatants in the warfare, many of them evidently look on with no inconsiderable interest, else should we not see them sometimes interfering to restrain the torrent of misrepresentation? Their silence proves, that the more extravagant the caricature, the more they enjoy it. Success, however gained, sanctifies the means."

Assurances of the ultimate triumph of truth were drawn, from its reasonableness and simplicity, the progress of liberal sentiments, and the increasing diffusion of knowledge. The preacher concluded by strongly recommending Tract Societies as powerful means of forwarding the good work, anticipating the time when every valley shall be filled, every mountain and hill made low, the crooked straight, the rough places smooth, and all flesh shall see the salvation of God.

The Rev. S. C. Fripp, B. A., of Bristol, preached before the Fund Society in the evening, at High-Street Chapel, where a numerous auditory were attracted by the notoriety of the conscientious sacrifices made by him, in seceding from the Established Church. His discourse, from Acts x. 34, was an appeal in favour of popular exertions for the spread of Unitarianism, founded on its simplicity and accordance with the teachings of our Lord and his Apostles. Primitive Chris-

tianity was ably contrasted with the Athanasian and Calvinistic adulterations of it. The mildness and candour of the preacher, and his sincere, unaffected manner, gained the attention and esteem of every class among his hearers.

An interesting report, read by the Rev. Russell Scott, comprised a retrospect of the labours of the Society's Missionaries during the past year. A short abstract of the subjects treated on will best convey an idea of their nature and importance.

By the Rev. W. Hughes:—Orthodox Falsifications of the Scriptures; Calvinistic Objections to the Christianity of Christ; Salvation offered not to Calvinists only, but to all men; Love to Christ; the History and Mystery of Chapters i. and ii. of Matthew's Gospel.

By the Rev. John Fullagar:—The Trinity not a Christian Doctrine, because it is unreasonable; The Faith of the Apostles and Primitive Christians; The Sufferings and Temptations of Christ; The Comforter promised by our Lord to his Disciples; The Use and Abuse of Paul's Epistles; Trinitarian Calumnies; The Moral Effects of Popular Orthodoxy.

By the Rev. M. Harding:—Unitarianism the Religion of the People; 'The Carpenter's Son.

By the Rev. William Stevens:—Titles applied exclusively to the Father; the Divine Character, as affected by the Calvinistic Scheme; Mystery, Revelation and Reason; The Orthodox Doctrine of Faith; Glorifying in the Cross of Christ.

Thanks were voted to the several preachers; and general regret expressed at the removal of Mr. Stevens from a district where his approved Christian character, and co-operation in every good work, have much endeared him. Happily the regret at losing so valuable a labourer was alleviated by the arrival of the Rev. Edmund Kell, on his way to supply the congregation at Newport for a limited period: he addressed a crowded assembly on the following evening, in a large school-room at Portsea, from Paul's declaration to the Corinthians, "To us there is but one God, the Father," in a manner creditable to his zeal and talents.

Southwark Unitarian Chapel.

SUNDAY, the 13th of April, being the Anniversary of the Opening of the Chapel in White Horse Court, High Street, Borough, two sermons were preached by the Rev. Benjamin Mardon, A. M. of Glasgow. The subject selected for the morning's discourse was, *The principal Causes of Objections to Unitarianism considered*; that in the evening was, *On the absence of all proof*

in Scripture of the Doctrine of the Trinity, with a particular examination of the texts adduced in support of that doctrine by Westminster Divines. The congregations in both parts of the day were highly respectable and numerous, and the preacher, by his very impressive manner, commanded the attention of his auditors.

The society has now completed the first year, as may be seen by referring to the Monthly Repository and Christian Reformer for May 1822. The services have hitherto been conducted gratuitously by ministers and lay preachers, and the Society humbly solicit the assistance of those ministers who occasionally visit London. As the Society have received assistance from Funds, they beg to embrace this opportunity of publicly returning their thanks; From Unitarian Fund, £7. 7s.; Hackney Fellowship Fund, £5; St. Thomas's Fellowship Fund, £5; Bristol Fellowship Fund, £3; Tenterden Fellowship Fund, £2. The expenses of fitting up, as well as the incidental expenses, which amounted to £71. 18s., are all discharged, leaving a balance of 18s. 10d. in the Treasurer's hands. W. WOOD.

63, High Street, Borough.

Case of the Unitarian Baptist Society at Cranbrook.

A STATEMENT of the embarrassed situation of this congregation was inserted in the Monthly Repository [XVI. 61, 62] for January, 1821, and may still be recollected by many of its readers. While the members feel grateful for the donations they received, they regret to say, that the £700, for which the chapel was mortgaged, remain unpaid, as they were only enabled to pay the arrears of interest. Rather than involve themselves farther by accumulating interest, which they are unable to pay and at the same time contribute to the support of a minister, they have instructed the Trustees to dispose of the chapel and burying ground, which were advertised on the wrapper of last month's Repository for sale by auction on the 24th of May next. Unwilling, however, to have recourse to this measure, they venture once more to make their appeal to the friends of truth generally. They have commenced a subscription among themselves, which amounts to nearly £200, to be advanced if sufficient can be raised to redeem the chapel, &c. (which originally cost upwards of 1940). On this condition they venture to make their appeal both to the churches in their own connexion, and to the Unitarian body at large. And, as no time is to be lost, they respectfully and earnestly intreat those Societies and Friends who may be disposed to render assistance, to

communicate the amount of their intended contributions, to Mr. David Eaton, 187, High Holborn, Mr. Smallfield, Printer, Hackney, or to Robert Pethurst, Cranbrook, as early as possible,—as they propose not to call for the subscriptions, unless the aggregate amount be such as will enable them to retain the chapel.

Signed by desire of the congregation,
ROBERT PETHURST.
Cranbrook, April 21, 1823.

MISCELLANEOUS.

Anti-Slavery Society.

Object and Grounds of the Society.—A number of benevolent persons in the Metropolis have united themselves together under the appellation of the "*London Society for mitigating and gradually abolishing the State of Slavery throughout the British Dominions.*" Samuel Hoare, Esq., Jun., is Treasurer of the Institution.

The grounds on which this Association has been formed are defined in the following Resolutions, which were unanimously adopted at the first Meeting:—

"That the individuals composing the present Meeting are deeply impressed with the magnitude and number of the evils attached to the system of Slavery which prevails in many of the Colonies of Great Britain; a system, which appears to them to be opposed to the spirit and precepts of Christianity, as well as repugnant to every dictate of natural humanity and justice—

"That they long indulged a hope that the great measure of the Abolition of the Slave Trade, for which an Act of the Legislature was passed in 1807 after a struggle of twenty years, would have tended rapidly to the mitigation and gradual extinction of Negro bondage in the British Colonies: but that in this hope they have been painfully disappointed; and, after a lapse of sixteen years, they have still to deplore the almost undiminished prevalence of the very evils which it was one great object of the Abolition to remedy—

"That, under these circumstances, they feel themselves called upon, by the most binding considerations of their duty as Christians, by their best sympathies as men, and by their solicitude to maintain unimpaired the high reputation and the solid prosperity of their country, to exert themselves, in their separate and collective capacities, in furthering this most important object, and in endeavouring, by all prudent and lawful means, to mitigate, and eventually to abolish the Slavery existing in our Colonial possessions."

Hibernian Translation Society.

THIS Institution was established at a public meeting, held in the Lecture Room of the Dublin Institution, on the 30th of April, of last year—the Right Hon. the Earl of Roden in the Chair—for the purpose of forming a “Society for aiding the Translation of the Holy Scriptures into Foreign Languages.”

An Address has been lately circulated by the Committee, some extracts from which will explain the grounds on which the Society has been established:—

“Among all the Societies at present existing in Ireland for promoting the knowledge of the Redeemer’s name among Heathen nations, there is not one specifically directed to the translation of his Holy Word into their various languages. Hitherto Ireland has borne no share in this important concern. Her Bible Society is purely domestic; and though her Missionary exertions have been laudably extensive, considering her means, and eminently successful, as yet she has made no effort that foreign tribes and nations may read *in their own tongues the wonderful works of God.*”

“Under such circumstances, the Committee of the ‘Hibernian Society for aiding the Translation of the Holy Scriptures into Foreign Languages’ conceive that they have just ground to congratulate the Irish public upon its formation. It is not a Bible Society, for it does not circulate the Scriptures; it is not a Missionary Society, for it has nothing to do with the explanation of them: but its simple object is, to assist all Societies engaged in the Translation of the Holy Scriptures into Foreign Languages.

“This simplicity of object in the Society, it is presumed, should protect it from every jealousy; and, at the same time, commend it to public patronage. It interferes not with any other Society, but is, in the strictest harmony with all: and, even should the Hibernian Bible Society, at some future period, find herself in a situation to imitate her elder sister of Great Britain, and embrace foreign objects in her principle, and bend her energies to foreign operations, still it is conceived that they would not clash, and that the Hibernian Bible Society would find, in the Hibernian Translation Society a powerful and efficient auxiliary.”

NOTICES.

THE Annual Meeting of the friends of Unitarianism in Sussex, will, as usual, be held at Mitham, on the Sunday preceding Whitsonide. Mr. Horsfield has consented to preach.

THE Annual Assembly of the General Baptists will be holden on Whit-Tuesday, May 20th, at the Chapel in Worship Street, near Bishopsgate St., London. The Rev. E. Chapman, of Chatham, is appointed to preach, and in case of failure, the Rev. R. Wright, of Trowbridge.

THE Anniversary of the Unitarian Fund Society will be held on Wednesday, 21st of May, at the chapel, Parliament Court, Artillery Lane, Bishopsgate Street, London. The Rev. Henry Aeton, of Walthamstow, will preach, the Rev. James Gilchrist having declined, on account of the state of his health.

Unitarian Chapel, South Place, Emsbury, (adjoining the London Institution, Moorfields).—It is expected that the *first stone* of the New Chapel, to be erected in South Place, will be laid on Thursday, May 22, at half-past Eleven o’clock precisely. An address on the occasion will be delivered by the Rev. W. J. Fox. The building is to be completed, and opened for public worship in Nov. next.

The Annual Meeting of “The Protestant Society for the Protection of Religious Liberty” will be held at the City of London Tavern, Bishopsgate Street, at Eleven o’clock precisely, on Saturday, May 17th, when a distinguished friend of Civil and Religious Freedom is expected to preside.

Christian Tract Society.

THE Anniversary of this Society was held at the Old London Tavern, Bishopsgate Street, on April 24th, JAMES ESDAILE, Esq., in the Chair. We regret that the particulars cannot appear till our next number. In the mean time we beg to call the attention of our readers to the appeal on behalf of this useful institution, contained in pp. 234, 235, being strongly impressed with the conviction that it is entitled to the most cordial support.

PARLIAMENTARY.
HOUSE OF COMMONS.
MARCH 5.

Substance of the Debate on the Church Establishment of Ireland.

IRISH TITHES.
(Concluded from p. 188.)

Mr. HOBHOUSE seconded the motion. Mr. GOULBURN rose for the purpose of giving his most decided negative to the Hon. Member’s Resolutions. If, on this occasion, he felt any difficulty in answering the Hon. Member, it arose, not from

the intricacy of the subject, but because he felt it difficult to restrain his indignation at witnessing the attempts now made to overthrow the foundation of all public property. The effect of the present motion would be to malign the Established Church, to which, from habit, as well as from feeling, we ought all to feel a strong attachment; and to involve in anarchy and confusion every principle which should be held most sacred by Parliament, particularly that of the inviolability of all public and private property, whether it belonged to the Church or to the laity. The Hon. Member, while he stated that he was anxious to place the clergy of the country upon a respectable footing, appeared to wish to place them under the ban of society, to place them in a situation which would preclude them from expressing to Parliament in the form of petition either their wants or their wishes. He (Mr. Hume) accused the Bishops of presumption, for having summoned their clergy in order to consider of a measure which would have the effect of depriving them of those funds which were given to them for the advancement of religion and morality, and to petition the House of Commons that such a measure might not pass into a law! The Honourable Member had broadly stated that the Clergy were dependent upon and subservient to the Crown. He (Mr. G.) was aware that it had been for some time the fashion to create a feeling against the clergy. He knew at the same time that what affected the Church affected the State; they were by reason as by law united, and must stand or fall together. They all recollected that period of our history, the disturbances of which ended in the death of the unfortunate Charles. At that time a general anarchy and confusion prevailed, but it would be borne in mind that those proceedings originated in attacks upon the Church. Those attacks were first directed towards Church property, they were next made against the Bishops, and higher Dignitaries of the Church, &c. The Honourable Member had appealed to the landed interest in the course of his speech: he (Mr. G.) hoped that there was not in that House a country gentleman who would agree with the plan laid down by the Honourable Member. There was no principle more dangerous and destructive in politics than that which benefited one class of society at the expense of another. The motion of the Honourable Member only went to confound all justice, and to do under another name that which was in reality nothing less than a public robbery. It was not the first time that the Church had been so

assailed, and the members of that Establishment would not feel much reason to complain at finding themselves attacked as the great Founder of our religion had been. Of him it was asked by those who were opposed to Christianity, "Why not sell this ointment for three hundred pence, and give the money to the poor?" Not that they cared about the poor, but because they wished thus hypocritically to puzzle and embarrass him whose arguments they were unable to answer, or whose tenets they were unable to oppose. He differed entirely with the Honourable Member as to the nature of Church property; he (Mr. H.) seemed to be of opinion, that Church property was not as inviolably protected as any private property could be; upon that point they were at issue. He (Mr. Goulburn) maintained that Church property was as sacred as the private estate of any gentleman in that House; in asserting this opinion he was supported by some of the best authorities in the country on the subject, and he spoke in the presence of those who, if he was wrong, would correct him. The property of the Church was held by the tenure of performing certain duties—as were many other properties in the country—but it never happened, even if the parties failed in those duties, that the penalty of the failure extended to the successor of the person in default. How, then, could the Honourable Member, even if certain that the clergy had been negligent of their duty, attempt to argue that the property which they possessed should never again be applied to the service of the Church? The Honourable Member mistook the nature of Church property altogether; it was property given not only for the use of the Church, but for the benefit of the people. If any clergyman had been deficient in his duty, down came that great Reformer of the modern school (Mr. Hume) to declare that the people must be molested of the means of obtaining moral and religious instruction. The Protestant Church of Ireland had produced more learned men than any other Christian Church. If the clergy of the Established Church were to be put on a small and precarious pittance, the House might despair of finding men of learning and abilities to fill the situation. The Honourable Gentleman compared the clergy of the Church of Scotland to the Church of Ireland; now when he (Mr. G.) compared the distinguished individuals of one Church with the distinguished individuals of the other, he saw no reason to alter the system of the Established Church on that ground. The alteration proposed by the Honourable Gentleman could not, if adopted, be

confined to Ireland. There was no argument which could apply to the Church Establishment of that country, to the subversion of its property, to the diminution of its dignity, that would not apply with equal force to the Establishment in this country. On the question of non-residents he concurred with that Honourable Gentleman; he felt with him, he should feel strongly with any man, that resident clergy was most necessary in Ireland—a resident Protestant clergy was most essential to the welfare of that country, as affording the very best means of introducing tranquillity, and promoting public advantage of the most valuable kind; and he could declare, from his own experience, that as far as the power of the Bishops, Archbishops, and the Lord Lieutenant had been exerted, it had to his own knowledge been exerted to secure a resident clergy; the consequence was that clergy had lately been introduced into several parishes in Ireland, where before they were unknown. The Honourable Gentleman, in his observations on Church patronage, had said that that patronage was exerted with a view to promote family and parliamentary influence—to promote those objects of political corruption, which so familiarly suggested themselves to the mind of the Honourable Gentleman. He (Mr. Goulburn) did not mean to say that there were not individuals in the Church of Ireland connected with the first families—connected with men who held seats in that House, but that was no imputation against the propriety of their appointment, unless it could be shewn they were disqualified on account of their conduct and character, or their inability to discharge their duties. He (Mr. Goulburn) would say, that the individuals who sat on the Irish Bench possessed talents as high, and character as virtuous as any clergy that adorned any Church in the world. The Honourable Gentleman, with the usual parliamentary tactic, had moved for a Committee of Inquiry; but no one could doubt the real object of that motion; and feeling, as he did, that if adopted by that House it would be fatal to the interests of the Church and to the rights of property, he would strongly oppose it. On those principles he called for the support of the House.

Mr. STEWART defended the late Archbishop of Armagh from some charges of Mr. Hume. He said it was unfounded that the Prelate granted long leases of Church property for the benefit of individuals of his family, or for the benefit of any persons whatever.

Mr. FITZGERALD (Knight of Kerry) said, that if he had felt any difficulty from

the statement of the Honourable Gentleman (Mr. Hume) in voting with him, he certainly should feel much greater difficulty to vote with the Right Honourable Gentleman (Mr. Goulburn) upon any grounds stated by him. He could by no means concur with that Right Honourable Gentleman in the unqualified way in which he spoke of the Establishment. The Church of Ireland appeared to him (Mr. Fitzgerald) to stand in need of inquiry and of reformation—its large—he might say, its enormous revenue, so disproportioned to its duties, disqualified its members from discharging those duties with that humility—that seriousness and perseverance which were so necessary to be exerted by the members of the Protestant Church in Ireland. In Ireland there was an incessant competition with the Established Church; it had to contend with an enlightened, active, learned, and zealous clergy, whose learning and whose poverty recommended them to the respect and confidence of their flocks; it had to contend with the clergy of the Catholic and Presbyterian religions, and if it were to be kept up as an instrument of parliamentary influence, it could not stand. It was the duty of the Ministers, whilst they professed a great regard for the Establishment, to bear in mind the fact, that the humbler members of the Protestant community were gradually departing from that religion, and attaching themselves to rival sects. Judging from the past, and from the very nature of the case, he did not hesitate to say, that if the Establishment uncorrected were to go on for a few years more in the accustomed track, there would nothing remain of the Protestant Church but its expense, its enormous establishment, its large possessions, and its unemployed dignitaries. The high families who sent their members to take possession of its wealth, would naturally adhere to the Church, but the middle and the humble orders would depart from it. It would be well if these observations of his were merely speculative; but it was a fact, within his own knowledge, that in many parishes in the southern parts of Ireland, in which some years ago a number of Protestants resided, in which Protestant colonists were settled, that those persons gradually departed from the Church, and went over to those professions where they found a more active, zealous and popular clergy. These circumstances, so strongly indicative of the decline of the Church of Ireland, led to the union of livings. To such an extent was that practice carried, that in some instances 4, 5, 7, and even to his knowledge 10 parishes were handed over to one individual, and even that

minister, often an absentee, neglected his duty. In such a state of things, it was not to be wondered at that the members of the Protestant religion disappeared from a Church which was known more by the splendour of its establishment and the wealth of its ministers, than by the zeal or the success of their labours. If Gentlemen were really zealous to promote the solid interests of the Protestant Establishment, how could they shut their eyes to the diminution of its numbers—to the consequent decay of its power with a clergy better paid than any clergy in Europe? Was not that a subject for inquiry? The Church of Ireland was in danger; it was in danger not from the hostility of rival sects, but from the supineness of its own members, and the abuses of its own system; from the disposition which prevailed in certain quarters to defend every possible abuse, and to refuse every species of reform. It was his most anxious wish to see that most necessary reform take place; to see that Church purged of those abuses which were the seeds of its weakness: he felt a high regard for the Church; without the affectation of a peculiar interest for religion, he would wish to see the Establishment flourish in strength and purity. He despised affectation of any kind, but cant and affectation upon the solemn and awful subject of religion, he abhorred. Anxious as he was for the interests, for the glory of the Church, he would yet be a dishonest man if he did not augur its fall before long.

Mr. PEEL said, that the Right Honourable Gentleman (Mr. Fitzgerald) admitted that there was a disposition upon the part of Ministers to select those who were most qualified to discharge the duties of the calling. Would he not then give credit to the same Ministers for a disposition to reform error, and to correct abuse? He would call upon the House not to consent to a measure founded on principles unjust, and likely to prove injurious. If the proposition were adopted, it would affect not merely the Irish Church, but the Established Church also; it was an attack upon both; and what was the situation of the Church with respect to that House? He should beg the House to recollect, that by Act of Parliament (with the policy of which he did not find fault), the clergy were prevented from having a voice in that House, that the ancient assemblies through which they were accustomed to deliver their opinions (the Convocation) had fallen into disuse, and that it therefore was but just that peculiar caution should be used in attacking the rights of men who had not organs through which

to defend themselves. The Honourable Gentleman had asked them, what was the Church of England? He had told them that there were various opinions, not as to its constitution, but as to the very meaning of the term. If, as the Honourable Mover had supposed, they were on the eve of voting that Quakerism should be established by law, he did not know what his notions might be as to the Church of England; but so long as the Protestant Reformed Religion was the religion of this country, he should be at no loss to say what the Church of England was. The definition of the Church of England was not to be sought in any obscure productions; but in the most solemn acts in which Parliament had provided for the maintenance of the liberties of the people; they had not thought it unsuitable to provide for the liberties of the Church. In the first volume of the Statute Book, in the first page, and the first chapter, in the confirmation of the liberties of the people of England, the Barons required, "*Quod Anglicana Ecclesia libera sit, et habeat jura sua integra libertate, et suas illæsas.*" At the Coronation of the King, it was not deemed unworthy of the attention of Parliament to require from the King an oath established at the Revolution, that he would maintain to the Protestant Reformed Religion established by law, and that he would preserve "unto the Bishops and Clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them or any of them." He denied, therefore, altogether that the Church was to be considered as a congregation of Quakers, or individuals of any other sect. Before Parliament went into an inquiry on the condition of the Church, they were to affirm that the property of the Church was applicable to any other purposes than the maintenance of religion. It was a vain and useless discussion to inquire into the competence of Parliament, nor should he be inclined to deny it; but of this he was sure, that on any principles on which Parliament could wisely act, they could not interfere with the property of the Church—that they could not touch it without weakening the confidence in private property. He should not look to the origin or antiquity of the Church of Ireland; but when the Honourable Member talked of the stipulations of the Act of Union as the reason why he did not abolish episcopacy altogether, he would ask whether the Honourable Member could prove it consistent with the Act of Union to reduce them to four Bishops and one Archbishop? The Church of

Ireland was a part of the United Church of England and Ireland, and in the Act of Union (the 8th article he believed) every Bishop and Archbishop was enumerated, and the rotation in which they were to take their places in Parliament settled.

Mr. DENMAN could not consent that the House of Commons should be disqualified, by the general assertions of the Right Honourable Secretary, from entertaining any proposition which might be laid before them with a view to the benefit of the community. As to the argument deduced by the Right Honourable Secretary (Mr. Peel) from the Act of Union, if that Act was to preserve the Establishment from any change, it would afford a reason against any change which should originate with the Government, as well as against any which should originate with the House. If on the other hand the Act of Union was not to stand in the way of Reform, there was no reason why they should not look into the subject, and afford the Government the aid of their inquiries. The Right Honourable Secretary had spoken of the delicacy which they should feel in making any attacks on the clergy, on account of their peculiarly helpless condition; as if the clergy of Ireland had no union with the government; as if the mode of distributing the patronage of the Church did not interest the most powerful persons in their behalf; as if they had not Archbishops and Bishops in Parliament to advocate their cause; as if they were not great freeholders, and had no representatives in that House. The Right Honourable Secretary had referred to the Coronation Oath and Magna Charta. He (Mr. D.) owned the reference to the Coronation Oath was alarming, and not the less so on account of the quarter from whence it came. It was the absurd construction of that Coronation Oath that had stood long in the way of a great measure of Reform, approved by all enlightened men—the emancipation of the Catholics—without which they could never hope for the peace of Ireland. The Right Honourable Secretary went back also to Magna Charta, where he found the liberties of the Church of England were secured. The Church, the Right Honourable Secretary would do well to recollect, was a Papist Church; and the liberties spoken of, liberties from the controul of the Pope, with no separation from its doctrines. The liberties of the Church were at that time secured, because, as forming an independent body in the State, it had been active in opposing the encroachments of the Crown. It was not now intended to bring those liberties into the slightest degree of jeopardy, as

the question was, whether the property of the Church might not be better administered for the benefit of the Church? In recent Acts of Parliament the principle now contended for had been recognized; as for instance, in the Curates' Bill, which went back to first principles, and took from the beneficed a share of their property to give to the laborious clergy.

Mr. PEEL explained, that he had never made the Coronation Oath an argument against the claims of the Catholics.

Mr. PLUNKETT could not suffer the first resolution of the Honourable Mover to pass, without expressing, in terms as strong as the English language would supply, and as the decencies of Parliamentary discussion would allow, his sense of the desperation and utter folly of the principles it contained. If it was true as to the Church of Ireland, it was true as to the Church of England; and if it was adopted, they would sanction the proposition that the property of the hierarchy was public property, and liable to be disposed of at the will of Parliament. Such a proposition was preparatory to the downfall of the hierarchy of the empire, and the downfall of the Hierarchy was preparatory to the downfall of the Throne. He was no advocate for the divine right or the sacredness of Church more than any other kind of property. But he was an advocate for the sacredness of all property. He spoke language which came home to the breast of every Englishman, when he said that the Church of England was an integral part of the Constitution. The Honourable Mover, however, would make arrangement as to the Church property without the consent of the Church; without the consent even of those who had the life interests in its revenues. What was the course he took? On the ground of the misconduct of the individuals, he would confiscate the property. And how would he give compensation? Why, to the individuals, while he took away the fee simple from the Church. This was "*the equitable adjustment*" of the Honourable Member, as it was the custom to call every plan of spoliation and injustice. If he deprecated this as applied to the Protestant Establishment of England, he deprecated it the more as applied to the Establishment of Ireland. The Church Establishment in Ireland, as in England, was an integral part of the Constitution, but in Ireland it was also the bond of connexion with this country. To his Honourable and Learned Friend (Mr. Denman) he felt nothing but gratitude for his distinguished and zealous support of the cause of the Roman Catholics; but he would put it to him whe-

that it could be serviceable to that cause to mix it up with the subject now before the House? As for himself he would say, much as he regarded the Roman Catholics, devoted as he was to their cause, incorporated as it was with his very nature, impossible as it was that he should slacken in it while life remained, if he thought that its success would shake the Protestant Establishment in Ireland, he would fling it to the winds. But one of the strongest grounds on which he advocated that cause was, that he believed on his conscience, that he was satisfied on the most mature consideration, that no one object was so calculated to strengthen that establishment as the restoration of the great body of the people to their rights.

Mr. MONCK approved of the motion. He would ask whether it was decent that the Irish Church should come year after year to Parliament to demand 30 or 40,000*l.* for glebe houses and churches, before it was seen whether a part of the income of its own hierarchy might be applied to the supply of those wants?

Mr. GRATTAN said he should vote for going into the Committee. They should see how the Church worked. They had about 4 or 500,000 Protestants in Ireland. Ireland had become, in fact, entirely a Catholic country.

Mr. HUME, in rising to reply, put it to the Right Honourable Gentleman opposite if his language, or if any thing which he had said, deserved the warmth which the Right Honourable Gentleman had displayed. An attempt had been made to misrepresent his expressions, and he owed it to the House—he owed it to himself—he owed it to the cause he was advocating, to meet that attempt as it deserved to be met. The Right Honourable Secretary for Ireland had grossly misrepresented his Resolutions, by comparing them to the Act of 1640, which went to sweep away the whole property of the Church, except a poor 100*l.* He would not only say this was grossly misrepresenting him, but it was wilfully misrepresenting him, for his Resolutions say, that no injury shall be done to the vested interests of any existing individual. The Right Honourable Gentleman (Mr. Plunkett) seemed to suppose that this was the first time the question of Church Property had come before the House. But last session the question had been discussed, and he was happy to see discussion had already done good. Last session Members had talked of commutation of tithes as a profanation; but now this measure was to be brought forward by the Secretary for Ireland. Some progress, therefore, had been made, and he hoped to see more. What does the Right Honourable Gentleman say, or

rather all the three Right Honourable Gentlemen, as to the desperation of my Resolution, when they find it has the support of a Bishop, and a very learned Bishop? Bishop Watson, in a letter to the Duke of Rutland, dated January, 1797, states, "There would be no injustice in altering the value of a benefice, when it reverts to the State on the death of an incumbent." This is what my Resolution states; it has the sanction of a Bishop, who was not only a very learned, but a very honest man, which seems to be the reason why he never rose very high in the Church. He would ask (the Hon. Member continued) the Right Hon. Gentlemen, who accused him of spoliation, why did he set his seal to the Act relative to the tithe of agistment? Did he not know that a court of justice had decided in favour of the clergy; and did he not know that a Resolution of Parliament declared that man an enemy to his country who should levy a process on account of this tithe? The Right Hon. Gent. might not then be Attorney-General, but he took a conspicuous part in the management of affairs. And how can he charge me with spoliation, when he set his seal to an Act which despoiled the clergy of Ireland of 39-40ths of their property? Archbishop Boulter had declared, that the arable land of Ireland consisted only of one-fortieth of the whole, and the tithe from the remainder was taken from the clergy. With what assurance then could the Right Honourable Gentleman talk of putting me down with the strongest language? But it was the first resolution to which the Right Honourable Gentleman so particularly objected. He (Mr. Hume) was quite aware that there was a difference of opinion as to his first Resolution, which he was at present disposed to withdraw; but on the subject of the second Resolution he should divide the House. The Church Establishment, it was said, was to be kept up for the sake of morality. We must have Archbishops to keep men honest! But how did it happen that Scotland was so much superior in many of these points to other countries, when Scotland had no Hierarchy, no Archbishops? But, in truth, the clergy of Ireland were paid to promote the morality of some other people, for they were not to be found in Ireland. If they were paid, ought they not to work? But in Ireland there was in some places a congregation destitute of ministers; and there was a well-paid Church without a people!! The Right Honourable Secretary had quoted *Magna Charta*, to prove that the Church should not be despoiled, but this applied to the Catholic Church, which, according to the

view of the Right Honourable Gentleman, had been despoiled. Scripture had been quoted to-night, and he too would quote scripture. St. Paul said in his Epistle to the Thessalonians, "If any man will not work, neither shall he eat." And all he wanted was, that those clergy who would not work, should not eat. An Honourable Member behind him had said, that in the time of Archbishop Boulser, the Protestants of Ireland amounted to one-third of the whole; at present they only amounted to one-fourteenth. And the whole Church Establishment was kept up for the sake of this small part of the people. His wish was to detect abuses, and to apply remedies; not to spoliate the clergy. In opposition to what had been quoted from Magna Charta, to prove the sacredness of Church property, he would quote an Act passed in the reign of Edward VI., by which, for the better erecting and endowment of schools, no other method could be found than to give to the King certain churches and chapels. Such a distribution of Church property was not spoliation when it was done by Kings. Selden had also stated, that the Church property was originally divided into four parts: "One part was allowed to the maintenance of the ministry, out of which every parochial minister had his salary; another to the relief of the poor, sick and strangers; a third to the reparation of churches; and a fourth to the bishops." The Church of Ireland

is a mere engine of Government. He would call on the House to support him on his second Resolution. If Ministers were left undisturbed, they would continue the same system they had so long acted on.

On the first Resolution being read, on which, however, no division took place, some few faint ayes were heard, while the noes broke forth in quite a burst of noise.

The House proceeded to divide on the second Resolution—

Ayes, 62—Noes, 167—Majority, 105.

APRIL 18.

Quakers' Affirmation.

Mr. BROUGHAM gave notice for Mr. Williams, the Member for Lincoln, that it was his intention, on Friday the 2d of May, to bring in a Bill to amend the statute of Anne, allowing members of the Society of Friends to give evidence in civil cases on their affirmation, and not on oath, and to extend the provisions of that Act to Criminal as well as Civil cases.

[Several debates have taken place, of which we shall give an account hereafter; viz. those on the Catholic Question, on the Case of Mary Ann Carline, and on the Free-Thinkers at Edinburgh.]

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