

THE
Monthly Repository.

No. CCXXIII.]

JULY, 1824.

[Vol. XIX.

Letter from Dr. Doyle, Titular (Catholic) Bishop of Kildare, on the State of Ireland and the Irish Church.

[IN a debate in the House of Commons, on the 6th of May, on the following motion of Mr. Hume's,— "That it is expedient to inquire whether the present Church Establishment of Ireland be not more than commensurate to the services to be performed, both in regard to the number of persons employed and the income which they receive,"—Mr. ROBERTSON suggested the possibility of an union between the Catholic Church and the Church of England, observing, "that there was, in fact, no difference between them in any essential point of doctrine, the creed of the Romish Church being the same as that of the Church of England," and that, though there was the greatest difference between the Lutheran and Calvinist Churches, the Government of Prussia, in 1817, had, notwithstanding, effected an union between them.* This suggestion occasioned the letter that we here insert from the pen of one of the ablest theologians in the Catholic Church of Ireland. Our readers will, we are persuaded, think it worthy of preservation and of occupying the place in which we put it. Ed.]

To — Robertson, Esq., M. P.

SIR,
THE sentiments which you are reported to have delivered in the House of Commons on the motion of Mr. Hume, relative to the Church Establishment in this country, induce me, though a stranger, to take the liberty of addressing you; and as I agree in opinion with you, that the best, if not the only effectual mode of pacifying Ireland, improving the condition of her people, and consolidating the interests of the empire,

* Another Member of Parliament, Mr. Dominic Browne, has proposed that the Catholic should become the Established Church in Ireland.

would be found in a union of the Churches which distract and divide us, an expression of my views, who am a Catholic Bishop, may not be unacceptable to you.

A person well acquainted with Ireland, would not find it difficult to shew, why the efforts lately made to better her condition have been fruitless, and why every benefit conferred on her by the Legislature, or through the bounty of the English people, has had no corresponding effect. The whole frame of society amongst us is disorganized, and the distrust, apathy, fraud, jealousy, and contention which prevail universally, as they derange the public will, and prevent the mutual co-operation of all classes, must necessarily prevent the country, whilst they continue, from deriving advantage from any partial measure, or emerging from its present depressed, if not degraded, condition.

This state of the public mind and feeling is unquestionably produced by the inequality of the laws, and still more immediately by the incessant collision and conflict of religious opinions.

The Irish Parliament excluded and continued to exclude the British Constitution from the great mass of our people, first through bigotry and a fear of the Pretender; afterwards through the less worthy motives of religious intolerance and selfish monopoly: that Parliament is now happily extinguished, and the present Legislature can have no other motive for continuing the ancient system, than a desire to preserve the integrity of the empire, which it fears would be endangered, if a nation, with a people and resources such as ours, were united, rich and powerful.

Such considerations should doubtless have their weight with a statesman; and there is no man holding the helm of British interests who might not with reason hesitate as to the

propriety of the course which he should proceed in with regard to Ireland. But the Government, Parliament, and all the reflecting portion of both countries agree in thinking, that the state of Ireland is intolerable, and that a material change must be effected in her condition. How this change can be produced, no man is prepared to say with confidence; but the apparent impossibility of discovering an adequate remedy for the inveterate and almost incurable diseases under which we labour, may in the end be the cause of applying to us the most, if not the only effectual cure.

One of the principal Secretaries of State has said in his place in Parliament, that every means of tranquilizing Ireland had been tried, Catholic Emancipation alone excepted, and to that measure he was not then prepared to yield his assent. The head of the Government, in the Upper House, has deliberately declared, that in his opinion, the admission of the Roman Catholics to the privileges of the Constitution would only aggravate the evils of the country. These personages are manifestly at a loss how to conduct the interests of Ireland. They must be aware that the whole body of the Catholics are impatient, that their pride and interests are wounded, that disaffection must be working within them, if they be men born and nurtured in a free state, and yet enslaved. These Ministers of the Crown must know, that the mind of a nation fettered and exasperated will struggle and bound, and when a chasm is opened will escape by it in a torrent like lava from the crater of a volcano.

They must see the rising greatness of France, and of the United States; the growing empires in South America; the character of those wars which are approaching, as well as the dispositions of six millions of the King's subjects; and they must have their misgivings as to whether they will be able to weather the coming storm. They are themselves preparing fuel for the flame in Ireland; they are educating the people without providing for their distress, and thus putting the sharpest weapons into the hands of men, who, as they learn to read, will also learn to calculate their strength, and to devise and meditate

on schemes of retaliation and revenge. They will not pacify the country, or induce the absentees to return, or the resident gentry to abide here in peace; by and bye there will be no link of connexion between the Government and a zealous, if not a disaffected people. The ministers of the Establishment, as it exists at present, are and will be detested by those who differ from them in religion; and the more their residence is enforced, and their number multiplied, the more odious they will become. This may seem a paradox in England, but whosoever is acquainted with the oppression arising from tithes and church rates, and with the excessive religious zeal which has always characterized the Irish, will freely assent to this truth, however strange it may appear: I doubt as little of it as of any other I have stated.

The Minister of England cannot look to the exertions of the Catholic priesthood; they have been ill treated, and they may yield for a moment to the influence of nature, though it be opposed to grace. This clergy, with few exceptions, are from the ranks of the people; they inherit their feelings: they are not, as formerly, brought up under despotic governments; and they have imbibed the doctrines of Locke and Paley, more deeply than those of Bellarmine, or even of Bossuet on the divine right of kings; they know much more of the principles of the Constitution than they do of passive obedience. If a rebellion were raging from Carrigfergus to Cape Clear, no sentence of excommunication would ever be fulminated by a Catholic Prelate, or if fulminated, it would fall, as Grattan once said of British Supremacy, like a spent thunder-bolt, "some gazed at it, the people were fond to touch it."

The Catholics possessed of property in Ireland either cannot or will not render any efficient services to the Government, should eventful times arrive. The number of the ancient proprietors of land amongst the Catholics has of late years rather diminished than increased, and those who remain of them have at present less influence than at any former period of our history. The system of clan-ship is entirely dissolved in Ireland;

the Catholic aristocracy, as they are called, since the Penal Laws were relaxed, have gradually withdrawn themselves from the people; they have shewn on some occasions an overweening anxiety for emancipation, at the expense of what the priesthood and the other classes deemed the interests, if not the principles, of their religion; hence they are looked on with suspicion, and can no longer wield the public mind. The men who have purchased properties in land, who have lent their money, acquired by industry, on mortgages; those who are engaged in commerce, or in the liberal professions, are, with a few silly exceptions, on the side of the people. These are men of literature or of trade; and therefore, if history and experience can be credited, they are bold, ambitious, fond of justice and of freedom: from such men the Government, should it persist in its present course, has only to expect defiance or open hostility.

Such is the view which this country must present to the eye of a British Statesman; and when he turns from it and says he knows not what to do, he professes his incompetency to guide the public councils.

In such a state of things it behoves Parliament to apply to itself what the Roman Senate used to say to the Consul or Dictator in times of peril, *Curet, ne quid respublica detrimenti patiatur*; and I have little doubt, if your sentiments were adopted by it, but that Ireland could be tranquillized, the union of the countries cemented, peace and prosperity diffused, and the empire rendered invulnerable.

These results cannot be attained by Catholic Emancipation alone, still less by those futile measures which are now in progress. If the mind of the nation be not well-directed, and the public will made to co-operate with the Legislature, the disease may be repressed or shifted, but no renovating principle of health will be infused into the frame of society.

Catholic emancipation will not remedy the evils of the tithe system; it will not allay the fervour of religious zeal—the perpetual clashing of two churches, one elevated, the other fallen, both high-minded, perhaps intolerant; it will not check the rancorous animosities with which different sects as-

sail each other; it will not remove all suspicion of partiality in the government, were Antoninus himself the Viceroy; it will not create that sympathy between the different orders in the state which is ever mainly dependant on religion, nor produce that unlimited confidence between man and man which is the strongest foundation on which public welfare can repose, as well as the most certain pledge of a nation's prosperity. Withal, Catholic emancipation is a great public measure, and of itself not only would effect much, but open a passage to ulterior measures, which a provident Legislature could without difficulty effect.

The union of the Churches, however, which you have had the singular merit of suggesting to the Commons of the United Kingdom, would together and at once effect a total change in the dispositions of men; it would bring all classes to co-operate zealously in promoting the prosperity of Ireland, and in securing her allegiance for ever to the British Throne. The question of emancipation would be swallowed up in the great inquiry, how Ireland could be enriched and strengthened; and in place of the Prime Minister devising arguments to screen an odious oppression, and reconcile an Insurrection Act of five and twenty years' duration, with the Habeas Corpus Act and Magna Charta, we would find him receiving the plaudits of the Senate, the thanks of his Sovereign, and the blessings of millions, for the favours which he could so easily dispense.

This union, on which so much depends, is not, as you have justly observed, so difficult as it appears to many; and the present time is peculiarly well calculated for attempting, at least, to carry it into effect.

It is not difficult; for in the discussions which were held, and the correspondence which occurred on this subject early in the last century, as well that in which Archbishop Tillotson was engaged, as the others which were carried on between Bossuet and Leibnitz, it appeared that the points of agreement between the Churches were numerous, those on which the parties hesitated few, and apparently not the most important. The effort which was then made, was

not attended with success, but its failure was owing more to princes than to priests, more to state policy than to a difference of belief. But the same reasons which at that period disappointed the hopes of every good Christian in Europe, would at present operate favourably. For what interest can England *now* have, which is opposed to such a union, and what nation or church in the universe can have stronger motives for desiring it than Great Britain, if by it she could preserve her Church Establishment, perfect her internal policy, and secure her external dominion?

The time is favourable; for the Government is powerful and at peace; the Pope is powerless and anxious to conciliate; the Irish Catholics are wearied and fatigued, exceedingly desirous of repose; the established religion is almost frittered away, and the monarchy, a thing unprecedented in a Christian state, is left in one country with only the staff of the Church, to use an expression of Mr. Hume's, and in the other with less than a moiety of the people attached to the hierarchy. Add to this the improvement of men's minds during the last century, the light and liberality which distinguish the present, the revival of Christian piety since the overthrow of the French Revolution, and the disposition of even religious disputants to conciliate and explain.

In Ireland, I am confident that, notwithstanding the ferment which now prevails, a proposition, such as you have made, if adopted by Government, would be heartily embraced. The Clergy of the Establishment are unpopular, and they feel it; they are without flocks, and every professional man wishes for employment; their property is attacked, and even endangered, for the State has touched it, and the people have no respect for it. The Dissenters have encroached on them; and the Catholic Clergy have despoiled them, in many places, of their flocks. The Catholic Laity, as I before mentioned, are tired of their degradation; they are wearied in pursuit of freedom; they love their country, and are anxious for repose. Their Clergy, without, I believe, an exception, would make every possible sacrifice to effect a union; I myself would most cheerfully, and without

fee, pension, emolument, or hope, resign the office which I hold, if by doing so, I could in any way contribute to the union of my brethren and the happiness of my country.

The proprietors and capitalists in Ireland, are affected at the prospect which lies before them, and are, if not blind to self-interest as well as dead to patriotism, anxious to establish peace and security amongst us. The Government has no interest in preserving disunion, unless for the purpose of securing its power; and should it find an honourable and safe substitute for so detestable and precarious a system, it would be blind and besotted if it did not embrace it.

The King who rules over us is liberal, wise and enlightened, beyond any of his predecessors; and as he is the head of the State, so he has been foremost through life in bestowing his royal countenance and support on whatever could contribute to the honour of religion, to the good of his subjects, or to the glory of his reign. Whatever, then, time and circumstances can contribute to a great and good undertaking, seems now to favour a project for the union of Christians too long divided. Had they been so favourable in the sixteenth century, the separation which has produced such numberless calamities, would certainly have been prevented.

It may not become so humble an individual as I am to hint even at a plan for effecting so great a purpose as the union of Catholics and Protestants in one great family of Christians; but as the difficulty does not appear to me to be at all proportioned to the magnitude of the object to be attained, I would presume to state, that if Protestant and Catholic divines of learning, and a conciliatory character, were summoned by the Crown, to ascertain the points of agreement and difference between the Churches, and that the result of their conferences were made the basis of a *projet* to be treated on between the heads of the Church of Rome and of England, the result might be more favourable than at present would be anticipated.

The chief points to be discussed are, the Canon of the Sacred Scriptures, Faith, Justification, the Mass, the Sacraments, the Authority of

Tradition, of Councils, of the Pope, the Celibacy of the Clergy, Language of the Liturgy, Invocation of Saints, Respect for Images, Prayers for the Dead.

On most of these it appears to me that there is no essential difference between Catholics and Protestants; the existing diversity of opinion arises, in most cases, from certain forms of words which admit of satisfactory explanation, or from the ignorance or misconceptions which ancient prejudice and ill-will produce and strengthen, but which could be removed; they are pride and points of honour, which keep us divided on many subjects, not a love of Christian humility, charity and truth.

It should be the duty, as it is obviously the interest of the ruling powers, to provide for the happiness of the people, by enlightening their minds and by curbing their passions; not by reproachful speeches and coercive laws, but by means suited to their real wants; and if, through the wisdom of Parliament and the efforts of Government, the Churches of these countries could be united, a new era of happiness would commence in our history. The laws in this country could be equalized, the most perfect confidence would prevail between the Government and the subjects; their natural protectors would be restored to a generous and warm-hearted people; the aristocracy would become what it never has been in Ireland—a link between the prince and the peasant; industry would be protected; capital would flow into the country; all the resources of the soil, climate, genius and talent of the nation would be called into life and activity; the union of the countries would be consolidated, and Great Britain would not only be Queen of the ocean, but Mistress of the world.

Hoping that you will again call the attention of Parliament to the consideration of this important subject,

I have the honour to be,

Sir,

Your obedient humble Servant,

J. DOYLE.

Carlow, May 13, 1824.

SIR,

June 22, 1824.

I HAVE looked with anxiety for some discussion in the Monthly Repository on the opinion attributed to Dr. Priestley by *Philadelphus* (vide pp. 15 and 283 of the present Vol.). It appears to me, the expressions quoted from Dr. P.'s Letters to a Philosophical Unbeliever, and which your correspondent calls "obscure," have been misunderstood by him, and that when fairly interpreted, it will not be (as he thinks it is) difficult "to reconcile the opinions expressed in that passage with the plain and positive declarations of Scripture." Dr. P. says, "I made it appear to the satisfaction of Dr. Hartley, in the short correspondence I had with him, that his theory furnishes pretty fair presumptions, that the pains of this life may suffice for the whole of our future existence, we having now resources enow for a perpetual increase in happiness without any assistance from future pain." *Philadelphus*, if I understand him rightly, considers Dr. P. as expressing in these words an opinion deduced from the theory of association, that future suffering will not (or may not) be necessary for the reformation of those who have passed through life in vicious courses. The passage is confessedly capable of this interpretation. There is nothing in the text or context which defines how far the writer extended his ideas of the possibility in question: but unless I am greatly mistaken, it may, with at least equal propriety, be taken in a very different sense, a sense accordant at once with the whole tenor of Dr. Priestley's writings, and "with the plain and positive declarations of Scripture."

The interpretation of *Philadelphus* derives no support from any part of Dr. P.'s Works that has come under my notice. He appears to the very close of his life to have regarded the future state as a state of rewards and punishments. Perhaps I may be permitted to occupy a small portion of your pages in substantiating this position. In the Institutes of Natural and Revealed Religion, (which were published in 1772, many years after the death of Dr. Hartley,) Part III. Ch. III. Sect. i., we have the author's view of "the substance of what we were

able to collect from nature concerning a future state, provided there were any such thing." He expresses himself as follows: "Upon the supposition of our surviving the grave, we were able, from the consideration of the equity of God's moral government, to infer, that the event would be very desirable to good men, and much to be dreaded by the wicked," &c. There was some hope that those who were not reclaimed in this world might be effectually cured of their vicious propensities by the more severe and durable punishments of another, &c. Thus much as to the light of nature. "From Revelation," Dr. Priestley adds, "we learn the actual certainty of a future state, and have an absolute assurance of its being a state of exact retribution, in which every man shall receive according to his works." In the second, on the nature of future rewards and punishments, he says, "The punishment of the wicked is described in the Scriptures, in such a manner as, if the representation be at all attended to, cannot but alarm our fears to the utmost," and enumerates several particulars furnished by the New Testament in illustration of this awful subject. Let us turn to the work to which *Philadelphus* refers, the "Letters to a Philosophical Unbeliever." Does not the whole tenor of it, as well as many particular passages, indicate a firm persuasion in a future state of punishment as well as reward? At the very outset, Letter I., the venerable defender of Natural and Revealed Religion characterizes his system as "a system which threatens vice with future punishment;" and maintains, in the 8th Letter, that we are led "to expect a more perfect retribution, than we see take place here, and consequently, to look for a state where moral agents will find more exact rewards for virtue, and more ample punishments for vice than they meet with in this world." And, not to multiply needless quotations, we have, in the second part, Letter V., the following account of Christian faith: "Christian faith implies a belief of all the great historical facts recorded in the Old and New Testaments, in which we are informed concerning the creation and government of the world, the history of the

discourses, miracles, death and resurrection of Christ, and his assurance of the resurrection of all the dead to a future life of retribution; and this is the doctrine that is of the most consequence to enforce the good conduct of men."

We have now brought down our proofs to the time when Dr. Priestley wrote the expressions in question, and it is plain that he could not by those expressions intend to deny or doubt the reality of future punishment. My assertion that his opinions on this subject underwent no change to the very close of life, is founded on his well-known death-bed conversation.

"He desired me," says his son, "to reach him a pamphlet which was at his bed's head, Simpson on the Duration of Future Punishment. 'It will be a source of satisfaction to you to read that pamphlet,' said he, giving it to me, 'it contains my sentiments,'" &c. Are we then justified in applying the opinion which Dr. Priestley expressed in his correspondence with Dr. Hartley, "the pains of this life may suffice for the whole of our future existence," to those who live and die in the love and practice of sin? Did he not evidently mean that the pains of this life, when they have operated effectually in destroying the love and the power of vicious principles and habits, may suffice for the whole of our future being; and was it not probably his object, by shewing this to be a fair deduction from the doctrine of association, to prove the consonance of that doctrine with the plain and positive declarations of the New Testament? Thus understood,—taken as expressing a belief, that the hope of the righteous is at once justified by scripture and by reason—the language of the excellent Priestley on this occasion harmonizes with the general tenor of his works, and presents no such difficulty as *Philadelphus* appears to find in it. It coincides with the declaration of the Apostle, "These light afflictions, which are but for a moment, are working out for us" (i. e. for sincere Christians) "a far more exceeding and eternal weight of glory."

My object in this letter has been to shew that your correspondent has no right to appeal to the authority of Dr. Priestley in support of the specu-

lations which he has laid before your readers. Whether those speculations are in accordance with reason and with scripture rightly understood, is, I am aware, another question—a question, the discussion of which I would gladly commit to those who are better qualified for the task.

G. B. W.

SIR,
WILL you allow me room to address a few lines to your correspondent in the April Repository, (pp. 201, 202,) with whom, as a zealous friend to Sunday-Schools, I am happy to claim much warm sympathy of feeling, but from whom, on one material point, I cannot but essentially differ.

He expresses an earnest desire that the children should *not* receive a “Unitarian education”—which, it appears to me, would be denying them the greatest blessing that it is in the power of one human being to be the instrument of bestowing upon another! A truly scriptural, pious and rational view of his duties and his expectations—of the dealings of an infinitely holy and benevolent God with his creatures, and of what, on their part, he requires to be done—is a boon of more value than any other which, in this state of our existence, can be conferred.

We believe that our doctrines were those delivered by Christ and his apostles; and shall we not endeavour to give them pure and uncorrupted to the young minds whose tuition we undertake? If, as your correspondent wishes, they are merely to be taught to read, as in what are now called the “British and Foreign Schools,” without the inculcation of any particular system of belief, it is nearly certain that ninety-nine out of a hundred will hold the same opinions with their parents and the world around them, opposite as these may be in many material points from what we esteem those of the New Testament, and demoralizing as the present state of every Christian country *proves* them to be.

All other sects carefully implant in the minds of their young pupils what they believe to be Christian truth; and are they not most commendable for so doing? It is surely a *sacred*

duty to infuse sentiments of piety and scriptural knowledge into every heart that is accessible to us, as early as it is capable of receiving them. I acknowledge, with regret, that from what I esteem a most mistaken idea of liberality, this is with respect to our Sunday-Schools, in some instances left undone by Unitarians; nor can I wonder that for the “*chilling coldness*” with which we are too justly charged in respect to spreading what we profess to believe “the truth as it is in Jesus,” we are reproached and undervalued by every other denomination. When they see large congregations carrying on their schools exactly on the neutral plan which your correspondent recommends to all, they can hardly persuade themselves that we are sincere in our professions; and those who are disposed to judge most charitably, *must* conclude that we set a *small value* on our principles, and hold them to be of little or no *practical* importance.

That the conduct of Unitarian congregations should in any instances fully justify these conclusions, is deeply to be lamented. It is the heaviest charge which can fairly be brought against us, and it more than any, or perhaps than all other causes united, gives the zealous and serious of other sects, an unfavourable idea of the effects which our system produces upon the mind, and by that means they are in numberless instances deterred from inquiring into our opinions.

I should rejoice to know that what I have here stated had raised a doubt in the mind of your correspondent with respect to the plan which he has recommended.

MARY HUGHES.

July 5, 1824.

Remarks on Matt. xix. 28.

THE actual state of the text in this verse, may serve to prove the fallibility of conjectural criticism, and to illustrate what I may term the discretionary nature of punctuation. H. Owen (Bowyer's Conjectures, &c., in loc.) suspects, that the words *εν τη παλιγγενεσια* were at first inserted in the margin “to denote the *time* when the apostles were to enjoy these blessings and privileges. And they

seem," he adds, "to have been inserted by a person who highly favoured the doctrine of the Millennium." Now this supposition is altogether destitute of external authority and support. Griesbach properly intimates, that we may read the clause in question with either what precedes or what follows. For my own part, I am inclined to connect it with our Lord's assurance, rather than with the description of the persons to whom that assurance is addressed.

My attention has been called to the passage by a curious and valuable communication occurring in a note to one of Mr. Wellbeloved's recently published "Three Additional Letters" to Wrangham (pp. 20, 21). I transcribe below the whole of the note, the reasoning of which is not less pertinent, spirited and able than the fact which forms the subject of it is extraordinary.

N.

"The Archdeacon of Cleveland cannot be unacquainted with a notable critical feat of a brother dignitary of the same rank, who, 'forsooth, must try his hand' at collating MSS. and editions of the New Testament. Finding, in the course of his learned investigations, the following note in the third edition of Robert Stephens's Greek Testament, on Matt. xix. 28, Προ του, εν τη παλιγγενεσια, διασολην εχουσι το γ, δ, ε, ζ, ιβ, he considered it not as denoting a difference of punctuation, but a various reading found in the MSS. here enumerated. In decyphering these words, he unfortunately construed the Greek preposition προ like the Latin pro, and took it in the sense of for, or instead of, which in Greek, as he ought to have known, is expressed by αντι. Hence he concluded that Stephens meant to say 'instead of εν τη παλιγγενεσια, the MSS. γ, δ, ε, ζ, ιβ, read διασολην εχουσι, and accordingly quoted οι ακολουθησαντες μοι διασολην εχουσι οταν as the reading of Codex Steph. ε, &c.' (See Marsh's Letters to Travis, p. 176-7.) Now had this learned Archdeacon 'tried his hand at improved versions' also, what an important accession should we have received to the Christian doctrine! *Ye which have followed me HAVE A STOP when the Son of man shall sit in the*

throne of his glory. If further he had 'tried his hand' at interpretation, what ample scope would there have been for the display of ingenuity and talent, in setting forth the magnificent privilege to be enjoyed by the Twelve when Jesus should sit on his throne, and they should *have a stop!* If a Unitarian 'apostle' had committed such an egregious blunder, the Archdeacon of Cleveland would have dubbed him a Sciolist. Pray, what was the Archdeacon of Chester? For such ignorance on the part of a Unitarian critic, Unitarianism would have been reproached as a school of Sciolism. What then must we think of Trinitarianism? Such 'incompetency,' according to the Horsleian canons, would be deemed fatal to the whole system of Unitarianism; but will the present Bishop of St. David's allow that in this case it decides even the single question in the discussion of which it was manifested, and weakens, in any degree, the evidence that he imagines to exist, in favour of the genuineness of 1 John v. 7? The inference is very plain, (and for the sake of the inference, I repeat the fact,) that disputed points, whether of doctrine or criticism, should be decided by their own merits, not by the learning or the ignorance, by the accuracy or the blunders, of the disputants. Both truth and charity would be gainers by an attention to this equitable rule."

Letter of Dr. Hartley's to his Sister.

[The following letter has been sent to us by an unknown correspondent, under the signature of M., without any information concerning it. The spirit of it is so excellent and there is so much internal evidence of its genuineness, that we cannot hesitate a moment as to its insertion. The reader may compare it with two letters from the same great man to the same relation, given Mon. Repos. V. 55—57. Ed.]

DEAR SISTER,

I HAVE lately gained the knowledge of some things in physic, which have been of great use to me; but the chief of my studies are upon religious subjects, and especially upon the true meaning of the Bible. I cannot express to you what inward

peace and satisfaction these contemplations afford me. You remember how much I was overcome with superstitious fears when I was young; I thank God that he has, at last, brought me to a lively sense of his infinite goodness to all his creatures, and that I see it both in all his works and in every page of his word.

This has made me much more indifferent to the world than ever, at the same time that I enjoy it more; it has taught me to love every man, and to rejoice in the happiness which our heavenly Father intends for all his children, and quite dispersed all the gloomy and melancholy thoughts which arose from the apprehensions of eternal misery for myself and my friends.

How long, or how much God will punish wicked men, he has no where said, and therefore I cannot at all tell; but of this I am sure, that in judgment he will remember mercy; that he will not be extreme to mark what is done amiss; that "he chastens only because he loves;" that "he will not return to destroy," because he is God and not man, his tender mercies are over all his works; and that he is love itself.

I could almost transcribe the whole Bible, and the conclusion I draw from all this is, first, that no man can ever be happy unless he is holy; unless his affections be taken off from this vain world and set upon a better; unless he love God above all things, and his neighbour as himself. Secondly, that all the evils and miseries which God sends upon us are for no other purpose but to bring us to himself, to the knowledge and practice of our duty, and, that as soon as that is done, they will have an end. Many men are so foolish as to fight against God all their lives, and to die full of obstinacy and perverseness. However, God's method of dealing with them in another world is still full of mercy, at the same time that it is severe. He will force them to comply, and make them happy whether they will or no.

In the mean time, those who are of an humble and contrite heart have nothing to fear, even here: God will conduct them through all the afflictions which he thinks fit to lay upon them for their good, with infinite tenderness and compassion.

I wish these thoughts may be as serviceable to you, as they have been to your affectionate brother,

DAVID HARTLEY.

SIR,

July 5, 1824.

THE following extract from Bishop Burnet's Life of Sir Matthew Hale, 1682, (a book not in every one's hand,) may not be unseasonable in the present stage of a political question. It is said of this distinguished character, that, in trials for *witchcraft*, at which he presided, he has coincided with the verdict of besotted juries, who found the prisoners *guilty*: and that some of these miserable victims were in consequence actually executed. That the profound *James* believed in *witchcraft*, is evident from his writings; but one cannot readily conceive this of the pious and enlightened Judge Hale. His biographer, who could not have held such absurd and mischievous opinions, never glances upon the subject; which, if the facts were as commonly reported, impartiality should have led him to relate. If any of your readers can furnish some information upon this topic, it will be very desirable, either to redeem the character of this eminent person from unmerited obloquy, or to exhibit the weakness of human nature in particular cases, in the brightest characters that have adorned the world. The excellencies of great men should not render us blind to their defects. "De mortuis, nil, nisi *verum*."

"He was a devout Christian, a sincere Protestant, and a true son of the Church of England; moderate towards *Dissenters*, and just even to those from whom he differed most; which appeared signally in the care he took of preserving the *Quakers* from that mischief that was like to fall on them, by declaring *their marriages void*, and so bastarding their children: but he considered *marriage* and *succession* as a *right of nature*, from which none ought to be barred, what mistake soever they might be under, in the points of *revealed religion*: and, therefore, in a trial that was before him, when a *Quaker* was sued for some debts owing by his wife before he married her, and the *Quaker's* counsel pretended that it was *no marriage* that had passed between

them, because not solemnized according to the rules of the *Church of England*; he declared that he was not willing, on his own opinion, to make their children bastards, and give (qy. gave?) directions to the Jury to find it *special*. It was a reflection on the whole party, that one of them, to avoid an inconvenience he had fallen into, thought to have preserved himself by a defence, that, if it had been allowed in law, must have made their whole issue bastards, and incapable of succession; and if this Judge had not been more their friend, than one of those they so called, their posterity had been little beholding to them. But he governed himself, indeed, by the law of the gospel, of 'doing to others what he would have others do to him;' and, therefore, because he would have thought it a hardship not without *cruelty*, if amongst *Papists* all marriages were nulled which had not been made with all the ceremonies in the *Roman ritual*; so, applying this to the case of *sectaries*, he thought all marriages made according to *the several persuasions* of men, ought to have their effects in law."

A small circle of your readers would be very thankful for some biographical memoirs of *l'Abbé le Pluche*; who appears from his works to have been an universal genius; and whose "Spectacle de la Nature," I have heard eulogized by a competent judge, in the same language used by Dr. Johnson, respecting *Watts's* "Improvement of the Mind," viz., as a work which should never be left out of a rational system of education. I do not recollect whether, in the English translation of the above-named treatise, there be any account of the author.

R.

A Friendly Correspondence, between an Unitarian and a Calvinist.

(Continued from p. 337.)

I to N.

DEAR N. *8th October.*

BEFORE I proceed to answer the query to which I alluded at the conclusion of my last communication, I feel it proper to notice a passage in one of the papers which I received from you this morning.

With reference to the inquiry in which we have engaged, you observe,

that "say what I will, these matters ought to be left implicitly with God, who has promised to clear up every thing, and make us plead guilty and justify him at the day of judgment." You then proceed to insist upon the paramount importance of self-examination, with a view to ascertaining the true state of our own spiritual condition. I am sorry to be obliged so often to remind you that the question mooted by you had not relation to my own condition, but to certain opinions which I hold respecting the government of God, which opinions it was your object to correct. I am sure you do not mean to affirm that our spiritual safety is to be determined by our creeds in speculative doctrines, because this would lead to the conclusion that all men who subscribe to the general opinion as to the eternity of future punishment, would, simply in consequence, and in virtue of that subscription, be saved; whereas our Lord declares that those only shall be saved who *do* the will of his Father. And an apostle has added in the same strain that not the hearers but the doers of the law of Christ shall be justified. The Apostle Paul himself did not consider himself absolutely secure, although he might have all knowledge, unless charity (i. e. Universal Benevolence) were superadded. To close, therefore, all inquiry into a point of doctrine, by reiterating the observation that personal religion and personal happiness should occupy our chief attention, is to evade the question; and if your sole object has been to warn me of my slothfulness, and to exhort me to sobriety and diligence, you would have been spared the trouble of perusing, and I of writing a great deal of what has been submitted to you: indeed, it is most probable, that I should have merely acknowledged my sense of your kind intentions in administering salutary reproof, and expressing my hope of profiting by it. But this is not the state of the case. You most distinctly charge me with maintaining erroneous notions respecting the final doom of unbelievers, who unhappily constitute the great majority of mankind. I find no fault with your conduct in endeavouring to reclaim me from a supposed error; on the contrary, it indicates a concern for my

welfare which deserves my gratitude. But then if you are seriously intent upon doing me this service, you must pay the cost, that is to say, you must be at the trouble of hearing the reasons I have to offer for the opinions I entertain, and then proceed to shew that they are inconsistent with scripture and with good sense. Unless you are willing to undertake this task, you cannot expect to convince my judgment, although you may stop my mouth. You have forced me to say more than I could have wished in this strain.

“These matters (meaning the fate of the majority of mankind) ought to be left implicitly to God.” Who disputes it? Not I. Sure I am that it never once entered my mind to deny the right of the Almighty to dispose of his creatures according to his will and pleasure. But it is the duty of his creatures to ascertain, as far as in them lies, *what is his will* and pleasure. Has he or has he not declared it? that is the question. We both of us admit that he has, and that the Bible contains that declaration. Now I ask, seeing of how much consequence it is to every son of Adam to know what it has pleased our Maker to make known to us, is it fitting that you and I should be content to gain our information at second-hand, or that we should refer to the proclamation which has been published in the name of the Majesty of heaven, and each judge for himself? I anticipate your answer. I know you will not permit me to judge for you, and neither ought you to take it amiss that I am not willing that you should judge for me. It is natural enough that we should wish to compare notes, and this is the very thing which I am engaged in doing, at your own desire. Do you admit this? Would you say that you demand; and when I prepare to tell you what I admit, and what I would say, ought you to turn round and tell me that I ought not to concern myself with such matters, but leave them to God? But then I humbly inquire in my turn why you, and those who think with you, have not so left them? Why have you presumed to describe the future condition of unbelievers? I will also answer for you, because the Bible contains numerous declarations upon the

subject; and because it is the duty of Christian teachers to make known the whole counsel of God. Still I am entitled to maintain the right of searching the Scriptures, as the Bereans did, in order that I may be assured that those who undertake the office of teachers have rightly divided the word of truth. They pretend not to speak from direct inspiration, but refer to the law and to the testimony. How very plain all this appears; and yet what labour it costs me to bring you to acknowledge this first principle, to recognize this letter in the language of free discussion. I grant you most cheerfully that the invaluable volume which you and I regard as of paramount authority, does teach us all things necessary for life and godliness; but this is not all. It professes to give an account of the creation of the world and of the designs of the Deity in regard to the whole human race. It even contains notices of *angelical beings*. Seeing, then, that all scripture is profitable to instruction, shall we presume to say to our fellow-christians you must not read this, nor judge of that, nor try to understand the meaning of what is written? Is it not said by the writer of one of the most obscure books of the Sacred Canon—“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand”? The prophecy in many places adverts, in sublime but plain language, to the fate of the world and of those who dwell therein; and I defy any man to read or hear it read, without having his mind filled with a deep interest in the awful descriptions which it affords of the condition of nations, and of classes of men, and of the whole race of men, from the date at which it was written, until the great drama closes in the consummation and renovation of all things. As to the disposition of mind in which our inquiries into these matters should be conducted, we should do well to follow the advice of St. Peter, who says, “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby.” I do trust that you will not, after all this explana-

tion, oblige me again to insist not only upon my right but upon my *duty*, to hear and to understand whatever it has pleased the Almighty to declare respecting his designs. Say what you will, a duty it is, and like all other duties, its performance is attended with God's blessing. He has challenged us to judge of the equity of his dealings with the children of men; and it is at our peril that we refuse to exercise our best endeavours to obtain such clear views of the wisdom and goodness of his conduct as may fill our minds with love, adoration and unbounded confidence. An appeal to one's own consciousness, I am well aware, proves nothing to others; but I will nevertheless affirm that the very exercises which you condemn as fraught with danger, have proved unspeakably salutary to my mind, and have kept me from sinking into despair under afflictive dispensations of long continuance. I doubt not that you too have derived consolation from the views you entertain: but I venture to say, that, be the degree what it may, it has always corresponded precisely with the degree of your confidence in the mercy and goodness of God.

Having thus attempted to clear away those stumbling blocks from the threshold of discussion which have impeded our progress, I now proceed to answer a question which you have put to me more than once, though in somewhat different words.

In your paper of October 4th, you say, "Our Lord Jesus Christ said that such persons (those who sinned against the Holy Ghost) would not be forgiven in the world to come. Had you been present, would you have told them they would, and that they would be blessed in heaven to all eternity?"

Again, October 5, "I cannot believe that you would tell a known sinner against the Holy Ghost that he would be blessed in heaven to all eternity."

I hesitate not to answer that I would not, feeling as I do at present, have said one word in contradiction to our Lord's declaration. I believe that the sinners to whom he directed his discourse were not forgiven; and yet I believe that they will, eventually, be created anew, be brought to bow

to the sceptre of Christ, to swear in his name, and be blessed to all eternity.

A man who suffers the punishment adjudged for his crime is not forgiven. The characters in question having died without repentance and without forgiveness, must necessarily be beaten with whatever number of stripes the Lord, the righteous Judge, shall see fit to inflict upon them. But still they are God's creatures, and however they may have denied him and his Christ, he cannot deny himself. He has declared that he will not contend for ever, nor be always wroth, lest the spirits should fail before him and the souls which *he has made*; that he does not grieve willingly, nor afflict the children of men; and we know that Abraham acknowledged Dives as his child in a future state, therefore, in the future state, as well as now, the term children of men will apply to the evil and the good of Adam's descendants. Moreover, we are expressly told that the work of judgment has been committed to the Son, and that the apostles and other saints shall share with him in the discharge of that office. Now, if there be any thing plainly taught in the Scriptures, it is that God will reward every man according to his works, without partiality or respect of persons—that there will be various degrees of punishment—many stripes and few stripes, as there are various degrees of guilt, and that Jesus Christ died for all men, and is the propitiation for the sins of the whole world; that, therefore, the Father hath given all things into his hands, and that of all the things (*à fortiori*, all men) thus given to him he shall lose nothing, but raise it up at the last day.

A learned writer, whose religious opinions are considered as orthodox, and who, at any rate, has not taken my side of the question in dispute, observes that the same method and the same principles of interpretation are common both to the sacred volumes and to the productions of uninspired men; and that, consequently, the signification of words in the Bible must be sought precisely in the same way in which the meaning of words in other works usually is, or ought to be sought. That is to say, we must first ascertain the notion affixed

to a word by the persons in general by whom the language either is now, or formerly was spoken, and especially in the particular connexion in which such notion is affixed.

2dly. The meaning of a word or phrase used by any writer, is the meaning affixed to it by those for whom he *immediately* wrote. For there is a kind of natural compact between those who write and those who read, by which they are mutually bound to use words in a certain sense; he, therefore, who uses such words in a different signification, in a manner violates that compact, and is in danger of leading men into error, contrary to the design of God, "who will have all men to be saved, and to come unto the knowledge of the truth."

3dly. The words of an author must not be so explained as to make them inconsistent with his known character, his known sentiments, his known situation, and the known circumstances under which he wrote.

4thly. We must not give to words or phrases an interpretation which clashes with any doctrine clearly revealed in scripture. The sense of words and phrases ought, therefore, to be ascertained from those texts in which it is clear and undoubted, from the connexion, or from the nature of the subject to which they are applied.

These and other rules of a like nature are applied by your people to the interpretation of the Sacred Writings. Neither they nor you will allow a person to found an important doctrine upon a single text broken off from the context, and construed without a due regard to the general tenor of scripture. Thus, when I maintain on the authority of 1 Tim. ii. 4, that "God *will* have *all* men to be saved, and come to the knowledge of the truth," you search the Bible and produce me texts which declare that only those who believe shall be saved; and thence you conclude that since it is certain that many, not to say the great majority of men, die in unbelief, they cannot be saved; and, consequently, that the text above quoted must be so interpreted as to accord with the doctrine of everlasting damnation; and that the "will of God" there spoken of, signifies a disposition of mind subject

to be changed by circumstances, and not a fixed and determined purpose formed upon a deliberate review of all the circumstances that can arise. I am not now arguing the point in dispute between us, but only insisting upon the right to avail myself of the very rules which you and your people apply to the interpretation of the sacred text.

The words of our Saviour, as recorded by Mark iii. 28, are, "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith they blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Matt. xii. 31, records the sentence thus: "Wherefore, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Luke reports a similar declaration, xii. 10: "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

Declarations like these are, indeed, of an awful import, and it behoves us to be careful that we do not trifle with them; they are, moreover, corroborated by a solemn passage in the Epistle to the Hebrews, vi., which speaks of the impossibility of renewing to repentance those who apostatize after having been once enlightened and tasted of the heavenly gift, and been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. But even you must be under the necessity of supplying some additional words to those of our Saviour, in order to reconcile their meaning with that of other passages of scripture; for, as the sentence is given by Mark, Jesus Christ is made to say positively that all sins shall be forgiven unto the sons of men, with the sole exception of blasphemy against the Holy Ghost. Now I am pretty sure that you will not admit

this to have been the mind of Christ. If you do, you exclude from salvation none but blasphemers of the above class. You will undoubtedly insert, as understood, the words, "upon repentance," or words of the like import; because we are expressly told that it is he only who repenteth and forsaketh his sin, that shall find mercy. To say that all men repent except they are guilty in some shape or other of the unpardonable sin, is to contradict those passages wherein our Lord declares that some sinners who were cut off in the midst of their sins, such as those of the cities which were destroyed by fire from heaven, were more excusable, and should experience a more tolerable doom than awaited the inhabitants of Jerusalem, of Capernaum, and those of other places who rejected the gospel.

9th October.

Seeing then that your people, in order to understand this saying of our Lord, are obliged to compare them with other passages of scripture, you cannot, without gross inconsistency, deny me the same latitude of judgment.

I have already referred you to passages wherein it is plainly declared that Christ died for all men; that he is the propitiation for the sins of the world; that he gave himself a ransom for all, a testimony for the proper time; that as in Adam all die, *even so* in Christ shall all be made alive; that where sin abounded grace did superabound; that mercy shall rejoice over judgment; that God will not be always wrath, lest the Spirit should fail before him and the souls which he has made; that he has no pleasure in the death of a sinner; that he will have all men to be saved, and to come to the knowledge of the truth; that his ways are equal, and that we ought to see, to *understand*, and to *acknowledge* the equity of all his dealings, past, present and to come, in order that thus knowing his name we may put our trust in him, and love him with all our hearts and minds, and sing praises to him with the understanding; that, thus knowing the mind of the Lord and his declared will to save all men, we are bound to pray for the final salvation of all men, not with the interposition of qualifying

particles, your *ifs* and *buts*, but without wrath, and without *doubting*, a thing quite impossible to any man who believes that God will punish some men to all eternity. In further confirmation of the revealed design of God to have mercy upon all men, we are told, in the dispensation of the fullness of times he will gather together in one *all things* in Christ, both which are in heaven, and which are on earth, even in him; that Christ is the head of every man; and that as we have all borne the image of the earthy we shall also bear the image of the heavenly, inasmuch as having made peace by the blood of his cross he will reconcile all things to himself; and having been lifted up from the earth will draw all men unto him; that the *whole creation* shall be delivered from the bondage of corruption into the glorious liberty of the children of God; that the tabernacle of God shall be with men, and he will dwell among them, and wipe away the tears from *all faces*, and that there shall be no more pain, nor sighing, nor any more death, but all things shall be created anew, and *every creature* which is in heaven, and on the earth, and under the earth, and in the sea, shall unite in ascribing blessing and honour, and glory and power, unto him that sitteth upon the throne and unto the Lamb.

Are these words of my invention? Are they not those of men moved by the Holy Spirit? And shall you presume to prohibit me from listening to them—from meditating upon them, with a view to comprehend their full force and import—from drawing consolation from such exceeding great and glorious manifestations of the unbounded mercy and goodness of our heavenly Father? You may prohibit, but the prohibition comes too late. The passages in question have been recited from memory, where, I trust, they are indelibly fixed. Can you think by your feeble voice to drown the words of God; or to scare me from listening to his gracious declarations? He has made it my bounden duty to think and care for the condition of my fellow-creatures, to love them as myself; and I can no more divest myself of such thoughts, and cares, and anxieties, and deep-seated concern for their fate, and ardent aspirations for their happiness, than I

can cease to breathe the sweet air of heaven or to behold the pleasant light of the sun. Is it indeed come to this, that I must not exercise the faculties which it has pleased God to give me without drawing down the censure of a fellow-worm! Let God be true, and every one who gainsays him be deemed a liar. While you are so liberal of your rebuke to me, take heed lest you be found to harden your heart, and to shut your eyes against plain and repeatedly revealed truths. You have called upon me to reconcile passages of scripture to my creed. I now, in my turn, call upon you to tell me the true meaning of the texts above-referred to.

If I have in any of my communications expressed myself in a style unsuited to the subject, I am sorry for it, and will endeavour to avoid falling into the same error. You must not, however, suppose that when I point out the necessary consequences of the opinions which I am opposing, my reverence for my Maker is weakened by the mention of those consequences; far from it. I turn with unspeakable pleasure from the gloomy portrait which false creeds have painted, to those lovely traits which the Scriptures contain. Seeing, then, that we are encompassed with such a bright cloud of witnesses to the goodness and mercy of God, we must not on any account so interpret any passage of scripture as to make that goodness and mercy of none effect; and, therefore, I hesitate not for an instant to say that the words relating to the sin against the Holy Ghost, do not intend that such sinners shall never experience renewing grace, though they will undoubtedly eat the bitter fruit of their doings.

I need not tell you that the word which has been translated world, is age. "Neither in this age nor in the coming age." In one of the Epistles it is said that the ends of the world had come upon the Christians of that day. The passage should have been rendered, "in whom the ends of the ages have met;" that is to say, the Apostle wrote at a time when the Mosaical age or dispensation was about to close, which it did at the destruction of the Temple by the Romans; and a new age or dispensation, that of the Gospel, was about to be

established in its place. The occasion of our Lord's declaration respecting the sin against the Holy Ghost, was the circumstance of the Scribes and Pharisees having ascribed his miracles to the agency of Beelzebub. In so doing they resisted the strongest evidence which it had pleased God at any period of time to give to mankind of the truth of a divine revelation; and, therefore, as nothing more remained to be done for the conviction of those perverse and stupid sinners, our Lord told them that they would die in their sins, and consequently obtain no pardon for them in that age. I incline to think that the meaning of the words, "nor in that which is to come," is, that persons thus attributing miraculous powers to satanical agency either before or after the termination of the Mosaical age, could not, from the very circumstance of their withstanding such a display of the Divine interposition, be converted and be healed; but if the meaning be that those very persons to whom our Lord addressed himself would not obtain forgiveness either in this life or during the continuance of the age which would terminate with the second advent of Christ, it does not follow that they shall not obtain mercy under his mediatorial government. During the period of his reign he will administer rewards and punishments to mankind; all of whom, without a single exception, have been purchased by his blood. He is the second Adam, the Lord from heaven: all things are given to him; but we see not yet all things subjected to him: when, however, every knee shall be made to bow to him, and every tongue to confess that he is Lord to the glory of God the Father—then we are expressly told that he shall deliver up the kingdom to God, even the Father, that God may be all in all. May that blessed period speedily arrive!

The case of these sinners seems to be analogous to that of those servants that did not accept of freedom at the sabbatical year. Such servant was to remain in servitude until the jubilee, when he was to go forth, notwithstanding his former rejection of freedom. The reason given is, because the children of Israel, whether bond or free, were the Lord's servants, and therefore must know a time of liberty,

let them sell themselves away how far soever ; and so the *land* must not be sold for ever—for the land is mine, saith the Lord, and ye are strangers and sojourners with me ; yet this servitude to the year of jubilee is called a serving *for ever*. If God should suffer sin ever to embondage man, how can it be truly said that grace has superabounded over sin ? It cannot, must not be : *Christ shall not be proved to be weaker than Adam*, nor incapable to destroy the works of the devil. He has said, O death, I will be thy destruction, repentance shall be hid from mine eyes ; he will destroy him who has the power of death, and swallow up death in victory. Now, how can death be otherwise destroyed than by the prevalence of life ?

While I admit with you the evil of sin, as the cause of all the misery which men have suffered or may suffer, I cannot go the length of deifying it as you do, by attributing infinity to it. When you term it an infinite evil, do you mean to affirm that each individual sin is infinite, or that this is only true of sin in the aggregate ? Sin cannot be infinite either in extent or in duration—because the Almighty has declared, that in certain cases it shall be blotted out—it must, therefore, in these cases, cease to exist where it formerly existed. Neither immensity nor eternity can be ascribed to sin, unless it be committed by an infinite Being ; but there is only one infinite Being, that is God. The idea of the infinite evil of sin, come whence it may, is not derived from Scripture. Be the extent of the evil what it may, Christ has undertaken to exterminate it ; and I believe, with all my heart, that he will succeed in accomplishing the work which he has thus engaged to perform.

The solemn denunciation pronounced by our Lord against the great transgression has weighed heavily upon the minds of many humble, pious Christians of timid dispositions ; and some ministers, even of your sect, have written to prove that it could only be committed by those who witnessed the miracles of Christ, and, perhaps, those of his apostles.

There is one very material point upon which I wish to make myself distinctly understood, namely, as to the ground upon which all men are

to be finally restored to holiness and happiness. You appear to suppose that I expect this grand consummation to be brought about by the direct exercise of the Divine benevolence, independently of the mediation of Jesus Christ. This, however, is far from my thoughts ; for I believe that there is no name nor authority under heaven, whereby the salvation of men can be effected, but that of Jesus. I have already said that all things have been committed by the Father into his hand ; that rewards and punishments will be administered by him, and so administered as to put down all authority and power that opposes itself to his righteous government ; and that this great work will be carried on until every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father. We are expressly told, that for this cause Christ both died and rose and revived, that he might be Lord both of the dead and of the living. It is during his mediatorial kingdom that he will adjudge rewards and punishments, both of which will end at that glorious period when he shall have delivered up the kingdom to the Father, that God may be all in all. Such a notion as this could not have entered our poor contracted minds, unless it had been revealed ; but being revealed it appears worthy of God, and a fit issue of that grand scheme of love which was founded on the death of Christ. One of your own people, under lively impressions of the love of God, and of the power of Christianity, has said that he will make its blessings flow, far as the curse is found.

“ Wherefore, if men assign a less purchase to Christ’s death, when he died for all, as the Scripture affirms, than the *justification of life*, as the Apostle calls it, Rom. v. 18, they wrong and injure the blood of Christ, and set too low a value upon it. It is not the bringing men upon a new probation and trial, or making them simply *saveable* through the better use of their free-will than Adam made of it ; and the purchasing of means and space and opportunity, as some would have it, that can be deemed, in any righteous judgment, a valuable consideration for Christ’s blood ; these might have been obtained at a cheaper rate ; it is no less than the actual

saying of those persons, every one of them, for whom Christ died, that can compensate so great a price as the blood of Christ."

You will say, why then are men damned? I answer, for not believing, and obeying the gospel. Yet as their unbelief cannot make the faith of God of no effect, so their punishment, whatever may be its degree or duration, cannot extinguish the right and claim of Christ's blood for their deliverance; this never loses its virtue nor can be satisfied, but cries till all for whom it was shed be delivered. And it was shed for the worst, the veriest backsliders, else how can such persons be charged with counting the blood of the covenant, whereby they were sanctified, an unholy thing?—Heb. x. 29.

Whatever you may think of the matter, and however you may charge me with presumption, in prying into "the things that are revealed," (and how else could I have guessed at them?) I am not in the slightest degree apprehensive, that the righteous Judge of all the earth will reprove me for entertaining too high an opinion of his loving-kindness and tender mercy, seeing that I am repeatedly called upon by the Psalmist to admire them as they are every where, and in all ages, manifested in God's dealings with and designs towards the children of men, and am expressly told that his tender mercies are over all his works. You cannot expunge that delightful text, nor cut away this rock from under my feet.

If you have reason to be assured that you will have a part in the first resurrection, and, under that conviction, deem it no concern of yours to inquire into the fate of your fellow-creatures, be it so. I repeat, that, being far from confident as to my own election and final preservation, I cannot avoid feeling a deep interest in ascertaining the declared mind and will of the Almighty, in respect to the final disposal of the whole human race.

I could add much, very much, to what I have already stated upon this most important of all subjects; but I doubt whether the discussion will be of any other use than the discovering to you the state of my mind. I shall, therefore, now close my apology.

When I observed that the discussion originated with you, I did not allude to what passed in conversation, but to the queries contained in your notes. As these required answers, I felt myself bound to assign a reason for the hope that is in me; if I have failed in doing this with meekness and due respect to your feelings, I ask your pardon.

I do hope and trust that in any future communications that may pass between us, (and which, in so far as I am concerned, must henceforth be very brief,) we shall be enabled so to conduct them as not to shift the heat from our hearts to our heads. Loud talking and violent words seldom minister grace to the hearer. I repeat an observation which was made in substance, at an early stage of our correspondence—that whichever of us shall first obtain the joy and peace which accompany true faith, will be able to afford such unequivocal evidence of the possession of these Christian graces, as shall carry conviction with it; and sure I am, that whenever the darkness and heaviness which you have for so many years experienced shall be dissipated and removed, (which I hope and trust they will be,) I shall derive new pleasure from intercourse with you.

Yours affectionately, I.

[To be continued.]

Thoughts on Religious Consistency.

(Extracted from a pamphlet written by the Rev. C. V. Le Grice, addressed to a Friend to Inquiry.)

As therefore on our part to hear Mass were an open departure from that sincere profession wherein we stand, so if they on the other side receive our Communion, they give us the strongest pledge of fidelity that men can demand.

HOOVER.

"TO say that Unitarians may be members of our Church seems a strange assertion; but to add that they may be *consistent* members, excites astonishment, which I hardly know how to express. As it is not the first time that I have heard the assertion, I will give you an extract from a letter which I wrote to a neighbour,* who entertains the same sentiments.

* Sir Rose Price.

“ ‘How can you reconcile it to yourself, to continue in the bosom of that Church, whose doctrines you impugn? Hooper and Ridley might with the same consistency have continued in the Church of Rome. What need of Catholic emancipation? What need of the repeal of any test, if all men could adopt your principles? *The Sacrament* is a test (whether properly or not is another question) of a man's faith and principles. If you can attend the Church as a member of the Church, teach your children to kneel and pray in language which you yourself condemn, and satisfy yourself that you take the Sacrament, and do all these things with a different *animus* from that in which all who kneel with you participate, and from that with which the priest administers it:—what can you say to the man who may justify perjury by saying that he kissed the book, and said, ‘So help me God,’ with a mental reservation different from the sense in which the court thought he did this act, and spoke these words? The shrewdness of vulgar minds is quick; take care: how many, who cannot read Evanson, may read this living comment on him. Far be it from me to allege that you ever reflected on these consequences; but let me awaken you to them: if your principles or your conduct (observe I do not mean to say that you are aware of it) were to be imitated in all the collateral effects of it, all the ties that bind society would be broken; the Catholic and the Protestant might all mingle together with unity on their lips, and hatred in their hearts; and no outward accordance would be any guarantee of sincerity and union. We oppose the Dissenter, but we respect his integrity, and he respects ours: but if such a system were to prevail, we should trust no one, and respect no one.

“ ‘In arming your children against infidelity, ought not the first step to be to lay the foundation in *sincerity*? Does your reason teach you to reverse the order of things, to bring your children to Church, and to sow that which at a future period you intend with your own hand to root out? Are you not acting in direct opposition to the law of nature, which teaches, that earliest impressions are the strongest? Are you not acting in direct opposi-

tion to the positive command of God, who ‘established a testimony with Jacob, and appointed a law in Israel, which he commanded the fathers that they should make them known to their *children*’? The poor Jew tells you, that if you could convince him he is wrong, and that our faith is true, he would immediately teach it to his children. Take a poor little Jew boy of six or seven years old; offer him any forbidden meat; tempt him in any way, and see with what firmness the child will resist: Why? Because he has been early taught what his *parent deems* right or wrong. *Fas est et ab hoste doceri.*

“ ‘At what precise age, after what quantum of instruction, at what precise period is the awful discovery to be made; (O! most awful! what each child *feels* you will never know: they may reveal it to some bosom friend in future life; but *you* as a parent can never be *told* it;) the awful discovery, that you were leading them in infancy to a worship—to prayers, in which you did not sympathize, in which your silent acquiescence (for I suppose you speak not, though you stand or kneel) was to them a deception? Arm them against Infidelity! By all the laws of nature and of experience you prepare them for it. You disarm them: you rob zeal of its best weapon,—sincerity: you remove the foundation, or rather lay it on a shifting soil, and say that the building will be firmer. How can they be expected to be sincere in a cause, in which you teach them that to dissemble is no crime? It is with the *heart* that man believeth unto righteousness, and all the first impressions of the heart you will tear away. At what precise time is the awful discovery to be made to them, that those clergymen, your neighbours, whom they have seen treated with respect, are all very ignorant, or very dishonest? When is the discovery to be made that those men, the clergy, who are connected with all our nobility and gentry from infancy to manhood, forming an indissoluble tie, and giving a tone to all the feelings which liberalize society, are either knowingly or unknowingly impostors? With this discovery what sentiments will rush in through the breach that may be made, you can never know. Their

reason will begin to work free from all the prejudices of the heart, and they will be free to think, and free to *dissemble* what they *think*; for *this one* lesson they will have been taught effectually. Their reason may suggest to them, that if what they were suffered to think was true, is *not* so, that other points may be false also. Perhaps you will confer *that* as a blessing on them, which you regarded as a blessing conferred on you, and give them *Evanson* as a guide: he will teach them that the Sabbath ought to be abolished: where will they stop? You might as well say to the rolling stone, So far shalt thou go and no farther, as say to the thus unsettled mind—Here thou shalt pause.’

“I do not know that I can add any thing to these remarks. You say that a Unitarian is not of necessity a Dissenter: then is language of no use as a symbol of our ideas. The Independent, the Presbyterian acknowledges himself a Dissenter, and yet the Independent and the Presbyterian could join in a greater part of our service, nay, (I believe,) in the spirit, if not the *form* of all of it; and shall the Humanitarian deny himself to be a Dissenter?—The Protestant might with equal, nay, with more justice, say that he is not a Dissenter from the Church of Rome.—I need not treat such an assertion seriously.

“You say that a profession of ‘those doctrines which are common to all Christians, admits to our communion.’ I will not ask what these doctrines are, but most certainly they are not those of the Unitarian. You say that the symbol called the Apostles’ Creed admits to Baptism, Confirmation and Communion. This is not correct; but I need not enlarge upon this point; for the Apostles’ Creed is not that of the Unitarian. One of its chief articles he does not admit.

“If a Unitarian (or Humanist more properly) is not a Dissenter, as you assert, but a consistent member of the Church, then have all the scruples of conscience which keep the various sectarians from intermingling in communion been idle and vain; then are those feelings of conscience which separate the Protestant and the Roman Catholic, ridiculous; then have all the common principles of integrity,

which have brought numbers, even of your sect, ‘to resign the greatest earthly advantages, and to wear the crown of martyrdom’ (your own words) been absurd, and deserving contempt rather than honour; then does conscience cease to be a guide; truth to be any thing more than a name; and language and actions, as tests of what *a man is*, to be of any use. In the moral and religious world chaos is come again. It is your opinion ‘that the doctrine of the real presence in the sacramental elements does not appear to present greater difficulties than that of the real deity of one who was confessedly a man;’ and yet you call the Unitarian a *consistent* member of our Church, of whose Communion Service the Nicene Creed is a part. He may be, by your own shewing, equally a consistent member of the Church of Rome, and may, according to another principle of yours, if he live in a Catholic country, where tithes are paid, and if he possesses landed property, conscientiously *claim* her services. Nothing can to my mind present a more heterogeneous mass of principles and ideas.

“Far be it from me not to listen to your plea for candour towards Unitarians. I hope that I have used no expression which is inconsistent with candour; but I am bound to exhibit what I deem their errors, and *your* peculiar *inconsistencies*. When you assert that the Unitarian is ‘not of necessity a Dissenter from our Church,’ can candour expect me to use a milder term of such a sentiment than to say that it is absurd? What would you say of a medical man, who called himself *not* a Dissenter from the College of Physicians, while he denied that medicine was useful in disease, or that the blood circulated? And would you expect to be admitted into consultation, while avowing these principles?

“The Unitarian (whether I interpret his meaning of the divinity of Christ rightly or not) disbelieves what our Church means by that term, and this he cannot deny; and according to the meaning which is commonly attached to words, he is not ‘injuriously accused’ if he is styled a Dissenter from our Church.

“Religious consistency connected

with opinions is what I chiefly wish to refer to; and here your professions seem to me most dangerous. If religious communion be not a test of religious unity of sentiment, then must action cease to be regarded as an interpreter of conscience: then has all that has been said and done and suffered for conscience and religion's sake been folly; then were our Reformers madmen; and the crowns of martyrs fit objects of a wise man's scorn. Such sentiments as yours are founded on what is called liberality, and liberality leads to indifference, and indifference is the vice of the age, which must and will lead to infidelity.*

Dr. J. Pye Smith in Reply to Professor Chenevière, on the late Theological Controversies at Geneva.

(Continued from p. 324.)

Homerton,
July 10, 1824.

SIR,

I ASK permission to continue my remarks on M. Chenevière's Summary of the Theological Controversies at Geneva. For the sake of order I keep the series of numerals from the last Number of the Repository.

III. It is not a little remarkable that M. C., who is a man of sense and a man of the world, should make so piteous an outcry, because the religious public has taken upon itself to express its opinion concerning the doctrines and character of the Genevese clergy. Does he require to be informed that public men, and especially public bodies, necessarily are, and ought to be, always exposed to the observation and animadversion of all around them?

In that deadly sleep of indifference and infidelity which had prevailed at Geneva for two or three generations,

* If there appear some want of connexion, it must be attributed to the extracts being of those passages only which refer to Religious Consistency. When the word "Humanist" is used, it is not intended disrespectfully, but to distinguish the Unitarian who believes only in the real and proper humanity of Jesus Christ. Terms should be defined. The Friend to Inquiry defends "the Unitarian doctrine," and yet believes in the miraculous conception.

and had scarcely ever felt a disturbance till the present day, it was no wonder that the professional teachers of religion, like certain pastors of antiquity, (see Isa. lvi. 10—12,) were "sleeping, lying down, and loving to slumber:" and that all around them were equally quiet and "dumb." Truth, honour and religion love the open day. It is only he "that doeth evil, that hateth the light, neither cometh to the light, lest his deeds should be discovered." If the modern clergy of the Republic think that they have kept pace with the improvements of the age, in religion as well as in science and letters, that they have vanquished dotard prejudices, and exploded old errors, and that they possess the noon-day brightness of Christian truth, whose twilight only lighted upon their fathers;—why have they been so backward to communicate their blessedness? Genuine religious knowledge inspires with a sense of its own value, and is associated with holy benevolence and zeal. But what have these children of improvement ever done for the religious benefit of the dark and miserable districts which lie at their gates; for Savoy, Piedmont and Le Valais; the last of which, though an independent Republic, is scarcely above the level of Spain and Portugal? Even since the restoration of the barbarous and idiot government of the King of Sardinia, the Christian piety and pity of those whom M. Chenevière endeavours to hold up to scorn and contempt, have found means to scatter some seeds of the bread of life in those unhappy regions now prostrate under the talons of besotted superstition and blind tyranny. But during the sixteen years of golden opportunity, while Savoy and Piedmont were annexed to France, what did the liberal and enlightened clergy of Geneva devise or attempt to diffuse the gospel, according to their views of it, among the inhabitants of those lovely valleys? On the last day of 1814, a Bible Society was formed at Geneva: but M. C. must bear with me while I bluntly remind him that, so long as it was under a management which he perfectly understands, it was little, if at all, better than a blind to the public, a covering for doing nothing, a "rough garment worn to deceive."—And

now, that a handful of intelligent, pious and active men have endeavoured (and, blessed be God! with some success) to revive in their fellow-Protestants the feelings and practice of vital religion, though their proceedings have been marked with candour, honesty and meekness, those worthy persons are overwhelmed with reproachful accusations. But so it always has been. So it was at the time of the Reformation. So it was in the infancy of Christianity. "If ye were of the world, the world would love its own: but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

IV. M. C. and his party are continually representing the voluntary and the involuntary separatists from the Genevese Church-Establishment, as *restless, turbulent, and violators of the public peace*. I have good reason for believing that these representations are perfectly untrue; and that they rest upon no foundations but the fact of these persons having read, thought and acted for themselves in matters of religion; their having frankly professed what they believe to be the doctrines of the Scriptures; and their having, *as a necessary and inevitable consequence*, declared their persuasion that the opposite opinions are unscriptural and false. But may they not have expressed their persuasion in terms harsh, rude, or in some way unbecoming? To this question I do not pretend that I can return a full reply: but I have two or three reasons for thinking that the most exemplary moderation and mildness have been observed by the objects of M. C.'s vituperation; or, at least, that, if any transgression of Christian meekness has been committed, it has been either by some person of no importance, or it has been extremely minute and inconsiderable.

1. My personal knowledge of M. Malan, M. Guers, and the late M. Gonthier, is to me no slight ground of presumption that not one of them would have been guilty of any language or style of proceeding unworthy of the character of a scholar, a gentleman or a Christian.

2. Had any such indecorum or imprudence been fairly chargeable upon any of the persons who have been

instrumental in producing what I believe to have been a revival of scriptural religion, I think it morally certain that some judicial or extra-judicial proceedings would have been instituted, and the facts put upon record. Of the commencement and progress of the secession from the Established Church, the Government of Geneva has been a most vigilant and jealous observer. It exercised its power of summary expulsion from the Canton, upon Mr. Haldane and M. Méjanel, they being foreigners, without any allegation of the slightest misbehaviour, but solely because of their instrumentality in reviving attention to serious piety. Had the smallest fair pretext existed for charging the obnoxious party with unbecoming language or behaviour, I have no doubt that the most would have been made of it to their disadvantage. But I am well persuaded that nothing of the kind has occurred.

3. On December 21, 1819, M. Malan presented a petition to the Council of State, soliciting, "not an unheard-of favour, but a long-established right,—a church in the city:—as granted to the German Lutheran, the German Reformed, and the Anglican"—communities. This document is too long for insertion, or it would (in my humble opinion) convey to every candid mind a strong impression of the frank integrity and unimpeachably decorous conduct of the memorialist. The Council did not dispute any of the allegations of the petition, but did that which, in our legislature, is called passing to the order of the day. I extract the following passages.

"— Anonymous pamphlets were first employed, to represent us to the people in the most odious colours. Although the author of these publications affected an air of liberality, he did not scruple to descend to personal ridicule, to throw out insinuations against our private characters, and to condemn our opinions without knowing them. Articles issuing from the same obscurity were inserted in the most widely-circulated journals: our names, till then concealed, were openly identified with those whom public indignation has branded with infamy; and thus, in our own city, in the midst of those very persons for whom we cease not to implore the mercies

of the Most High, we have become, and we still continue, objects of derision, aversion and reproach. If, indeed, we were called upon to suffer for offences against our superiors, our laws, or our civil obligations, we should have reason to humble ourselves before God, and to acknowledge the justice of the hatred which pursues us. But what reproach can be deservedly cast upon us, in these respects? When have we failed in the duty of respectful and faithful submission to the authority of your lordships? Wherein is our demeanour as citizens more open to reproach? To whom have we done wrong; or whom have we led astray? Have we shrunk from bearing our share of the public burdens; or have we disturbed the peace, or violated good order in any respect whatever?"

To these protestations of M. Malan I beg leave to add a passage from a pamphlet which the voluntary Dissenters from the Church of Geneva were obliged to publish in their own defence.

"— What then are we reproached with? With being the cause of various troubles which have agitated the whole city, and particularly a considerable number of families. We are, indeed, the *occasion*, the *pretext*, of these troubles: but *we are not their cause*. The persons to whom this reproach might rightfully be addressed are those who, wishing to assume over the conscience of their fellow-men a right which does not belong to them, and seeking to compel others to conform to their rule, employ for this purpose the combined forces of violence and intrigue." (*Address of the Members of the Church lately formed at Geneva, to those of their Fellow-Citizens who have taken part, directly or indirectly, in the Acts of Violence which have been perpetrated upon them.* 1818. Pp. 5, 6.) These acts consisted of personal assaults, attacks upon habitations, pursuits with outrage and insult in the streets, interruptions of public worship, and such outcries as *Down with Jesus Christ! Down with the Moravians! To death! To the lamp-post!* In consequence of these horrid tumults, the peaceable victims were obliged, for a season, to desist from solemnizing public worship.

These are my reasons for disbelieving the accusation of turbulence and proceedings inimical to the good order and peace of society. In fact, this is the very charge which was brought against Jesus and his disciples; and has been always reiterated against all opponents of evil and reformers of corruptions, against the best men in all ages. "There be," says our incomparable Milton, "who perpetually complain of schisms and sects, and make it such a calamity that any man dissents from their maxims. 'Tis their own pride and ignorance which causes the disturbing, who neither will hear with meekness nor can convince; yet all must be suppressed which is not found in their *Syntagma*." (*Areopagitica, Archdeacon Blackburne's ed. p. 332.*)

V. M. Chenevière more than once affirms that *money has been employed* to make or bribe converts from the Established Church of Geneva. (Pp. 1, 4, 65, 130, of this Volume.) He represents those whom he is pleased to call "itinerant commissioners, men, women, girls, — well attired, *loaded with guineas*," going about "to labour for the salvation of others:" and, concerning M. Malan, he asserts that "the *gates of fortune* have been opened before him."

It would be too painful for me to write the proper designation of these statements. — I appeal to you, Sir; I appeal to every man who is not the slave of bigotry or the dupe of most pitiable credulity, whether these allegations *can be believed*. It is, indeed, true, that the calumniated Christians of Geneva (scarcely any of whom can obtain, by the hardest exertion, more than a bare and poor livelihood for themselves and their families) have, according to their feeble means, both contributed to the temporal relief of some of their poorer neighbours, and aided the circulation of the Scriptures and other works of the noblest beneficence. "Their deep poverty hath abounded unto the riches of their liberality:" and HE who blessed the poor widow's mite has unquestionably accepted their offerings. It is, also, very probable that some of the pious travellers who are honoured with M. C.'s generous notice, have readily contributed to the relief of any casual distress which they might

find in his city and canton: and I take upon me to tell him that the poor-boxes at St. Peter's and the other churches have not been omitted in these acts of passing charity. But, if any one ever imagined that money has been, in any way whatsoever, employed to win proselytes, that person may assure himself that he has fallen into one of the grossest delusions that could occur to a human mind. The absurd calumny was, however, with many other stories equally within the bounds of reason and truth, circulated at Geneva six years ago. In the Address which I have quoted, it is noticed thus: "We are accused — of having formed our religious assemblies from the base thirst of gain, and of having employed both this method and that of compulsion to draw persons among us. But God is our witness, that no such motive has led us to our union as a Church, and that it is altogether untrue that we are paid; that we have never employed this method, nor that of compulsion, nor any thing of the kind, to draw aside any person; and that the poor among us receive no other aid than that (small indeed it is) which our own resources enable us to give them. Let those who, with such assurance, thus reproach us, bring forward one single fact to confirm their accusation, and we will willingly submit to condemnation. It is true, that our supreme desire is to make disciples to our Divine Master: but we know that he will have none but free and sincere disciples, and that all his are a willing people (*un peuple de franche volonté*)."

Such is my reply to the loose and general charge: but, as to the taunt upon M. Malan, I must profess my conviction that, if M. C. had taken any fair pains to become acquainted with the facts, he must have quenched the last spark of honour and generosity in his breast, before he could bring himself to advance it. He and his confederates did all in their power to plunge that good man with his wife and numerous young family into the deepest penury, into absolute destitution: and they left melancholy reason for the inference that, had the Calvinian (*not Calvinistic*) argument of the dungeon and the fagot been within their power, Servetus would

not have been the last martyr at Geneva. At this critical moment, a few friends, chiefly English and Würtembergers, stepped forwards; and, partly by a loan and partly by a respectful present in which the givers felt themselves the most obliged, they saved this oppressed and faithful servant of Christ from sinking into the extremity of distress. On him, in the eye of reason and religion, this circumstance reflects nothing but honour: but, shame on M. Chenevière for compelling the disclosure! From that time, M. Malan has laboured to support himself and his large family by taking pupils, seldom more than seven or eight; for the conduct of whose education his own attainments eminently qualify him. When finally ejected from the pulpits of the Establishment, he nobly determined to pursue his ministry in whatever path should be open to him. He fitted up a small building in his garden for the celebration of public worship. But this was insufficient to receive his congregation. In 1820, having obtained the permission of the Government, he erected, on the same ground of his own, without the walls, a meeting-house which would contain about 900 persons, and in which I am told that he has usually 500 or 600 fellow-worshippers. Not to give the smallest avoidable occasion to those who so eagerly sought offence, he modestly called it *a house of prayer*. The cost of the building was 21,365 French francs, (about £850,) of which 8445 was subscribed in England, 4841 in Scotland, 1176 in Würtemberg, 680 in Paris, 946 in Holland, some smaller sums in Ireland and in Russia, 1640 from different parts of Switzerland, and the remaining 3495 was from Geneva. Knowing the general poverty of his hearers, I have little doubt that the latter sum was, in no considerable degree, from M. Malan's own hard-earned resources. In this place of worship, notwithstanding the efforts of the clergy to get it shut up by the supreme authority, he continues to conduct religious service. His hearers are chiefly very poor; and if they had the ability, the existence of an exclusive State-Church has prevented their acquiring the notion and habit of supporting a minister by voluntary subscriptions. With health

greatly impaired, M. Malan labours indefatigably in the work of his Master and Saviour: but, if he cannot support himself by his exertions as a tutor, the success of which is necessarily precarious, severe poverty must be his portion. Such, then, are "*the gates of fortune* opened before him."

VI. M. Chenevière has indulged himself in lavish accusations of those whom he calls Methodists, for *ostentation, hypocrisy, fanaticism, women and girls indecorously obtruding their Bibles and their admonitions*: and other assertions and insinuations of this opprobrious kind he plentifully scatters through his paragraphs. To these general accusations it is impossible to reply. If M. C. would adduce any specific facts, the persons on the spot might investigate them. But I appeal to you, Sir, whether the entire strain of these reproaches does not carry with it its own refutation; whether it is not the servile imitation of the calumnies which the earliest Christians, the Waldenses, the Hugonots, the Puritans and Nonconformists, and honest Reformers in every age and country, had to sustain from their Heathen, Popish, and High-Church persecutors. From the opinions which my knowledge of the leading persons warrants me to entertain, I am fully satisfied that either these charges are made with shameful exaggerations, or they are the pure inventions of vulgar malignity. The principles and proceedings of M. C. would equally cover with insult and contempt some whom the New Testament has embalmed with immortal honour, such as Phœbe and Priscilla, Mary, Tryphæna, Tryphosa, and "the beloved Persis, who laboured much in the Lord," and "those women who laboured with" the apostle "in the gospel." (Rom. xvi.; Phil. iv. 3.)

VII. In the concluding part of his lucubrations, M. C. has dressed up a hideous monster, which he would fain have his readers to believe is a true representation of *the doctrines of Methodism*. It would require many chapters, or even volumes, to follow and uncover his shameful misrepresentations. If he believes that his statements are agreeable to truth, he is indeed to be pitied for the profundity of his ignorance: but how, on this supposition, can he justify to himself

the writing and publishing of flippant assertions on a subject which he must be conscious that he has taken no honest pains to understand? On the other hand, if he is better informed, if he has read to the smallest competent extent the published writings of those whom he asperses, he compels me to declare that he can be no other than *a foul and base calumniator*. I can imagine no method for his escaping this alternative, except the publication, from the writings of those whom he holds up to reprobation, of passages *fairly extracted* and given *in the sense manifestly intended* by their authors, and which directly affirm or evidently imply the impious, immoral, and ridiculous tenets which he so boldly imputes. Let him justify his descriptions by such citations from the writings of those whose personal exertions have contributed to bring about the effects which have given him offence; Dr. Mason, Mr. Haldane, Mr. Erskine, and MM. Gaussen, Malan, Empaytaz, Guers, Chavannes, and Rochat. Let him know, also, that he must go farther back, and include in his materials the works of Calvin and the Reformers generally, of Beza, Diodati, the Spanheims, the Pictets, and the elder Turretins. When he has done this, he may ask to be acquitted of ignorance little creditable in a Professor of Divinity, or of the heavier charge of malignant and wilful misrepresentation.

I respectfully thank the Editor of the Monthly Repository for the opportunity which he has afforded of vindicating truth and innocence. My remarks have extended much farther than I proposed; yet, for the sake of avoiding tediousness, I have suppressed many things which might have been pertinent. I must solicit the favour of admission for a few pages in the next Number, chiefly in reference to the character and proceedings of those persons whom M. Chenevière has denounced by name.

J. PYE SMITH.

July 15.

P. S. I request to modify an allusion to Servetus, in the preceding letter: for, in looking into Spon's History of Geneva, I have had the pain of finding that, in 1632, Nicolas Antoine, a poor man unquestionably

disordered in his intellects, was, by the sentence of the magistracy of Geneva, first strangled and then his dead body burned, for apostatizing to Judaism. It is, however, some consolation to find that a part of the clergy reasoned powerfully against that deplorable and infamous deed.

In my former letter, I mentioned 1725 as the date of the abolition of subscription to the Calvinistic articles by the Genevese clergy. I intended to have examined the matter, but it escaped me; and I now find that I have no document which enables me certainly to verify the date. Dr. Chandler, in his *Case of Subscription Reviewed*, p. 176, says that, in 1706, at Geneva "all subscriptions to human formularies were abolished by public authority, and the qualifications thenceforward required of all who offered themselves to the ministry, were only these: (1.) To swear solemnly that they will teach nothing, neither in the Church nor the Academy, but *what they think is agreeable to the word of God.* (2.) To promise that they will teach nothing in the same that is *contrary to the Consensus Helveticus, or the Confession of the Gallican Church, (pour le bien de la paix,)* for the sake of peace." M. Chenevière (*Mon. Repos.* p. 7 of this volume) lays down 1705 as the epoch; but adds that it was "kept secret during twenty years, at the request of the government."—1805, in p. 134, is a mere erratum.

SIR,

July 2, 1824.

THE following is an extract from the *Evangelical Magazine* for the present month. It occurs in the Review department of the work, p. 309.—"Infidelity, in all its gradations, from Socinianism to Atheism itself, originates in the same corrupt source, the pride, the carnality, and the enmity of the desperately wicked heart."

The falsehood and malignity implied or expressed in this sentence need no comment: let it be remembered, however, that the writer is one of a class of religionists who pretend to superior holiness and who really believe that they are the favourites, and exclusive favourites, of the pure and merciful Jesus!

R. B.

P. S. It is desirable to put these ebullitions of ignorance and malice upon record, because when we charge upon Calvinism a tendency to bigotry we are accused of misrepresenting the system and temper of our opponents.

Correspondence between the late Rev. T. Howe and the late Lord Erskine, on the subject of a Petition for Religious Liberty.

[This correspondence was sent to us by Mr. Howe, about the time when the introductory letter is dated. We suppose, for we cannot speak from memory, we thought it not quite right to publish letters of Lord Erskine's during his life, without his consent. Now, however, that death has removed both the writers from the world, we feel no scruple in giving publicity to a correspondence which is honourable to their names. ED.]

Bridport,

March 19, 1818.

SIR,

ABOUT the latter end of the year 1811, I received from my much esteemed friend, Mr. Jervis, of Leeds, a copy of Mr. Wyvill's Petition to the House of Lords, for the Repeal of all Penal Statutes on account of Religion,* as consistent with sound policy, as it is agreeable to the liberal spirit of Christianity. I immediately laid it before the principal people of our society, who cordially approving the sentiments it contained, not only signed it themselves, but also assisted me in getting the signatures of Christians of other denominations in this town. Nearly a hundred persons affixed their names to this petition, and, agreeably to the wish expressed by some of the respectable subscribers, I sent it to Lord Erskine, with a request that he would have the goodness to present it to the House of Lords. This gave rise to the following correspondence between us, which if you think it calculated to promote in the least degree the sacred cause of civil and religious liberty, (one of the laudable objects of your useful publication,) is very much at your service for insertion in the *Repository*. In transcribing my own letters, I have thought it expedient to

* Similar to the petition presented to the House of Commons, inserted in the *Monthly Repository*, Vol. VII. p. 447.

make a few trifling verbal alterations, but his Lordship's communications I give literally.

THOMAS HOWE.

The Right Honourable Lord Erskine.
Bridport, Feb. 10, 1812.

MY LORD,

I have done myself the honour of sending your Lordship by this day's Mail Coach, a Petition on the unalienable Rights of Conscience, drawn up by that distinguished friend to civil and religious liberty, the Rev. C. Wyvill, a respectable Clergyman of the Established Church. Upwards of ninety professing Christians of different denominations in this town and its vicinity, have sanctioned it with their signatures. Considering you, my Lord, as a zealous and eloquent advocate for the civil and religious rights of all classes of the community, the subscribers presume on your Lordship's excuse in requesting you to present their petition to the House of Lords. We are by no means sanguine in our expectations of *immediate* success; but it will, we apprehend, produce discussion, and discussion, your Lordship knows, is eventually fatal to groundless prejudices, and favourable to the cause of truth. We are persuaded, that the more freely the civil and religious rights of men are examined, the more clearly they will appear to be founded in reason and sanctioned by divine revelation; and that it would be as much a point of policy as equity, to abolish those penal laws which disgrace the statute book, the present enlightened age, and this celebrated land of British liberty.

The object of this petition embraces the Roman Catholics as well as Protestant Dissenters of every class. However much we differ in religious opinion and modes of worship from the former, we hesitate not to advocate their cause, from a conviction founded on what we deem to be satisfactory evidence, that they reject with abhorrence the pernicious tenets often attributed to them, of "their being free from the obligation to keep faith with Heretics," and of "the power of the Pope to dispense the subjects of other states from their civil allegiance." With respect to their *avowed* religious principles, such as the doctrine of

transubstantiation, the worship of the Virgin Mary and of the saints, and other articles of their creed, however irrational and unscriptural they appear to us, we think these ought to be no more a ground of their exclusion from the enjoyment of any of the civil or religious rights of free citizens, than the peculiar sentiments of the various discordant sects of Protestant Christians, some of which must necessarily be erroneous. We also apprehend, that the repeal of all penal statutes on account of religion, for which the petition pleads, instead of being attended with any danger to either the Church or the State, would add to the security of both, by extending to millions of his Majesty's faithful subjects the full blessings of our *free* constitution, and be the best safeguard to the British empire, in the present awful and critical situation of our public affairs. In this sentiment your Lordship knows, that we are sanctioned by the most distinguished statesmen of the present age. Should you, my Lord, think proper to present the petition to the House of Lords, you will have the goodness to state it, as "the petition of individual Christians of different denominations in the town and neighbourhood of Bridport."

Your compliance with our request will greatly oblige the petitioners, and more especially, my Lord, your Lordship's most respectful and humble servant,

THOMAS HOWE.

2, Upper Grosvenor Street,

Feb. 19, 1812.

SIR,

I have been favoured with your letter, and have received also a petition to the House of Lords which appears to be signed by you, with a considerable number of names. It would be necessary, I think, to give any thing like effect to a petition of this kind, that there should be a more particular description of the petitioners than that they are Christians; more especially when the peer presenting the petition cannot state to the House, that he is *personally* acquainted with any of the subscribers. It is not from any doubt of my own of the respectable characters of those who sign, but to preserve the necessary rules of the House, and to render

the petition useful to the important cause which it supports.

I am, Sir,

Your most obedient Servant,
ERSKINE.

Mr. Thomas Howe, Bridport.

Bridport, Feb. 23, 1812.

MY LORD,

I acknowledge myself deficient in not giving you a more particular description of the persons who affixed their names to the petition, which I had the honour of sending your Lordship. It was signed by some of the principal inhabitants, chiefly manufacturers of the town of Bridport, respectable for their information, their character and their property. In this number are included the two bailiffs and the other members of the corporation. These are Protestant Dissenters belonging to the Unitarian Chapel in this place, of which I am the stated minister. Besides those of our society, three or four of the Established Church, a few of the Independents or Calvinistic Dissenters, and five or six worthy Quakers in creditable situations of life, sanctioned the petition by their signatures. In addition to these, some of the lower classes among us signed their names, but none of them, I believe, except those of good characters, and who being led to understand, highly approved the object of the petition.

My motive for requesting your Lordship to state it to the House as "the petition of individual Christians of different denominations," was, that it might not appear as the petition of the inhabitants at large of Bridport; for this would have been incorrect, none of them being applied to, but those only whom we supposed favourable to the liberal sentiments therein contained.

Similar petitions, I apprehend, my Lord, will be sent from many other places, to be presented to both Houses of Parliament during this session. I am just informed by a friend of Mr. Wyvill, that petitions of this kind are prepared at Hull with six hundred signatures, and in Northumberland and Durham, with not less than five thousand names affixed, and that Lord Grey has accepted in the handsomest terms the proposal to present them. My correspondent tells me,

that many Catholics of the first respectability in the North have signed our petition, as well as many members of the Established Church, with some of the clergy.

When I received a printed copy of this petition, with the request that if approved of by myself and my friends at Bridport, we would have it transcribed on parchment, and get signatures to it, no recommendation was given us respecting the peer, of whom we were to beg the favour to present it to the House of Lords. Our attention, however, was directed to your Lordship as the well-known friend and eloquent advocate of the civil and religious rights of men, and more especially on account of your liberality in presenting so many petitions in behalf of the Protestant Dissenters against Lord Sidmouth's Bill, in the last Session of Parliament.

Should the above statement prove perfectly satisfactory to your Lordship, you will have the goodness to accede to the request of the subscribers; if, however, my Lord, you feel the least objection, we cannot think for a moment of pressing it on your Lordship. In that case, you will do us the favour to return the petition to me immediately.

I have the honour to be, my Lord, in the name of the petitioners, your Lordship's most obedient and humble servant,

THOMAS HOWE.

2, Upper Grosvenor Street,
Feb. 25, 1812.

SIR,

I am favoured with your obliging and satisfactory letter, and beg you will be yourself assured and assure all the other subscribers to the petition, that nothing was or is farther from my thoughts, than to decline presenting it. On the contrary, I observe with pleasure that it embraces the claims of Christians of every denomination, a liberality and justice which, I am sorry to say, has not *always* marked the language and conduct of Protestants, but which I now hope to see universal, and which must sooner or later (and at no very distant period) be successful. You are already possessed of my reason for writing to you, which not only the forms of the House of Lords, but also the reason of the thing rendered

necessary; and now that I am acquainted with the characters of the subscribers, I would suggest an alteration in the *title* which escaped me before, and without which it could not be received; viz. to omit "*on behalf of themselves and others who agree with them,*" because the House will not receive a petition on behalf of *others who do not sign*. It would then stand as the petition of the undersigned Protestant Dissenters, who consider absolute liberty of conscience respecting religion to be the unalienable right of all men. As I think the term Christians too large an expression, I would alter it for Protestant Dissenters, and then it would stand as I have marked it above. It would not be correct in *me* to make that alteration, but you and the subscribers might authorize any person so to alter it in London, which would save the trouble of sending back the petition.

With every good wish for the free and universal influence of the gospel, I have the honour to be, Sir, your most obedient servant,

ERSKINE.

The Rev. Thomas Howe.

Bridport, Feb. 28, 1812.

MY LORD,

That you should be made acquainted with the character, stations and religious denominations of the subscribers to such a petition as was sent to your Lordship from Bridport to present to the House of Lords, is evidently and highly proper. I am very sorry, therefore, that by my omission to give you at first a particular description of the petitioners, you should have the additional trouble of writing to make the inquiry. Immediately on receiving your letter I called on some of the most respectable of the subscribers to the petition, who unite with myself in presenting to your Lordship our sincere thanks for acceding in so obliging a manner to our proposal. With respect to the mistake in the title which you have pointed out as necessary to be corrected, I have by this day's post written to Mr. Gurney, to request that he would have the goodness to call on your Lordship and make the requisite alteration. As he was for some years the Recorder of Bridport,

he is personally acquainted with a considerable number of those persons whose signatures are affixed to the petition, and will no doubt very readily do the needful for them.

I have the honour to be, my Lord, in the name of the petitioners, your Lordship's most respectful and obedient servant,

THOMAS HOWE.

2, Upper Grosvenor Street,

Feb. 29, 1812.

SIR,

On reading your letter over again, I observe that members of the Established Church (which I rejoice to see) have signed the petition; it cannot, therefore, be stated as the petition of Protestant *Dissenters*. It may then very well stand as it is, and the rather as I find from my friend, Lord Grey, that he has a similar petition of *Christians*. Perhaps as the Catholic petitions are shortly coming before the House of Lords, the effect of yours and that of others would be more powerful and useful if *then* presented, and if you will give me leave, I will confer with Lord Grey on the subject.

Whilst writing the above the post brought me your letter of the 28th. I will speak to Mr. Gurney whom I know intimately, and who is in all respects a most excellent and sensible man. You may depend upon my doing every thing in my power to give effect to the petition, and I have the honour to be, Sir, your faithful, humble servant,

ERSKINE.

SIR,

May 23, 1812.

I am favoured with your letter.* The petition which I had the honour of receiving from Bridport, I presented, and stated most particularly and distinctly who the petitioners were, of which I had received the most satisfactory information from my friend, Mr. Gurney, your former Recorder. Nothing can be more excellent than the language in which the important object of the claims of all classes of Christians is expressed.

I have the honour to be, Sir, your faithful humble servant,

ERSKINE.

* A letter merely of inquiry at the request of Mr. Wyvill.

REVIEW.

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

ART. I.—*Lectures on Nonconformity, delivered during the Winter of 1822-3, at Plymouth and Plymouth-Dock; comprising, a Historical View of the Christian Church, from the Earliest Period down to the Present Time, both in Respect to its Doctrine and Government:—Designed to shew the strong and sufficient Grounds of Dissent from the National Church of England. With Notes and Illustrations.* By Israel Worsley, Dissenting Minister. 8vo. pp. 250. Plymouth—printed and sold by R. Bond; sold also by Hunter and Eaton, London.

OWING to various causes the Dissenters are not much disposed or accustomed to dwell on the grounds of their separation from the Church of England. The Unitarians are perhaps the most forward in their vindication of Nonconformity; but they are wont to confine themselves chiefly to the reason for dissent arising from the erroneous doctrine and unscriptural worship of the Establishment. Some few of them are favourable to the patronage of Christianity by the magistrate; many are indisposed to a discussion likely to excite the ill-will of their neighbours; and the majority regard every other principle of Nonconformity to be unimportant compared with that of a sound doctrine with respect to the Divine nature and character, and a correspondent pure and spiritual worship. Amongst them may be found some of the most zealous Dissenters on the general ground of Dissent; though it is natural that they should lay particular stress upon their peculiar convictions as Antitritarians.

Mr. Worsley has judged that it is necessary for the information of the young and of strangers, and for the promotion of Christian truth, to explain and defend the reasons alleged by the Dissenters generally, and by the Unitarians in particular, for their secession from the National Creed and Ritual. This he has done ably and boldly. His language is sometimes

severe, but it is evidently dictated by strong Christian feelings. He makes free use of the best writers on the subject. His own remarks shew, however, that he is familiar with the argument. The Lectures are, in fact, a correct exposition of the question: the Dissenter may read them with satisfaction, and be strengthened by them in his attachment to his profession; and the Churchman may read them to profit, as a history of opinions and a statement of the reasons that actuate so many of his neighbours in separating and remaining aloof from his communion.

Lecture I. is “On Religion, a Personal Duty, incapable of either Compulsion or Restraint.” Lecture II. is “On the History of the early Christian Churches: the Schisms which divided them: and their utter Dissimilarity from the Churches of Rome and of England.” The Lecturer represents the primitive Christians as the Dissenters of their day, and speaks favourably of Heathen toleration.

“I remark farther upon this period of the history, that Christians were then Dissenters from the National Church, and under some of the emperors enjoyed that toleration, which our high Churchmen boast of so much as a credit to the present day: with this difference only; that, if they were not Pagans, they were not compelled to support the altars of idols: since the tything system was then unknown, and the priests depended upon the voluntary offerings. So that one of the sub-governors, in writing to the Emperor, complains, ‘that the altars were every where forsaken, and the ancient worship likely to be altogether abandoned, and the priests without bread.’ Our toleration does not extend quite so far as that which Pagans granted to Christianity: for whether we go to the temple of the National God or not, we are compelled to support the Establishment; even while we hold it to be erroneous in the highest degree, and while to us it is nothing short of idolatry.”—P. 36.

He then puts in strong contrast the Church of Christ and the Church of England.

“And before I conclude, is it neces-

sary that I point out to you, my hearers, the strong lines of difference between this primitive Church, which for three centuries preserved its independence amidst affliction and persecution, and that which in this country is called the Church established by law? The Church in that day was simply an assembly of pious men, met to worship God in the name of Christ Jesus; now it is a privileged corporation, marked by the highest worldly honours, endowed with a large proportion of the wealth of the kingdom, grasping all the offices of honour and of wealth in its covetous hands, and bound together by canons and rubrics and articles and creeds, none of which are found in the gospel.—The bishops then were plain men, set each over his own society, for the purposes of pious instruction and serious devotional exercises; and they were the only clergy. We have bishops still, but how unlike those! They are for the most part branches of the most wealthy families in the kingdom, controuling the ecclesiastical concerns of some hundreds of parishes, sitting in the Parliament House to make laws for the kingdom, driving from county to county in splendid carriages, receiving immense revenues, and in general exercising no spiritual functions, and distinguished by a handsome head-dress, flowing gowns and cassocks, lawn sleeves, long bands, and little silk aprons; while under them are those that are called clergy, holding a long rank of dignities in the Church, and living upon millions of the people's property.—The creed of the early days was, *Believe in the Lord Jesus and thou shalt be saved*: the creed of the present day consists of some hundreds of propositions, so loosely put together, that they who profess to believe it hold very different and even contrary opinions.—If a man was then powerfully impressed with the truth of the gospel, it was his pleasure to contribute a small portion of his wealth to support a common worship: but now, whether he believe it or no, he is forced to make the profession of it, by furnishing funds for its support; and if he happen to be of a different opinion, he must become a hypocrite in the name of Christ, in order to enjoy the dignities and the circulating revenues of the state.” —Pp. 36, 37.

Lect. III. is “On the Union of the Church with the Civil Power, and the Effects thereof. The Councils and the dark Ages which followed.” Lect. IV. is “On the Growth of the Reformation, and the Fluctuation of the State Religion in England, in Henry's and the succeeding Reigns.” In the

conclusion of this Mr. Worsley asserts the resemblance of the Churches of England and Rome,* and expresses a regret, in which we are not prepared to join with him, that the Reformation in this country was not somewhat delayed.

“In this, as well as in many other points, there is so strong a resemblance between the avowed principles of the Church of England and those of the Church of Rome, that it is no wonder, that both were so very agreeable to Pope Leo, as to induce him to make the proposal by his legate Parpalio, to confirm the English Church by Papal authority, exactly as it then was, and to make it, as it is now constituted, an integral part of the Romish Church; if only Elizabeth would acknowledge the Primacy of that See. Its features were in the main so extremely flattering to this great spiritual chief, that he would fain have acknowledged it for his own child, if it were but willing to receive him as a father.

“I am called upon, therefore, after the consideration of these strong facts, to conclude, by expressing my sincere regret, in common with a very large proportion of the Protestant inhabitants of these islands, that the Reformation took place at all under a furious and licentious tyrant, who cared for no religion but as it served to indulge his lusts, and wanted no reform but what would increase his arbitrary power. We have reason to regret, that the Pope could not make up his mind to gratify the king's inclinations; whether he was restrained by motives of policy, which was probably the case, or by those of religion. England would in that case have remained Catholic a little longer, and but a little longer: for that more complete Reformation, which soon afterwards burst out in Scotland, would have thrown its light into the Southern division of the island; and we should have had a Protestant Church formed amongst us, unencumbered by those enormous expenses, and not disfigured by the prelatical honours and priestly vanities, which render our Church a far more faithful copy of the Pagan Churches of Greece and of Rome,

* The Lecturer agrees with the two waggish Nonconformists at Ougar, of whom a traditional tale is told that on a market-day one proclaimed in the streets the bans of marriage between the Church of Rome and the Church of England, and the other stepped forward and forbade the bans, because the two churches were related within the prohibited degrees.

than of that Church which rose with a beautiful simplicity in the regions of Judea and of Galilee."—Pp. 81, 82.

Lect. V. is "On the Principle on which Establishments are necessarily formed: a View of that of England." Here the Lecturer states "the principal objections to an established form of worship, and to established creeds and catechisms," as follows :

"That such an establishment implies a right in some one to interfere with the religious opinions of the people, and to dictate to them the doctrines of belief and forms of worship which they shall follow—a privilege which the Scriptures give to every one for himself, and to no one for another.

"That it makes a provision for its own clergy out of the revenues of the whole community, whether they benefit by the institution or not—and thus lays a tax upon the people which no principle of civil law can justify.

"That it demands assent and consent to all and every thing it teaches—which is an arrogant claim impossible to be complied with.

"That it imposes ministers upon the congregations, not only without the approbation and choice of those who are to hear and to pay them, but even in direct opposition to their will.

"That those ministers so appointed are not permitted to study the Scriptures for themselves, and to teach what the Scriptures command; but are compelled, at the risk of losing their very means of subsistence, to confine themselves to the doctrines of the Church established, and of course often to declare what in their consciences they believe to be false. And

"That the boasted argument in defence of establishments, the necessity of preserving Uniformity of faith and preventing difference of opinion, which has in former ages been the only support of the Papal Chair, is altogether futile; no such effect ever having been produced, and no such effect possible to be produced."—Pp. 107, 108.

Of the "tax upon the people" for religious purposes, Mr. Worsley says,

"We are required to pay a tax upon every article of foreign commerce, if we choose to have the pleasure or the advantage of the use of it. We are required even to pay for the light from heaven, if it pass through well-accommodated windows for our use. But, if we think proper to live without the light of heaven in our houses, and without the articles of foreign commerce on our tables, we are not compelled to pay for them; and that

would be called a most unjust government, which constrained its subjects to pay for these articles when they have no occasion to use them. Yet thus do all those governments act, who lay a tax upon the community for the support of their own Ministers of Religion;—a tax of the most inconsistent and offensive kind—because they call themselves the distributors of the Light of Revelation, which was given not to them but to us all alike; and they compel us to pay liberally for a share of it to light us to heaven, when it is our firm belief and our honest persuasion, that it is a false light which they offer for sale, a light that came not from heaven, and is not able to shew us the way to it."—Pp. 90, 91.

He relates, but without giving his authority, an anecdote of Dr. Busby, to shew the little inclination of the heads of the Church, "that the young men who receive the honours of the University should be instructed in the Christian Religion."

"Dr. Busby, a celebrated master of one of the public schools in London, who well knew with what tincture of religion young men went from him to College, offered to found two Lectures, with an endowment of a hundred a-year each, for instructing the under-graduates in the rudiments of the Christian Religion; requiring that they should be compelled to attend the Lectures, and be examined in their knowledge of its doctrines and precepts, and approved of, before they could take the degree of Bachelor of Arts. But this condition being rejected by both Universities, the offer was rejected likewise, and the grant withheld."—P. 93. Note.

Lect. VI. is "On the History and Examination of Creeds and Catechisms." In a note, p. 121, the author gives us an amusing table of Doxologies, in two columns, one containing Scripture Doxologies and the other Church Doxologies; at the end of which he naturally exclaims—"For what possible reason can men thus invariably forsake the words of Scripture, to adopt those of no one knows whom!" There is reference in another note, p. 125, to "A Letter to the Lord Bishop of St. David's, containing Remarks on his Introduction to the Doctrine of the Trinity and to the Athanasian Creed, by a Clergyman of the Church of England," which is reviewed, *Mon. Repos.* X. 590. This Letter, which is justly styled

“excellent,” is attributed by Mr. W. to “the Rev. Thomas Wigan, Vicar of Bewdley, Worcestershire, where he lived in obscurity upon a very small income, refusing to accept of any higher Church preferment: he died in 1818.”

Lect. VII. is on the fruitful subject of “Modes of Worship and Ceremonies.” On this topic the Lecturer has the following interesting passage:

“Next in order of exterior dignity stands the cathedral worship of the English Church. My hearers may most of them know what this is, and may have felt that inspiring awe which involuntarily seizes upon almost every mind on entering the wide portals of a Minster, on passing under its lofty and magnificent arches, on beholding the rich colourings and splendid accompaniments of its altar, on viewing the various and costly robes of its priests and singing-men, and the inspiring chords of a select and well-appointed band of vocal performers, which adorn and dignify that venerable pile of building. Were it not that all this is done in the name of the humble prophet of Nazareth, I could delight in its magnificence, I could feast my senses with the rich repast which it affords, and contemplate with some satisfaction the piety which led our ancestors to those arduous labours by which the noble edifice was raised: I could indulge in the devotional feelings which those lofty objects inspire, and lift my eyes in devout reverence to that august Being, to whose honour the feeble hand of man has made that costly sacrifice. Nor can I altogether escape the enthusiasm which kindles in the breast, by the combination of so many means to gratify the senses, and excite the social sympathies of man, when I walk through the aisles of a cathedral during the service. But I cannot forget, by what arbitrary and what treacherous means, by what union of pious fraud and of severe mental degradation, such a building first was raised, and such a service obtained credit with the disciples of the cross. The history of priests in the Christian community, like that of priests amongst the ancient religions of Egypt, of Persia, and of Gaul, is the history of scenes in which all the vices of the human heart have been brought into full play, and in which a road has been paved for riding triumphantly over the necks of the people, and bearing down all the opposition which truth and justice could raise, by the terrors of persecution and by the arts of falsehood and of imposition.

“In all such grand and expensive preparations for paying homage to the Al-

mighty, my mind speedily reverts to the religion of the Gospel, and comes without a moment's delay to the conclusion, that none of *these things pertain unto life and godliness*. They indulge the senses, they feed the vanity, they impose upon the judgment, they steal away all that pure and simple devotion which springs from the heart, and they fix the very root of religion, where idolatry had planted it before, in the indulgence of the senses, and in all that which formed the very essence of devotion in the temples of Greece and of Rome.”—Pp. 137—139.

The same subject is continued through Lect. VIII., in which we have a description of the process of making a bishop:

“When one of the twelve apostles *was gone to his own place*, the whole church met to elect a successor. They chose two out of their own number, whom they thought the most proper persons to fill that sacred post; but, fearing to trust themselves entirely with the choice, they prayed for the Divine help, and then cast lots, by which one of them was to be chosen. In a similar way, when a bishop is dead, the reverend bench assemble to elect another; they receive from the King a permission, *congé d'élire*, to elect a new bishop; they pray to God, after the example of the early church, in the most solemn manner, that he would direct them in their choice, and they then proceed without any hesitation or doubt to choose the man whom the king has recommended; not daring, at the peril of losing their preferment, to choose any other. This mode of choosing the high dignitaries matches very well with their maxim, that the King is the head of the Church: they ask the assistance of the Almighty, but, without waiting for its arrival, they obey the commands of their earthly monarch. After this they return thanks to God, ‘for having directed them in the choice of so worthy a person,’ while they know they were wholly directed by the court. As the King chooses and not the Bishops, the proper order of the ceremony should be, that he offer up the prayer and afterwards return the thanks, and not they.”—P. 159.

The Lecturer makes some pointed remarks upon the inconsistency of the Church of England in her services and particularly of that party in the Church which is denominated *Evangelical*:

“But the most strange of all things is, the more than a miracle which the Church performs, in damning and saving the very

same persons. The Church declares in its famous creed, that all who believe not the doctrine of the Trinity as herself believes it, must 'without doubt perish everlastingly.' Yet no sooner is a professed and well-known Unitarian dead, although he died in the firm faith that this creed is false, than the Church solemnly declares, by its organ, the minister, 'that God hath in great mercy taken him to himself, and that its hope is that he rests in Christ.' What then does the true Churchman do, in thus obeying the orders of his Church? He thanks God that he hath in great mercy taken the departed soul unto himself, and prays that he may rest in Christ, as his hope is that this Unitarian doth; who, he believes, without doubt must perish everlastingly. What then does he do less, than pray that he may be damned? Such is the strange part the Church is daily acting; *out of the same mouth*, and against the same person, *uttering both blessing and cursing; which, James tells us, ought not to be.*

"If these observations be applied to that which is called the evangelical part of the clergy, the matter stands thus. They profess to believe, that a large part of their own congregation, and of course a still larger part of the parish, are not in a state of regeneration or new birth; therefore are not in the way of salvation: yet when any one of this larger portion of the parish dies, the same declarations are read over him, and the same assurance made, of the hope that he has gone to a state of happiness. These preachers, when they act consistently with their principles, do not invite sinners to come unto Christ, because they know it is useless, that the Holy Ghost alone can bring them to Christ; they, therefore, revile the practice of 'wooing and winning,' as they call it,* and address themselves only to their brethren, the elect. A striking inconsistency must needs arise between their language in the pulpit and in the other ceremonies. They say that 'no one can present a prayer unto God that is acceptable, unless he be savingly renewed, and taught by the Spirit to pray:' and yet at the font they utter these words, 'I beseech you to call upon God, the Father, that he may send his blessing upon this child,' and so forth; and after the ceremony the priest avows, that in consequence of their prayer, be they who they may, 'God has heard them and has renewed the child.' In the general service of the Church, the whole congregation is called upon to join

in the prayers, to pray for pardon, for the Holy Ghost, and to make other requests: which is a needless and must be an absurd thing, if none can pray as they ought but they who are already renewed by the Holy Ghost; and that number is exceedingly small.* As well might men pray to a picture or a statue; as well talk to the wind. This notion, which is professed by the evangelical part of the clergy, is evidently the doctrine of the Church; which in its exposition of faith is thus in opposition to its forms and ceremonies of worship."—Pp. 164, 165.

The title of Lect. IX. is "Civil Power not required to maintain Truth. An Established Religion inconsistent with the Enjoyment of Civil Rights, and Fatal in its Influence on the Moral and Mental Character of Man." In this the Lecturer introduces an account of the origin of the congregation at Plymouth, over which he now presides, and mentions in this connexion with becoming satisfaction one of his own ancestors:—

"Amongst those societies may be reckoned that in which it is my duty now to minister. It appears, from the registers which are in my hands, that this Church of Christ sprang up immediately upon the Act of Uniformity taking place; for the first register of baptism is dated Nov. 28, 1662, three months after the Act was put in force.

"The first minister of this Church was Nicholas Sherwill, whose family resided in Plymouth, and were persons of the first rank in it. He had just received ordination by the hands of a bishop, when he was called, by the unjust measures of the court party, to go out from its church. Very soon after, or perhaps about the same time, the church which meets in Batter Street was also formed, and maintained for many years a friendly intercourse with this society; the ministers frequently interchanging their services: until a great alteration in the religious principles of this society made such an intercourse inexpedient. Nor does it appear that either of these societies has been discontinued since their first formation; they have always supported

* "There is a consistency in a certain set of professors, which must be approved by those who esteem integrity.—They remain without the walls of the Church during the reading of the prayers, and as soon as the minister is gone into the pulpit, they take the seats within their respective pews.—See *Plymouth Church-yard.*"

* "See the writings of Dr. Hawker, and others of the same profession."

the profession of a Protestant Dissent, and been attended by many of the most respectable citizens, merchants and manufacturers of the town; for a long time by almost all of them.

“George Hughes was at that time Vicar of St. Andrew’s, in Plymouth, of whom the highest character has been given as a man and a preacher of the gospel, some of whose blood may flow in the veins of him who here would record his sufferings and his worth. There are those who boast their descent from noble ancestry; there are those who pride themselves in progenitors famed in bloody war, or rolling in corruptible riches. Let my boast be in the purity of the principles, in the firmness of the conduct, and in the consistency of the lives of those who through six generations have advocated the Nonconformist cause, not a link of which has failed to shew, both in its direct and its collateral branches, some men who have been open advocates of its purity: nor, when I pass the Old Church, and view that venerable pile, let me fail to think on the virtues of my ancestors, and to seek to retain their spirit, and to emulate their virtuous Nonconformity. At the age of almost seventy years, George Hughes was dismissed from his ministry, by Commissioners sent down by the King, a week before the fatal Bartholomew’s day; and soon after was thrown into a damp dungeon in Nicholas’ Island, where he remained nine months, under the direction of the Earl of Bath, the then Governor of Plymouth. In consequence of this imprisonment he suffered so much in his health as to be never more free from disorder, and after five years of suffering he died at Kingsbridge. His son Obadiah was just then finishing his studies at College, but being found in the town, was imprisoned, together with his father, Mr. Sherwill, and Mr. Martin, who held the Lectureship of St. Andrew’s. Obadiah preached for some time about the town and neighbourhood in a private way, as he found opportunity, but being no longer safe in a place where he was well known and held in great esteem, he went to London, and there became the minister of a large congregation; he also left two sons in the ministry.”*—Pp. 212, 213.

“* One of whom was father to my father’s mother. If this be egotism, let my readers pardon it, and even excuse another family tradition: that, in the first link of the chain downward from Richard Hughes, was one Nonconformist minister, in the second two, in the third four, either by direct descent or by marriage, in the fourth were four, in the fifth

Lect. XI., which concludes the series, is “On the Peculiar Grounds of Unitarian Dissent, and the Restoration and Progress of the Unitarian Doctrine, which is Primitive Christianity.” This useful epitome of the Unitarian controversy has been published separately.—We hear with pleasure that the whole of the impression of the Lectures has been sold, and that a new edition is forthcoming.

ART. II.—*Musæ Solitariae, a Collection of Original Melodies, adapted to various Measures of Psalms and Hymns; with Words at Length, and a full Accompaniment for the Piano-Forte or Organ. Intended as a Help to Devotion, in the Closet or the Domestic Circle. 12s.**

IN introducing Mr. Jowett’s pleasing volume to our readers we believe we shall do an acceptable thing to many of them; and meet their according opinion, in regarding the present work as the happiest effort of its kind, to assist the devout affections and aid domestic piety. In apology for this particular notice of a musical publication in a theological miscellany, it is scarcely necessary to remark the increasing power and influence of music in combination with our religious rites and devotional feelings; the general call there seems for something superior to the homely, humdrum psalmody of our forefathers; something that shall match the higher species of sacred poetry familiar to great numbers of Christian worshippers, and more suitable to the very great advance of the age in the general science of musical language. And, conceiving as we do, that Mr. Jowett has supplied a desideratum in sacred harmony, and that man’s best interests and purest pleasures are promoted by the ministering agency that draws out the devout affections of his soul,

three, in the sixth three; and the writer with pleasure adds, that in the next generation below himself there are two who have devoted themselves to the cause of Nonconformity. May such as these never fail in his line, so long as error finds support from the throne, and Nonconformity continues to be a virtue!”

* Communicated by a musical friend, on whose taste we place great reliance. Ed.

we cheerfully step forward to speak of the "*Musæ Solitariae*," in terms which, we trust, will induce our readers to become better acquainted with them than by our report of their merits. Mr. J. thus modestly speaks of his work in a short preface:

"It is with much diffidence that the following compositions are submitted to the public eye. They were written, chiefly, for my own private or domestic gratification, and without the least idea of their wandering beyond the circle of my immediate friends. But, finding my manuscripts, in the course of years, considerably multiplied; and being led to suppose, that my solitary musings may find acceptance in other families—lovers, like myself, of sacred harmony—I venture, at length, to print the contents of the present volume. Its pretensions, as an original or scientific work are, I am conscious, very humble. It contains, however, no wilful plagiarisms; and, I would hope, no material offences against good taste and correct composition. Such as it is, I commend it to the indulgence of the public; having no higher aim, than to assist and edify those who comply with the apostolic admonition,—*'Speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord.'*"

We think it the distinguishing character of excellence in this publication, that the devotional spirit it serves to raise and express is decidedly *Christian*; and, admirable as it is to mark the great degree of taste, elegance and science in these beautiful compositions, it is still more so to perceive the felicitous subserviency of these qualities to the author's higher aim; namely, to strike the harmony of holy affections in the Christian bosom:—we certainly know nothing in psalmody like Mr. Jowett's; exhibiting an exquisite musical taste and science, yet so chaste and so subdued in reference to the religious feelings and sentiments with which they are found associated. By speaking of this work as decidedly *Christian*, we mean, it is scarcely possible to refuse the author of them a temper of Christian piety; or, to believe otherwise than that this temper, pure, amiable and fervent, inspired the mind, and gave its hallowed touch to the musical talent and knowledge discovered throughout the

volume. We further use the term *Christian*, in marked distinction from "*Sacred Melodies*," by other hands, of great merit, that, doubtless, are well known to many of our readers. Those, for instance, by a brilliant writer of Anacreontic celebrity, which at this moment occur to our recollection, but not with advantage by comparison. It may be regretted by all disposed to congratulate Mr. Moore on his own ingenuous regret of former errors, that his better spirit and redeeming aim should light on sacred things; as it appears to ourselves, an obvious leaven of his earthly, unhallowed love mingles with and mars the purity of his sacred verse and song, and gives an equivocal nature to their intended devotional character. They are soft and sweet, "bright and beautiful," like a great portion of Mr. Moore's poetry; they may suit the "Loves" of his own "Angels," or the piety of devotees breathing the atmosphere of a Harem, but we must think, *not* the character of the piety expected in the followers of the Christian prophet. Mr. Gardiner's *Melodies*, well known as being, for the most part, collected sweets from the treasures of our great masters, have in them every thing to gratify taste and science in lovers of music; but, to our own views of music as the language of passion and sentiment, they can never be regarded as truly devotional; will never be felt to be strictly congenial with the affections and thoughts suited to the worship of a Christian temple, or the rites of domestic piety in a Christian family. They do not possess the advantage of an original religious association; they are taken with a degree of violence from their first connexion, as parts of compositions having no relation to sacred subjects; none will deny them the inspiration of genius; but a *holy* flame has not attended the conception of them, to aid the spirit of the sacred verse which the very tasteful compiler has united with them.

It is very obvious Mr. Jowett also is familiar with the works of those celebrated men, Haydn and Mozart, as well as Handel; and some of the beautiful conceptions of the two first, in passing through his own mind, have gathered up a spirit of Christian sanc-

tity, (if we may so speak,) and come from him in the purity and sacredness of holy things. But, in justice to our author, it should be observed, the ideas of others are never detected in him so as to suggest the thought of plagiarism or servile imitation: we think him clearly original: and though, as a composer, he discovers so much scientific knowledge and refined taste, he discovers also the test of real genius, in giving the charm and interest of novelty to that which seems obvious, and is plain and simple.

Not to mention that, with a few pleasing and beautiful exceptions, the sentiments of the verse are highly orthodox, would seem rather deceiving to our readers. We regret much they are so; and should delight to see Mr. Jowett's Melodies presented to the public with a better and unexceptionable adaptation of sacred poetry: but selections of hymns of great merit are in the hands of Unitarian Christians, from which appropriate ones may be easily chosen, and applied to these delightful compositions. In some few instances, particularly where the author has introduced the fictions of orthodoxy most offensive to us, his tact and taste seem utterly to have deserted him, and a very harsh discordancy struck on our minds from the ill assorted union between the music and the verse; and did we need further conviction on the subject, we might have it from the complete failure before us, to make the dogmas of the popular creed unite with a pure and pleasing musical expression. Those of our readers to whom the rich and melodious tongue of Italy is familiar, will be gratified with the specimens

given in the latter part of the volume, of an Italian version of the Psalms by Mattei, set to very pleasing and appropriate harmonies. In his Preface, the author remarks of them,—“The Italian Psalms were set to music at the request of a dear and honoured brother, the representative of the Church Missionary Society in Malta; to be sung there by his family and friends, when assembled for domestic worship.”—The melody and the poetry of the “Ode” which concludes the volume before us, will, we trust, be greeted by many Christian hearts with the amiable, holy and heavenly spirit which seem to have inspired both. It would be an indulgence to our own feelings, to remark distinctly, on several of these fascinating compositions; but it might be ill-judged for the feelings of others: and, to dwell longer on a song-book (though a sacred one) in a Miscellany like this, might be risking a rebuke from its graver readers, whose weakness it is not, to be led by the ears, like ourselves.

We tender Mr. Jowett our best thanks for a satisfaction in sacred music from his book, pure and perfect; such as none but Handelian strains had ever before given us; and we feel ourselves deeply indebted to him, for a help to family religion which, we assure ourselves, will endear the domestic altar and sacrifice to many amiable minds, whose education and habits make a degree of taste and refinement necessary in the musical expression of their praise and gratitude.

POETRY.

THOUGHTS ON THE INFLUENCES OF RELIGION.

How purely, along this beautiful stream,
I have seen the rays of the eve-star play,
As if there they had lov'd in peace to gleam,
Where they found a mirror as fair as they!

How sweetly, within yon lonely grove,
I have heard the hymn of the wood-bird ring,
Like the song of a bird from a bower above
Only lit upon earth to rest her wing!

How richly now, as the sunbeams sink,
The golden waters in music roll—
Oh, the lingerer there might almost think
That the wave superb had itself a soul!—

Pure shone that star—
But how purer far
Eternal hope and her glories are!
Time ripples away,
But its waves, as they stray,
Are gemm'd with the light of elysian day.

Sweet the greenwood strain—
But it melts in vain
On the reft one's ear in the trance of pain:
The song is of heaven,
To which it is given
To bind the heart that the world has riven.

Rich the evening wave
That the sunbeams pave—
But no waters of earth may the stain'd heart lave:
On the Word's bright ground,
Can alone be found
The rivers that warble redemption round.

Go thither, and there
Sin, fear and care
Will leave the spirit, serene and fair;
And the foot that has trod
That hallowing sod,
Will press for ever the flowers of God!

July, 1824.

SATIRIC FRAGMENT ON THE CHRISTIAN MYTHOLOGY,

KNOWN AS THE ORTHODOX DOCTRINE OF THE TRINITY.

(*Belonging to an unfinished Poem.*)

As for the Trinal Trinity, no doubt,
As far as years go, 'tis a reverend thing;
But time, which finds all human errors out,
Has thinn'd its feathers, like an old rook's wing,
So that it now flaps awkwardly about,
Reft of that stately and imperial swing,
With which it used to sweep the sunward wind,
Leaving all earthly Phoenixes behind.
I cannot (for my sins, alas!) achieve
What *three* should be, if not *two more than one*;
Nor can I force my dull brain to conceive,
By any art of computation known,
But that, from three Gods taking two, you leave
One—which makes two superfluous, Ghost and Son:
But, grant all these one sole Existence be,
When once incorporate, could that *one* be *three*?

* * * * *

And thus, I think, the Triad should be seized on,
By all who love Truth, Liberty and Science;
Although, no doubt, it is a feat we're teased on,
By those who set them all three at defiance.

For me, I think 'tis something to be pleased on,
 (Not being one of the class called "the pliants,")
 If for *this* Trinity I draw the sword
 Against the false one by the herd* adored.

If Captain Parry (safe on British ground,
 From zones where bears and savages are bred),
 Had told us on some ice-berg he had found
A man three-headed with a single head;
 Should we believe it? No. The whisper'd sound
 Of such a leaden falsehood would have shed
 Eternal ridicule around his name,
 And damned † him to a sea-Munchausen's fame.

Moreover, had he told us 'twas *a mystery*,
 Would *that* have made it sound the less mysterious?
 Would it rank less with a fable, more with history,
 On Parry's Bible-oath that he was serious?
 No. Voyagers! we should have to bleed and blister ye,
 (Unwelcome welcome home,) as men delirious,
 Had you required us to believe such gossip ill,
 Just in proportion as it seemed impossible.

Lastly, if, finding us still unbelieving,
 He should ‡ proceed to fetter, and to fine us
 For not as gospel all he chose receiving,
 Should we not deem him rather mad or vinous?
 And, if he swear § hell-fire we all should grieve in,
 Should we not think him a strange sort of Minos—
 And, ere we gave up hope's immortal vision,
 Should we not beg to look at his commission?

Where state-religion is *most pure*, perhaps,
 It may have some slight tincture of impurity,
 Unfit to stand the slow, but searching lapse
 Of time, which waters truth to bright maturity:
 Even mitres look sometimes too like fool's-caps,
 When bishops fulminate, in fond security,
 Orthodox grape-shot from their paper battery,
 Meant, God-denying || reprobates! to shatter ye.

For it does really happen, now and then,
 That these right reverend friends of tithes and kings
 Smart under some Dissenting ¶ miscreant's pen,
 When they attempt a flight beyond their wings.
 Alas! we are no more prophetic when
 We write a book, than in more trivial things,

* The fond sequacious *herd*, to mystic faith
 And blind amazement prone.—THOMSON.

† Like Cromwell damned to everlasting fame.—POPE.

‡ See the Bishop of St. David's "Memorial on the Repeal of so much of the Statute 9 and 10 William III., as relates to Persons denying the Doctrine of the Holy Trinity," &c.

§ "Whosoever will be saved, it is necessary before all things that he hold the Catholic faith. Which faith except every one do keep whole and undefiled, *without doubt he shall perish everlastingly.*"—Athan. Creed.

|| "God-denying apostates"—one of the many polite and Christian appellations with which the Unitarians have been favoured, merely because they cannot read the Scriptures with other men's eyes.

¶ Another of these appellations—used (*proh pudor!*) by the Right Reverend Thomas, Lord Bishop of St. David's, in addressing the public of the nineteenth century.

Knowing as much of what may thence betide us,
 As George the Second* did of Georgium Sidus.
 Rare "nigri cygni" mid the lawn-sleeve peers
 Are men like Watson, Sutton, Bathurst, Carey;
 And some have been, who should have lived some years
 Ago—perhaps, under the gentle Mary:
 (Men call her *bloody*, but I have my fears
 To name legitimates in terms unwary;
 And, if she loved a pious human bonfire,
 What's that to me—except a hint to shun fire?)
 Yet truth, for all that human things can do,
 Sails, like the steam-boat, *with* or *'gainst* the tide:
 Nor will she rest, till she have struck down two
 Divine usurpers from their thrones of pride;
 Till she have proved how mortals have to rue
 That e'er they left their guardian angel's side—
 Reared o'er the nations her unsetting star,
 And made her go-cart a triumphal car.
 Sir William Temple said, that truth, like cork,
 Would float at length, the highest of the high:
 True—there is ever a reactive work
 In human minds, beyond what meets the eye,
 Which, though it long all unregarded lurk,
 Is of the things that sleep, not those that die,
 And, like red brain from the volcano's cranium,
 Will one day whelm proud error's Herculaneum.
 Truth is *invincible*—and, if so, no man
 Can bar her course by fine, chain, sword or quill:
 Amid the fall of empires, like the Roman †
 In ruined Carthage, she is mighty still.
 Loud, stern and long the strife with her dread foeman;
 But heaven will point her guns to work its will,
 Until the fight done, the foe's colours furled,
 Her victor flag shall grace her prize—the World!

SONNET

Written in Burbage Wood, June 21, 1824.

I love to be alone, and in this mood,—
 Oh that the charm would last;—I feel not now—
 Or rather I more deeply feel and know
 The littleness of life,—of man.—Sweet wood!
 I oft have sought thy shades so lone and dim,—
 I love thy mingled sounds of bird and stream;—
 There is devotion in the woodland hymn;
 There is religion,—that which throws a gleam
 On things unseen, or seen but in the mind,—
 The will original of God,—the plan
 Of nature,—for it gives that hope refined,
 Which elevates to heaven the soul of man;
 "There is a spirit in the woods"—the flowers,—
 When shall its inspiration pure be fully ours!

Hinckley.

JOSEPH DARE.

* Which planet, having been first discovered in the reign of George the Third, could scarcely have been very familiar to his grandfather.

† "Go and relate that thou hast seen Marius sitting amid the ruins of Carthage."
 —Rom. Hist.

OBITUARY.

1824. June 8, at *Trull*, near *Taunton*, in the 73rd year of his age, Mr. JOSEPH BILLET, forty years master of the Free-School of the former place. His surviving partner in life, to whom he had been united for nearly half a century, and seven of their offspring, have to mourn his loss. During the above period he was an exemplary member of the Unitarian Baptist Church, formerly under the pastoral care of the venerable Dr. Toulmin. The deceased was taken ill at Bristol while on a visit to two of his daughters; but finding his end approaching he hastened home to the bosom of his family, desirous of finishing his earthly course amidst the scenes and near the objects which had long engaged his attention and affections. Having, with the calm resignation and hope of the Christian, bidden them a final farewell, he was heard to declare himself ready for the summons of death, expressing his gratitude to his heavenly Father for the innumerable blessings which, during the long course of his life, he had enjoyed.

June 27, at his brother's house, *Aldenham*, *Herts*, aged 75, THOMAS BAKER, M. D., after a week's illness. He was a member of the Unitarian Church at *St. Albans*, and died as he lived, the good man and amiable Christian.

IN the last Number of the Repository, (p. 365,) was briefly noticed the death of THOMAS MARTINEAU, M. D., late of *Norwich*. It was then justly stated, that "he had left behind him the memory of talents and virtues not soon to be effaced." But beside those who can promise themselves that in their own minds it shall not be effaced, there may be others who will be gratified, and perhaps improved, by a more particular direction of their attention to some points in his character. It is left to those who were bound to him by the sacred ties of friendship and kindred, to think of him as he appeared to them, to cherish the remembrance of his pure and rational tastes, of his gentle and affectionate dispositions. It is left to those who knew him, and knew him intimately, to call back with mingled pleasure and regret the powers and beauties of a mind, which its retiring delicacy prevented from being thoroughly known to more than a few. It is intended only to notice that part of his character which may properly be claimed as belonging to the public.

From his childhood he had looked forward to the profession of a surgeon, as that which was honourably to occupy his future life; and, perhaps, no one ever entered upon the exercise of that profession with higher ideas of its importance, or a more generous ardour to find in it a sphere of active and extensive usefulness. If he might be called ambitious, yet his was not an ambition that terminated in himself. It was an ambition for the advancement of valuable science—an ambition which looked less to his own distinction than to the honour of his profession and the good of his fellow-creatures. He seemed peculiarly alive to all that is inviting to a benevolent spirit in the power of giving health to the sick and ease to the suffering. He seemed, by the gentle hand and compassionate heart which he brought to his professional duties, to be promptly and gladly obeying a call to a ministry of mercy.

With this reverence and love for his profession, it could not be without keen regret that he was compelled to relinquish the prospects of success in it, with which he had been established in his native city. But he had studied in another school beside that of science, and knew that, in the ordering of human affairs, there is a wiser will than that of man. He quitted with Christian fortitude a situation of great and increasing promise to the hopes with which he had looked forward into life from his earliest childhood. He bore with the same fortitude the long suspense of the experiment, which, alas! was destined to be unavailing, for the recovery of his health. And the still severer trial which he had to undergo soon after his arrival at *Madeira*, in the loss of an only child that had seemed born for the comfort of its parents in their banishment, only shewed how much more of the same fortitude he could exert for the support not only of himself, but of another whose grief was added to his own. With an activity of mind unsubdued by sorrow and unimpaired by the wasting of bodily strength, with a constant desire to preserve his power of usefulness, should the opportunity of exercising it be again afforded to him, he continued, while himself the prey of disease, to pursue the studies which might enable him to administer health to others. He prepared for death by adding continually to his preparation for making his life valuable, should he be permitted to live. In short, he looked upon both life and

death with the feelings of an enlightened faith and a rational piety. In the season of endurance he had not to learn different principles from those which had animated him in the season of exertion and of hope. He had thought with habitual seriousness and reverence of God in the brightness of his earthly prospects, and he could think of the same Being with confidence when the brightness was becoming dim. With many reasons to make life dear and pleasant, he was not afraid to die; and with a full feeling of the pain which attends the separation of affectionate hearts, he forgot not the promised joy of their re-union. It will readily be believed, that the death of such a man has been a loss not merely to his profession or to his private friends. Many were the sincere prayers which followed him to the shores of a foreign land; and many were the hearts made sad by the tidings that he was to return no more. In his native city he had not only entered with ardour into every useful and honourable exercise of his talents in connexion with his profession, but had shewn a lively interest in every thing that he thought likely to promote the general improvement and welfare of society. The Christian congregation to which he belonged has lost in him a most valuable and exemplary member. The minister of that congregation has lost in him (and deeply does he feel the loss) a judicious friend, a willing adviser and encourager and helper in every plan of Christian edification; one of whose character he could think with satisfaction, and to whose example he could safely direct the attention of the young as they rose to manhood; one whose conversation, conduct and influence, would be sure to recommend in the intercourses of daily life, the wisest lessons and most earnest exhortations of the pulpit. In the grief of such a loss it is soothing to think that there may be some who have caught from him the sparks of a kindred fire. His continuance has indeed been short, but it cannot have been in vain. He has lived long enough to add another proof that the way of wisdom is a way of pleasantness and peace—long enough to shew the value of piety and virtue when admitted into close combination with the business and hopes of the present life—and, though not long enough for the affections and wishes of his friends, yet long enough to remain a dear and sacred and improving subject of their remembrance.

J. G. R.

On Saturday, May 15, at *St. Ives, Hunts*, in the 20th year of her age, **HARRIET ELIZA**, daughter of **Thomas Escolme FISHER**, of that place, Attorney at Law. Possessed of a superior mind, she bore a long and lingering illness with Christian fortitude and humble submission to the will of the Deity. Highly accomplished, but diffident and unassuming, that worth was appreciated by her friends, of which she herself was unconscious. The goodness of her heart and the sweetness of her disposition endeared her to all who knew her, whilst her modest walk and conduct in life afforded a pattern to all of her own sex. Truly affectionate to her surviving parent, she was most fervently beloved by him, who with long and unremitting attention and anxiety endeavoured, but vainly endeavoured, to ward off the impending blow which crushed at once the hopes of years. Her friends will long revere and cherish her memory.

June 30, at *Winchester*, after a long illness, the **Rev. THOMAS RENNELL**, B. D., Vicar of Kensington, and Prebend of South Grantham, Lincolnshire,—well known for his various publications in defence of the Church as bylaw established.

Lately, at *Uxbridge*, aged 61, the **Rev. THOMAS EBENEZER BEASLEY**.

ADDITION.

Baron Maseres. (P. 364.)

His religious creed was contained in a very narrow compass, and his surviving friends will never forget the solemn manner in which he used very frequently to introduce it. There are three creeds, he would say, that are generally acknowledged in the Christian world, contradictory in several respects to each other, and two of them composed by nobody knows whom, and nobody knows where. My creed is derived from my Saviour, and the time when and the manner in which it was uttered, gives it a title to pre-eminence. A few hours before his death, in an address to his Father, Christ says, "This is eternal life to know thee the only true God; and Jesus Christ whom thou hast sent." This is my creed, and happy would it be for the Christian world if it had been content with it and never laid down any other articles for a common faith. Hence all the disputes almost, which set Christians at variance with each other, and which arise chiefly from scholastic terms, misunderstood and misapplied, he would confine to the clo-

sets of the learned, convinced that the gospel was proclaimed to the poor originally, and was never intended for learned themes of discussion in the pulpit. Under the influence of this creed he was animated with a sincere piety towards his Maker, whom he served as

a kind and benevolent Father, and with unfeigned charity for all his fellow-creatures, whom he considered as equal objects of the love and care of the great Supreme.

Gent. Mag.

INTELLIGENCE.

DOMESTIC.

Manchester College, York.

ON Sunday morning, June 27, the business of the Examination-week in this College commenced with a Sermon on John xxi. 15—17, by the Rev. William Turner, of Newcastle, *Visitor*, which, at the united request of the Students and Trustees, is sent to the press. On Monday afternoon the three Hebrew Classes were examined all together, by written papers, during three hours. On Tuesday the three Mathematical Classes were examined in a similar manner, for the same length of time; after which, Orations were delivered by Mr. Howorth, on "the Rejection of Christianity by the Heathen Philosophers;" by Mr. Crompton, on "the Nature of the Principle of Justice;" and by Mr. Lee, (in Latin,) on "the Early Periods of the Roman History." The examination of the three Latin Classes then took place, during three hours; and the business of that day concluded with Orations, by Mr. Busk, on "Friendship;" Mr. Talbot, on "Man's Ignorance of the Future;" and by Mr. Holt, on "the Character and Administration of Lorenzo de Medici." Wednesday morning commenced with Theology and Ethics; the several classes in which were examined together during three hours; after which, Mr. Wreford read an Exposition of the 19th Psalm; Mr. Mitchelson, an Oration on "the Necessity of the Christian Revelation;" and Mr. Beard, a Latin Oration, on "the Necessity of an accurate Knowledge of the Ancient Languages to the right Interpretation of the Scriptures." The three Greek Classes sat down at one o'clock, and till four continued to translate the passages prescribed, and to form written answers to the questions proposed upon them in the printed papers delivered to each class: and the business of this day concluded, as before, with Orations, by Mr. Russell, (in Latin,) to shew that "the Doctrine of the Immortality of the Soul was not employed by the Ancient Philosophers as a Motive to

a Virtuous Life;" and by Mr. R. B. Aspland, on "the Poem of Childe Harold." Thursday, the Students in the second and third years were examined two hours, in the Evidences of Natural and Revealed Religion. Orations were then delivered, by Mr. Tagart, on "the Pulpit Eloquence of England from the Civil Wars to the Revolution;" by Mr. Worthington, on "the Jewish Sacrifices, and the Effect they were intended to produce on the Mind of the Offerer;" and a Sermon on 1 John ii. 17, by Mr. Payne. The examinations of the Ancient and Modern History, and Logic Classes, were then conducted, *vivâ voce*, from ten to half past two, when Sermons were delivered by Mr. Brown, on Psalm xvi. 8, and by Mr. Ryland, on John iii. 16; and the whole concluded a little after four, by an Address from the Visitor, which, at the request of the Trustees present, is sent for insertion in the Monthly Repository.

"Gentlemen,—I assure you I have never had greater pleasure, during the seventeen years that I have had the honour to close this Annual Examination, than in expressing the full satisfaction which this Assembly has received, not only from what has here passed before us, but also from the highly favourable report which your Tutors have given of your general conduct during the Session; which, indeed, has been such as, in a good measure, to have of itself insured the very creditable appearance which you have made in this Hall during the last four days of close examination. Give me leave to express our hope—it is, I am persuaded, our *general* hope and *trust*—that the orderly and regular conduct of both the Senior and Junior Students, of those who are intended for civil and active life, as well as of students for the ministry, will be effectual to give a tone to the manners of the Institution, which may regulate its proceedings and insure its usefulness for many future years.

"But the most leading feature of the Session which we are now concluding, has been the spontaneous, I had almost said the unencouraged, efforts of the older Divinity-Students, to preach the

truths and duties of the gospel to the inhabitants of several neighbouring villages and small towns, while their juniors have accompanied them to teach in Sunday-Schools, and thus contribute, in a humbler, but not less effective manner, to the same great object of diffusing religious knowledge, and leading to the profession and practice of it. It has, indeed, been highly creditable to you, my young friends, that you have thus voluntarily and zealously devoted yourselves to an arduous undertaking; without the prospect of any other remuneration than the satisfaction of doing good, and I hope of promoting your own improvement while you are labouring for that of others. It is a pleasing earnest that you have your souls devoted to your profession and its great objects; that the love of Christ is so shed abroad in your hearts, that you are desirous to testify it by 'feeding his sheep.'—And I trust that you will reap the reward of it, not only in present satisfaction, but also in becoming, by this exercise, better prepared for a successful discharge of your public duties, in whatever part of the flock of Christ you may be called upon to serve the Great Shepherd. Particularly it will prove, at least in my opinion, the most effectual means, at any rate it will serve as a great auxiliary to any other means which may be used, for encouraging the talent of a just and easy expression of the thoughts as occasions may require, and also that of conducting the public services in our churches with a correct and pleasing, an animated and forcible delivery. It will thus contribute, I trust effectually, to remove the only objection to this Institution which I have heard brought against it, as not affording sufficient facilities for attaining that earnest, impressive, popular manner, which is so essential to the success of young men as public teachers.

"At the same time give me leave, my young friends, to offer to those of you who are to return, a few words of advice and caution.

"In the first place, I hope you will always recollect, that your missionary exertions on the Sunday should not be allowed to interfere with the great purposes of your residence in this place. You know that you were sent here with the view to prepare yourselves for serving our regular churches, and also for maintaining our credit in general society, as well-educated and enlightened ministers, and promoters of sound knowledge in the places where you may settle: and that you ought not to indulge in any other occupation, however innocent or even laudable in itself, so far as to pre-

vent you from making the preparations necessary for your profitable attendance on the Lectures, or from performing the other prescribed exercises in this Institution.

"Secondly, let me caution you not to expect too much, or be discouraged by any occasional failures. It is of the nature of youthful enthusiasm to be sanguine, but, at the same time, to stumble at obstacles, and to be disgusted with opposition. You must expect to meet with prejudices which you cannot overcome, with carelessness which you cannot impress, with positive wickedness which you cannot reform. Be not provoked by the former into hot and angry disputes, or discouraged by the apathy or sinfulness of the others to withdraw your instructions or reproofs. Be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear; instil precept upon precept, though you may not perceive the vessel filling; write line upon line, though no legible characters should for the present appear. It is pleasanter, indeed, to sow the seed in good ground; but the bread which is cast upon the waters is often found after many days, and the most refractory substances are melted down by coals of fire, judiciously heaped upon their heads. Great patience, indeed, and a truly Christian sweetness of temper and disposition, are necessary to the missionary preacher.

"Let me further advise you not to extend the scene of your operations to too great an extent and distance. If you break up new ground, which you cannot continue to cultivate, it will be in great danger of afterwards producing weeds. It had better even have been left in the natural unproductiveness of the plain green sward. You will do well, therefore, to confine yourselves to a few places at once; such as may be within your compass; and if you can unite a few together, or connect any of them with already established places in the neighbourhood, you may then, but perhaps not till then, seek out for other stations.—But in this, and indeed in all respects, it will be best to hold a free communication with your Tutors, whose advice will keep you from any steps which may be imprudent, or likely to be unsuccessful.

"In every place I should advise you to train up some one or more who may conduct the worship in cases of your occasional absence, if in no other way, at least by the help of printed forms and sermons. Such forms may easily be now procured: a collection of them which, perhaps, will very well suit the purpose,

will shortly come before the public. It is obvious that your relation to this College as Students, and the duties which you may be called upon to perform in our regular churches, the state of the weather and of your own health, and the circumstance of your return home at the vacations, will often necessarily occasion such absences. And if you get them into only half a habit of attending public worship, and that dependent on the visit of a distant minister, it is greatly to be feared that it will easily be laid aside again.

“ Let me conclude, by entreating you to recollect the limited powers both of body and mind, with which it hath pleased the Giver of all good to endow his creatures; and not to count too much upon that measure of either of them which he may have given to any individual. It is for wise purposes that these powers are so limited; among others, that we may not be proud of our talents, or puffed up by any little applause or success, but may always remember that we have the treasure of talents and even virtues ‘in earthen vessels, that the excellency of the power may be of God, and not of us.’

“ It now becomes my pleasing task to distribute the testimonies of their good opinion with which I have been directed by the Committee, or made the instrument of individual friends, to distinguish those who have been thought most eminent in their several classes, or in general regularity, diligence and proficiency.

“ The two prizes offered by ‘a Friend to the Institution’ to the Mathematical Students of the first and second years have been adjudged respectively to Mr. Francis Darbishire and Mr. Henry William Busk. The two prizes offered by Robert Philips, Esq., to the best Classical Scholar in the first and second years, to Mr. Darbishire of the first year, and Mr. A. T. Russell, of the second. The prize offered by Euelpis for the best translation into Greek from some English Historian, to Mr. George Lee. The two prizes offered to Students in the first year, one by G. W. Wood, Esq., for the best specimens of English Composition produced in the weekly exercises of the class; another by Dr. Carpenter, for the greatest proficiency in Composition during the Session, have been adjudged, by the Students themselves, Mr. Wood’s to Mr. Edward Higginson, Dr. Carpenter’s to Mr. Stephen Cornish Freeman. The prize for the best Oration, delivered at this Examination, to Mr. Edward Tagart; for the greatest attention to improvement in Elocution during the Session,

and also Mr. Wood’s for the best-delivered Oration on this occasion, to Mr. Robert Brook Aspland. The second and third prizes for general Diligence, Regularity and Proficiency are adjudged to Mr. Francis Darbishire and Mr. Edward Higginson. If it were not necessary to limit the number of prizes, it would have been gratifying on this occasion to have distributed many others. I hope my young friends will feel a pleasure in this general testimony of approbation, almost as much as if each had been personally distinguished.

“ You are aware, my young friends, that there still remains a prize, and that the highest and most valuable for the honourable distinction which attends it, which it is to myself, as I am sure it is to us all, a subject of the deepest regret, that I cannot personally deliver. It is the first prize for Regularity, Diligence and consequent Proficiency, which I believe you will all acknowledge has been duly earned by Mr. James Martineau, for whose absence, and the occasion of it, we all too deeply feel to trust ourselves to say much: it is a subject on which I, at least, from my own personal connexion in intimate friendship with those immediately interested, feel it prudent to decline enlarging.* Such examples of the early extinction of talents and virtues of the highest order, as we have witnessed during the last few years, are surely enough to impress us deeply; and while they will not, I trust, weaken, in the slightest degree, the firmness of our trust in the ultimate wisdom and goodness of God, under the most painful appointments of his providence, they will naturally dispose us all to rejoice with trembling, and will lead you, my young friends, to work while it is called to-day, since the night of death may come—how soon we know not—in which no man can work.”

The friends of the Institution who were present on this occasion were Joseph Strutt, Esq., *President*; Abraham Crompton, Esq., and the Rev. John Kentish, *Vice-presidents*; G. W. Wood, Esq., *Treasurer*; and Robert Philips, Junior, Esq., *Assistant Treasurer*; Messrs. Bealby, Bell, Darbishire, Dawson, Hedderwick, H. Kinder, T. Eyre Lee, Paget, Ryland, Sanderson, Offley Shore, Talbot, Taylor, R. Wellbeloved and Hugo Worthington, and the Rev. Messrs. Astley, Higginson, S. Heinekin, Hutton, LL.D., *Public Examiner*; Lamport, Lee, Mardon, Philipps, D.D., Worsley, jun., and Turner, *Visitor*.

* See *Obituary*, pp. 424, 425.

Kent & Sussex Unitarian Association.

Tenterden, July 1, 1824.

THE Twelfth Anniversary of this meeting took place here on June 30.

Our Unitarian friends from different parts of the two counties, began to collect around us soon after eight, and continued increasing till eleven, the appointed time of their assembling in a place, long rendered sacred to the worship of *the one only living and true God.*

Although through the week many of our brethren are engaged in worldly concerns, or in their daily labour, yet about 400 persons were collected together in the chapel at the above hour. Mr. Thomas, from Chatham, conducted with great propriety the introductory service of prayer and reading the Scriptures. Mr. Waterhouse, from Boston, in America, offered up the second prayer; and this, not with the *colloquial familiarity* too often discoverable, but with what we conceive to be the true spirit and proper language of this most sacred, yet consoling and animating duty. After this, Mr. Fox, from Acts xvii. part of the 23d verse, delivered a most luminous and impressive discourse; taking into his view, as grounded on our first great principle as Unitarians, all the leading sentiments, truths and hopes which flow out of it. He proved, with an evidence almost forcing its way to the mind, that the Unity of God, or that he is, strictly speaking, one person, is in agreement with the light of nature; supported in the dispensation by Moses, and most decisively confirmed in that which was communicated by Jesus Christ; that it was coeval with the creation, and equally with the Divine Essence, eternal.

Mr. Fox illustrated this great truth, more immediately from this seventeenth chapter of the Acts, which he forcibly maintained, and, we think, proved to be throughout Unitarian. He then called upon all around him to continue firm and resolved in professing and supporting sentiments which he considered as essential to the Divine glory, necessary to the successful defence of revelation, and in the highest degree useful in promoting the best interest and happiness of all reasonable beings.

After the necessary business of the Association, those who inclined proceeded to the Woolpack Inn: a company of gentlemen and ladies to the number of 138 dined together; which considerably increased after the cloth was removed. *Non Nobis Domine* was then sung; Mr. Tribe, of Chatham, called to the Chair, which he very ably filled. Messrs. Fox, Holden, Taplin, Ellis, Harding, Gris-

brook, and J. and H. Green, then, as the sentiments were given, severally addressed the company. Mr. Fox was particularly happy in the turn he gave to the words, in which the thanks of the Associated Body had been conveyed to him; and both in this and in a subsequent speech, in the point of his observations, and if I may be allowed the term, in the electric strokes of his eloquence, produced a corresponding effect upon all around him.

At six the company separated, and formed themselves into different tea parties, previously to their return to their respective homes; nor has this Association ever had a more interesting, a more truly gratifying, and, I would persuade myself, more instructive meeting.

LAWRENCE HOLDEN.

Southern Unitarian Society.

THE Annual Meeting of this Society was held at Chichester, on the 30th June. In the morning the Rev. James Hews Bransby, of Dudley, in a discourse, founded on 1 Tim. ii. 5, ably contrasted the popular doctrine of the union of the Divine and Human Natures in the person of Christ, with the apostolic declaration, that the Man Christ Jesus is the One Mediator between God and Men. An earnest wish was expressed by the ministers and members present, that this clear and forcible exposure of one of the most favourite retreating places of Athanasian sophistry should be published; and, as the Society's finances have not for some years past admitted of printing the Annual Sermons, a separate subscription was entered into for the purpose—to accomplish which, the consent of the respected author is now alone wanting. Mr. Bransby also delivered a Lecture in the evening, recommending a serious and attentive study of the Scriptures, from 1 Peter iii. 15. The introductory services were conducted by the Revs. Russell Scott, of Portsmouth; J. B. Bristowe, of Ringwood; and E. Kell, of Newport.

The Rev. J. Fullagar was called to the Chair, after the morning service; when the Secretary and Treasurer having made his Report, the cordial thanks of the Meeting were voted to the Rev. J. H. Bransby for his admirable sermon; and in addition to the usual business the following Resolutions were carried unanimously, and the Chairman requested to notify their contents to the distinguished persons mentioned in them:—

Resolved, That while, as Unitarian Dissenters, deeply lamenting the failure of the late application to Parliament to release them from the necessity of solemn-

nizing their marriages according to a form of religious service, in which they cannot conscientiously engage, the Society feels itself called upon, in justice and gratitude, to offer its sincere acknowledgments to the Most Honourable the Marquis of Lansdowne, for the promptitude and the ability with which he brought the subject forward; to the Right Hon. Lord Holland, for the generous ardour with which he supported it; to His Grace the Archbishop of Canterbury, for the enlightened and truly Christian sentiments which he avowed on the occasion; and to all those Noble Lords who, by voting in the minority, signalized themselves as the disinterested friends of religious freedom.

Resolved, That this Society, while differing in many points from the religious opinions which the London Missionary Society is formed to disseminate; yet conceiving that even in connexion with very erroneous doctrines, much of the sterling excellence of the gospel is often preserved; cannot but deeply deplore the late proceedings in Demerara against the Rev. John Smith; and its thanks, therefore, are eminently due to H. Brougham, Esq., to Sir James Mackintosh, and to the other Members of the Commons House of Parliament, who, in reprobating those proceedings, not merely defended the cause of religious liberty, but eloquently and unanswerably maintained the right, and urged the duty of Christians to convey to the wretched children of slavery the precepts and hopes of the gospel.

An economical dinner was provided at the Swan Inn, at which the Rev. J. Fullagar presided with his usual ability. Although many of the older members were prevented from attending, it was gratifying to witness a larger number of persons present than on any former occasion. Most of the ministers present and several laymen addressed the company; a lively interest appeared to be generally taken in accounts given of the progress of Christian truth, and a disposition manifested to assist in promoting it. Mr. Beard, of Portsmouth, stated, that he had lately had occasion to visit the Island of Guernsey, and was gratified by finding there a handful of inquirers after truth, meeting in an upper chamber for religious worship and mutual edification, who had, like himself, traversed all the mazes of the wilderness of error, even from the high mount of Antinomianism, until they had at length found rest to their weary spirits, in the goodly, peaceful land of Unitarianism. Their case will not escape the notice of the Committee. Several new members were added to the Society.

Portsmouth.

D. B. P.

The following notes have been received from Mr. Brougham and Sir James Mackintosh, in reply to the Resolutions transmitted to them.

“ *London, July 10, 1824.*

“ REV. SIR,

“ I have had the honour of receiving your letter, enclosing the Resolution of the Chichester Unitarian Society. I feel extremely gratified by this mark of kindness from a body of men whose conscientious attachment to their own opinions appears to be combined with the most liberal views towards those who differ from them; and I beg you to convey to that body my thanks for the honour conferred upon me.

“ I am, with great respect,

“ Your most obedient and faithful servant,

“ H. BROUGHAM.

“ *To the Rev. J. Fullagar.*”

—
“ *Cadogan Place, 10th July, 1824.*

“ REV. SIR,

“ I am very sensible of the high value of the approbation of the Southern Unitarian Society bestowed on my parliamentary exertions in the case of the Rev. John Smith. If any thing could enhance the honour of being commended as an advocate of religious liberty, it would be the rare consistency with which you contend for the enjoyment of that sacred right by those from whose opinions you most widely differ. Nothing can, in my opinion, more evince an enlightened reverence for the Christian religion, than the principle which you profess, that the greatest errors of Christian sects cannot entirely eclipse its divine light.

“ I request you to convey my thanks to the Southern Unitarian Society, and to accept them yourself, for the politeness with which you transmit the Resolution of the Society in which you preside.

“ I have the honour to be,

“ Rev. Sir,

“ Yours, very truly,

“ J. MACKINTOSH.

“ *To the Rev. J. Fullagar.*”

—
Devon and Cornwall Unitarian Association.

ON Wednesday, July 7, the Annual Meeting of the Devon and Cornwall Unitarian Association was held at Collumpton, and although the weather was very unfavourable, several friends attended from Exeter, Honiton and Crediton.—The morning service was introduced by Mr. Smethurst, of Moreton; and Mr. Acton, of Exeter, preached from 1 Cor.

x. 15, from which he took occasion to repel the insinuations generally circulated, that Unitarians maintain the superiority of reason to revelation, and limit by the scale of their own proud understandings the meaning and extent of the oracles of God.

The evening service was introduced by Mr. Smethurst; and Mr. Acton again preached from John iv. 13, 14, from which he stated the erroneousness of the too common representations, that Unitarianism is inadequate to supply the spiritual necessities of man in the different situations and circumstances of life, and that it furnishes no support in the dying hour. The services were heard with deep attention, and were well calculated to weaken many popular prejudices, and to make a strong and (we hope) a permanent impression.

In the course of the business of the meeting, a letter was read from Mr. Martin to the Secretary of the Devon and Cornwall Missionary Society recently established at Exeter. It stated that the prospects of Unitarianism in the district of Cornwall in which Mr. Martin is at present employed, are far from being unpromising. The Unitarian tracts are eagerly read and circulated, and his missionary services in most places well attended.

The business of the Society having been finished, about thirty of its friends dined together at the Inn. After dinner several toasts and sentiments were proposed connected with the principles and objects of the meeting. Among these, the names of the Archbishop of Canterbury and the Bishop of Exeter were given, because it was thought that opinions so liberal as they have recently and publicly expressed deserve the gratitude of the friends of freedom. "The Marquis of Lansdowne, Lord Holland, and the other senators who have advocated the rights of their countrymen," were also remembered, and, it is believed, with such feelings as their manly, consistent and disinterested exertions ought, and we trust cannot fail, to excite.

The memory of the late lamented Mr. Brown, who had long been a main pillar of the small Collumpton congregation, and that of Mr. S. Shute, who was also an old and valuable member of it, were drank in silence. And it was remembered with regret that they had left none behind them who could fill the place they must fill no more.

The meeting broke up with general satisfaction, and it was hoped that the interests of the Association had been promoted by all that had taken place during the day.

Collumpton, July 8, 1824.

Eastern Unitarian Society.

THE Twelfth Yearly Meeting of this Society was held on Wednesday, June 30th, and Thursday, July 1st, at Ipswich. The service on Wednesday evening was introduced by Mr. Clack, of Framlingham; Mr. Selby, of Lynn, delivered the prayer; and Mr. Scargill, of Bury St. Edmunds, preached from John i. 29, "Behold the Lamb of God, which taketh away the sin of the world." On Thursday morning, Mr. Valentine, of Diss, and Mr. Madge, of Norwich, read the Scriptures and prayed; after which Mr. Aspland preached from Ephesians iv. 4—6. This discourse, as well as that delivered on the preceding evening, was eminently adapted to advance the cause of religious truth, and it is hoped that both preachers will comply with the unanimous request of the Society that their sermons may be made more extensively serviceable to that cause, by their appearing in print.

After service the usual business of the Society was transacted:—G. Watson, Esq., in the Chair. The Report of the Committee was received, and the Secretary was directed to request its insertion in the Christian Reformer.* The next Yearly Meeting was appointed to be held at Framlingham, on the last Wednesday in June and the following day.

Fifty-eight gentlemen afterwards dined together, and after dinner about twenty ladies, and several other members of the Ipswich and Framlingham congregations, joined the party. Thomas Robinson, Esq., of Bury, presided.

It is gratifying to remark how much the interest of these meetings increases, and how completely the experiment of forming an Association in the Eastern District has succeeded. At the former Anniversary at Ipswich thirty-seven persons only attended, and now that number was more than doubled. After dinner, Mr. Aspland, Mr. Toms, Mr. Madge, Mr. Scargill, Mr. Selby and Mr. Latham addressed the company, and imparted a degree of interest and animation to the meeting, which, it is hoped, will not easily be forgotten. E. T.

Opening of the Unitarian Chapel, Todmorden, and Annual Association of the Unitarians of Rochdale, Rossendale, &c.

ON Whit-Sunday, June the 6th, a new building was opened for religious worship on Unitarian principles in Todmorden, a village in the beautiful and thickly populated valley in which the counties of Yorkshire and Lancashire meet. Dr. Philipps, of Sheffield, delivered in the

* See this month's Christian Reformer.

morning an interesting sermon from those appropriate words of Jesus to the Samaritan woman, John iv. 23, 24. The Rev. W. Stevens, late of Newport, Isle of Wight, preached in the afternoon, from 1 Cor. i. 23, "We preach Christ crucified," &c. The Rev. G. Harris, of Bolton, delivered in the evening an eloquent exposition of the words of the apostle to Timothy, 2d Epist. ch. ii. ver. 8, 9. From the circumstances of the delightful serenity of the weather and considerable pains having been taken to give notoriety to the intentions of the Society, immensely crowded audiences were collected. Many friends to the cause from the neighbouring congregations enlivened the interesting occasion by their presence.

The chapel is a very neat and commodious stone building, (stone being abundant in the vicinity,) capable of seating 400 people. The plan of the interior is somewhat resembling an amphitheatre; but very few ranges of sittings are on the level of the floor, and these are to be held as free sittings; the rest are raised one above another, the higher sittings being of sufficient elevation to allow of a room beneath, capable of containing 150 persons, which may be used as a school or lecture-room. A tolerably large burial ground is attached to the chapel, and this ground, as well as that on which the chapel stands, is freehold.

This is one of those instances, of which so many have occurred, and of which, doubtless, many more will occur, demonstrating the great value of the services of that eminently useful and highly-respected man, the Rev. Richard Wright. In the summer of 1818, Mr. Wright, accompanied by Mr. F. Horsfield, visited Todmorden, at the invitation of two or three individuals who had heard him preach at Rochdale. A room was procured for the purpose, and Mr. Wright and Mr. Horsfield preached several times to as large audiences as the room would admit. This was the first time that Unitarianism was ever publicly preached in this populous neighbourhood. Mr. Wright has visited them once since, and has continued to encourage, by occasional letters, the few who had manifested themselves friendly to the cause of Unitarian Christianity. They have eagerly embraced every opportunity that offered, through any minister visiting them, of exciting public attention, and have always succeeded in drawing together large audiences. But for the first four years they had no regular services, and during this time they were much indebted to the occasional visits of Messrs. Harris and Jones. After the organization of the Lancashire and Cheshire Missionary So-

ciety, they were enabled to hold regular services, which, and especially considering the meanness of the accommodation, have been exceedingly well attended. More than half of the sittings in the chapel were let before it was opened, and a considerable number since. The prospect of a flourishing interest in this place is very promising. Though religious prejudices are strong with many, there is an evident disposition among others to hear and inquire. Mr. Stevens, who has been spending a few months with them, has commenced a course of six lectures on the principal subjects in the Unitarian controversy, on which many, of different sects and from a distance, attend. A chapel library and Sunday-schools will be established immediately.

The congregation at Todmorden hope, that after this statement, not only will no apology be expected of them, but they shall receive the praises of the friends and supporters of the general cause, though they have farther to inform them that they have incurred the responsibility of a considerable debt, relying upon the approbation and consequently assistance of societies and individuals. The total amount of subscriptions and collections at the opening is £407 18s. 6½d. Excepting the collections at the opening, the whole of this sum has been raised by the congregation. The expenses of the building and ground are £990 12s. 5d. The balance of debt upon the Chapel is consequently £582 13s. 10½d. Subscriptions will be received by Mr. Thomas Thomas, Todmorden; Rev. R. Aspland, Hackney; Rev. Richard Wright, Trowbridge.

On Whit-Monday, June 7, the Annual Association of the Unitarians of Rochdale, Rossendale, &c., was held in the above Chapel. The morning service was introduced by the Rev. N. Jones, late of Bolton; and the Rev. Dr. Philipps preached from "What think ye of Christ?" &c. The Rev. Geo. Harris delivered in the evening a discourse replying to the charges commonly brought against Unitarians. After the morning service the friends withdrew to the Golden Lion Inn to dine. About 100 persons sat down to a very comfortable and economical dinner, Dr. Philipps taking the chair. The reports given by the representatives of the different societies belonging to the Association were encouraging, and particularly the accounts of the flourishing state of some of the schools. After dinner the room filled to excess: at about six o'clock the company separated to take a little refreshment before the evening service, highly gratified with what they had seen and heard. W. S.

Protestant Society for the Protection of Religious Liberty.

ON Saturday, May 15, the Thirteenth Anniversary Meeting of this Society was held at the City of London Tavern. The great room was filled at an early hour by a very respectable assemblage of ladies and gentlemen, notwithstanding a heavy fall of rain during the whole of the morning.

At eleven o'clock Lord HOLLAND took the chair, by invitation of the Committee. His Lordship was received with very warm and general applause.

The CHAIRMAN congratulated the Meeting on the assemblage which he saw before him, and requested their attention while the Annual Report of the Committee was read.

In consequence of the absence of Thomas Pellatt, Esq., the Honorary Secretary, who was unavoidably detained by some professional engagements,

The Rev. JOHN HUNT, of Chelmsford, stood forward to read the Annual Report of the proceedings of the Committee. He said it would necessarily occupy a short time, during which, probably, their respected friend, Mr. John Wilks, would arrive, to deliver his annual address. (Applause.) The Rev. Gentleman then read the Report, which minutely detailed the assistance given by the Committee in a great number of instances, in different parts of England and Wales, in which the exercise of public worship by Dissenters had been interfered with and obstructed.

The principal cases were afterwards selected for animadversion in the address of Mr. Wilks, who entered the room while the Report was reading. As soon as it was concluded,

Mr. WILKS rose. His presence was hailed with reiterated acclamations from every part of the room. He said he was sure that it was impossible he should not be ever ready to give his best services to a meeting which received him with such kindness, and such an excess of unmerited applause. On that and on all other annual occasions on which it was his duty to address them, it appeared to him that he resembled a man, who after some years of absence, again descended into the amphitheatre, where, in the days of his youth, he had received from assembled Greece or the Roman citizens, those wreaths which animated him to the efforts he was then making, and which were more than a reward for any toils or perils he might incur; or he seemed to resemble a man, who having successfully led his countrymen to battle, trod again over the triumphant field where so much honour had been won.

(Applause.) He did not like that similitude so well, however, because to him it appeared that the greatest conqueror would, ere he left the field, lose the pleasure he derived from the recollection of his victory, and every emotion of exultation would pass away when he remembered how many of those who in the morning had surrounded him, gallant, gay and good—full of life, patriotic zeal and noble ardour—the sun, ere he set, saw lying, not dishonoured and inglorious, but bleeding and in the dust; and when the softest zephyrs that blew would bring to his ear some hollow moaning sound from a wounded comrade or an expiring friend. It seemed to him as though the wreath round the warrior's brow would become instantly blighted, and the pain of memory would more than counterbalance the plaudits of a congregated world. (Applause.) It was with no feelings of that nature that he (Mr. W.) presented himself to the society that then surrounded him, but rather as one who returned to his native village, which he found as in the days of his innocence and youth, blooming with fair and beautiful flowers, where he saw the trees which had been planted in his infancy, and which had "grown with his growth," now spreading forth their luxurious foliage, and where he was glad to behold those old and venerable oaks untouched by the winter of age, still verdant and unfading, beneath whose umbrageous shelter his childhood had reclined, and his manly limbs delighted ever to repose. (Applause.) He would not occupy the time of the Society by any further description of his own feelings, as the health of the Noble Chairman suffered much from heated atmospheres and crowded assemblies, and the Committee had pledged themselves, on his condescending again to preside, to endeavour as much as possible to accelerate the business of the day, lest that health, which was dear not only to the Noble Lord's family and country, but to every friend of freedom throughout the world, should suffer from the interest he manifested in their proceedings, and the kindness he had again displayed. (Applause.) As on former occasions, he (Mr. W.) would, in the first place, direct their attention to those circumstances which were not completed at the last anniversary. Amongst these was a case submitted to the Society from some respectable persons at Anglesea, in North Wales, which had made a considerable impression, especially upon the female part of the auditory. It was that of a person who was determined that his wife, who had profited much by associating with a

congregation of Calvinistic Methodists in that island, should no longer frequent the meetings, and who in order to prevent her from attending, had committed an outrage from which humanity recoiled, and which religion must disapprove. He had entered the meeting, seized his wife, and with a handkerchief round her mouth, by which she was nearly strangled, dragged her from the house of peace and prayer; and sorry he (Mr. W.) was to say, that such was the state of English law, that it seemed at first as if no punishment could be inflicted for the assault on the woman. It was, however, at least due to social order that such a violation of public worship should not be suffered to pass unnoticed. A prosecution was instituted, and the offender was found guilty, but something induced the magistrates to suspend passing sentence upon him for that of which a jury of his country had convicted him. The excuse was, that the Registrar of the Bishop had not entered in some book or roll the certificate of registration delivered to him by the congregation, in compliance with the provisions of the law. All that was required by the Toleration Act, or the subsequent amendment, was, that the congregation should notify their intention of assembling for public worship to the Clerk of the Peace, or to the proper ecclesiastical officer of the Bishopric or Archdeaconry in which the place was situated. This congregation had complied with all that the Act of Parliament required. If the entry had been neglected, were their rights to be impugned, because an act which they could not ascertain had not been done by a person whom they could neither punish nor controul? This, however, appeared to the Chairman of the Quarter Sessions a sufficient ground to suspend the operation of the law against the offender. The Chairman had also given it as his opinion, with what gallantry he (Mr. W.) would leave it to the meeting to judge, that according to the English law a man had an unquestionable right to exercise this duress over his wife, and that if she presumed to worship God in any other edifice or form than that which he approved, he might clearly, according to the civil law, with whips and clubs, inflict such punishment on her as the offence required. (Hear.) Under these circumstances, a solicitor of Wales had applied to the Committee for assistance, and they had obtained the opinion of a gentleman whose high legal knowledge, and whose recent elevation to the judicial bench taught them to expect that he would not now contradict the opinions which in his inferior, though still emi-

nent situation, he had thought proper to give. Mr. Littledale, whose opinion he was about to quote, said, that it was impossible that a man could be allowed to exercise such an authority over his wife, and that he was punishable by law for his harsh and unmanly conduct, equally inconsistent with the feelings that common humanity and conjugal affection should inspire. (Applause.) Mr. Littledale added, that there was also unquestionably a violation of public worship, and therefore that the Magistrates could not refuse to pass sentence. This opinion was communicated to the Chairman of the island. He hesitated no more, and the man who had so grossly offended against the interests of religion and humanity, suffered the punishment that the law prescribed. He (Mr. Wilks) regretted that such opinions as those of the Chairman of the Anglesea Sessions should have been pronounced in this country, and especially among the ardent and benevolent descendants of the remainder of its ancient population. He was delighted with the contrary opinion given by a judge of South Carolina. The opinions of the English commentators, which were of authority in the American Courts, and the doctrines of the civil law, were gravely developed to him, but they were not satisfactory to his judgment. The law of America, said he, shall now be made known to the world, and perhaps I cannot better state it than in the words of a poet and a dramatist (Mr. Tobin) who was the ornament of England:—"The man who lays his hand upon a woman, except in affection, is a brute, whom it were gross flattery to call a coward." (Continued applause.) In the ancient city of Canterbury, there had occurred a case than which few were better deserving of attention. The persons there, it was true, were not contributors to the Society, and they belonged to one of those very numerous sects which were springing up, perhaps, too rapidly. But they were poor, destitute, and neglected. They were numerous, but wealth had not followed their numbers. They had asked for protection, and in proportion to the sternness and might of the oppressor should be manifested energy to resist him, and that promptitude of zeal which he knew the Society gloried to display. (Applause.) It appeared on investigating the case, that there had been a succession of riots by which the peace of the city had been disturbed, and the lives of its inoffensive inhabitants exposed to danger, and that these proceedings had been patronized by those who should with gentleness, if not authority, have repulsed the rising tumults. If some

strong and decisive measures had not been taken, the congregation must have been discontinued. A prosecution was commenced, but here the magistrates not only required, as at Anglesea, that the place should have been registered by the officer to whom the notice was sent, but that a duplicate of the notice should have been transmitted by him to the Clerk of the Peace. The object of this provision of the Toleration Act was to enable both the religious and civil authorities to exercise that wholesome jurisdiction of which no reasonable friend to religious liberty could complain, but it was at the same time manifest that over these officers the Dissenters had no power, and it was not possible for them even to know whether the communication was actually made. A great and obvious difficulty was thus raised; for as the law required only an annual communication, no Dissenting congregation could safely commence worship in the interval, till the whole cycle of the year had rolled away. It appeared, however, that the registrar had accurately returned, as he thought, all the papers deposited with him, but the city of Canterbury being a county of itself, the notice transmitted to the Clerk of the Peace had not complied with the provisions of the Act; and therefore it was held by the magistrates, that the tumults by which the congregation had been interrupted, and their lives hazarded, were not illegal, because the place was not duly registered. An appeal to a higher tribunal then became necessary, and the case was tried, not before the Mayor and Corporation of Canterbury, but before the Judges of Assize; and here he (Mr. W.) could not refrain from paying his tribute of respect to the Judges of the land, for the impartiality they had always manifested. The case came on before Mr. Baron Graham, who was a gentleman as well as a judge, and when it was contended that the place must not only have been registered, but that the duplicate must have been transmitted, he stopped the Counsel, and told him that his proposition was intolerable—that all the law required of Dissenters was, that they should give notice of their places of meeting, and that having so done they had fulfilled their duty, and became fully entitled to the protection of the law. (Applause.) Another objection was then taken, namely, that females officiated. This sect bore the denomination of Arminian Bible Christians, and it was their custom, as among the Quakers, to have female instructors. It appeared, also, that some observations, not of a very courteous nature, had been made by one

of the preachers, who had reminded the magistrates that there was a higher tribunal than their own, where sentence would be passed upon them. These observations, and the female exhibition, were urged as a sufficient justification for any outrage that might be committed upon them; but the Learned Judge again interrupted the Counsel, and said that he would not allow such a wretched apology to be introduced in any court of justice over which he presided. If these people had violated the law they were amenable to the law, but they were still entitled to the protection of the law. Thus was a great and most satisfactory result obtained, and thus had points of great importance, and to the Dissenters of considerable danger, happily and forever passed away. If he (Mr. W.) seemed to enter too much into detail, he begged, however, to remind the meeting, that he was not come there to play the orator or to excite their sympathy by the arts of rhetoric. His object was not to raise the smile of derision on the cheek, or make the tear of sensibility flow from the eye. His address was rather a lecture to the multitude to whom the Society's proceedings were reported, by which he wished to make intelligible what had been related to them. It was necessary, however, that he should compress his observations, and therefore he should proceed at once to the usual classification of the cases. First in order came those demands which affected Protestant Dissenters, by touching what was dear to every man—his purse. He alluded to turnpike tolls, and he hoped this subject would not again require him to address the meeting. Most of them knew what had been the state of the law. It had been held that a Dissenter might not pass out of the parish in which he resided, even to the congregation to which he belonged, without paying tolls, and those double tolls too, which it was the policy of the law to impose on those who traveled on the Sabbath-day. This was a question of some importance. By these means 40*l.* or 50*l.* a year were taken out of the pockets of Dissenters, who might otherwise have devoted it to the comfort of their families, or to aid those works of wisdom and benevolence which blessed our own country and improved the world. (Applause.) The law had since been corrected, and if the words of the General Turnpike Act were attended to, all difficulties as to this question would be immediately overcome. By this Act (3*d* Geo. IV. cap. 126, sec. 32) it was enacted, that no tolls should be demanded "of or from any person or persons going to or returning from

his, her, or their proper parochial church or chapel, or of or from any person or persons going to or returning from his, her, or their usual place of religious worship, tolerated by law, on Sundays or on any day on which divine service is by authority ordered to be celebrated." It was necessary, to exempt from toll, to prove that the person was going to his usual place of worship on the Sabbath or some national holiday, such as Good Friday, Christmas Day, or any other day ordered by authority to be devoted to religious worship. Many applications for advice and assistance had been received as to this subject from different parts of England and Wales. In some instances the persons were not going to their usual place of worship, and therefore were clearly not entitled to exemption. In all the cases within the view of the law, the objections had been removed.—The assessed taxes, particularly in parts of Wales, occupied the attention of this Society. Several of the ministers of the Calvinistic Society imagined that they were entitled to a total exemption, and the Society removed many of the difficulties resulting from that topic. The Society received communications on that head from Llanfrothen, from Dolgelly, and from Hendre-back-Clynog; and the ministers at these several places complain that they had to pay extra duties on horses principally employed in going round the circuits for religious purposes. This was felt to be a very serious evil, and we requested these ministers to apply to the Judges on circuit, who were of opinion that they were included in the exemptions, and these worthy clergymen were afterwards relieved from those pecuniary burdens to which they had before been subjected. Besides these assessed taxes, land tax was claimed for the site of a chapel at Tremerechion, in Wales, and of the Rev. J. G. Pike, at Derby. His (Mr. Wilks's) opinion was, that such a claim was justifiable; but that it should not extend to the church itself, nor to any improvements which might have been made in it. The land tax claimed at Derby was by no means an enormous claim, being only two shillings a year; but there was a claim made for window duty in a house inhabited by the minister, although that house was in immediate communication with the church. There again this Society interfered, and the result of the interference was, the abandonment of those charges. The charge for chapel rates was also submitted to our consideration, particularly in the case of Lendal Chapel, York; but on this subject the Society had no right of complaint, inasmuch as they

were not subjected to the payment of any greater burden than Churchmen, and so the Society not only advised Mr. Pritchett, but would also have it generally understood by all the various congregations of the Dissenters. All classes of religionists were liable to church rates, to tithes, and Easter offerings; and though the payment of mortuary fees might be hard upon Dissenters, still professing themselves as they did to be Protestant Dissenters, claiming the avowal of manly principles, and determined to act on those principles which they approved and cherished;—if for the full enjoyment of these principles—if for the full and unrestricted exercise of their peculiar worship, they suffered a little more than Churchmen, they had no very peculiar right to complain. The Dissenters, like others, had to pay the church and poor rates, and many cases arising out of the latter had been brought before the attention of this Society; but as these rates operated on all classes, and were legally imposed, every one must know the necessity of submitting to them. The complaints upon this head particularly proceeded from Linton, Cambridgeshire, from Ware, from Baldock, from Castle Town, near Newport, in Monmouthshire, from Croydon, from Wheatwel, in Kent, from Middlewich, in Cheshire, and from Rotherham, in the same county. A thousand illustrations would flow to the mind of any man, to demonstrate to him the absurdity of claiming a tax, where the result of that tax would be to lessen the means of religious instruction; every man admitted its necessity, and the Dissenters should not suffer like others, in order to secure it for all who had as yet not tasted of the heart-consoling sweets which it offered, of the mind-inspiring elevation which it was its natural tendency to produce. The Dissenters asked for no exemptions: all they asked was, that they should not be compelled to endure greater burdens than their neighbours. Where a beneficial income arose from the chapel, let a poor rate be paid. The law made it liable; but, if no such beneficial income arose, if no profit resulted,—if the minister, who piously attended to the spiritual wants and consolations of 350 persons received only about thirty pounds a year, as was the case at Middlewich, then surely no man in his senses could say that a church, a minister, or a congregation so situated should be liable to the imposition of a church rate. If these edifices for public worship throughout the country were like the proprietary chapels in this metropolis—if the country churches were got up and arranged like

theatres, as many of those in this metropolis were; let them pay and let them pour their little rills into the great flood of general taxation. Strange, however, to say, these metropolitan churches were not asked for the rate; and why? Because they had advice at law, because the ready means of resistance to such a charge was at once within their power, and thus no attempt was made to oppress. The strong were protected by their strength, the weak were attacked in their weakness; but the outstretched arm of this Society did not fail to assist and rescue them in the day of their necessity. In the case of the worthy minister at Middlewich, mere emolument was not obviously his object. Thirty pounds a year was too scanty a pittance to reward the active piety and exertions of such an ornament to any religion as the Rev. Mr. Robinson; but he had a recompence awaiting him more glorious than this world's glory, pride, or power, or wealth. He laboured for that recompence which he was sure to receive at the resurrection of the just. It was generally in country towns that this demand of rate was made—generally in some wretched borough, generally in some village hamlet, where a jealousy existed of the established clergyman, because of the erection of a Dissenting edifice; here it was that the wicked demon of oppression stalked abroad—here it was that he would lay his imposts—here it was that he poured forth the full phial of his wrath. Several of these cases, as he had already stated, were notified to him; and that to which he more particularly alluded, by the Rev. Mr. Robinson. He (Mr. Wilks) was really delighted with the correspondence of that gentleman; a correspondence which united to extent of information and soundness of views, a warmth and affection of heart, with an humble zeal, which would reflect credit—the highest credit—on any man in this enlightened country. Mr. Robinson was one of those ministers who received his education at the school of Rotherham; an education which, in its rich fruits and abundant harvest, would have been an honour to any school or any university in this kingdom. That gentleman's flock amounted to 350 persons; his salary was about 30*l.* a year; and yet such was the place marked out for extortionate assessment. He, however, shall be defended, and his defence is the more necessary, as Cheshire is a High-Church and Tory county. In that county the language of liberty was rarely heard; and there all attempts at extortion should, and he hazarded little in saying, would be put down. If Mr. Robinson were al-

lowed to fall, all would be prostrated; but as long as he (Mr. Wilks) had a head to think, a heart to feel, or a purse to open—as long as this Society existed, Mr. Robinson would be defended, and he (Mr. Wilks) was persuaded he would be so with success. (Loud applause.)—Upon the subject of Easter Offerings various cases had come from different places—from Pentir, near Bangor, and from Dudley; but, as he had already stated, Dissenters being placed so far in the same situation with others, they could feel no degradation in bearing that impost. It was not as Dissenters that they bore, or were called on to bear, those burdens, but as Englishmen; and it was only when those fragments of a once dominating papacy were put down, that they would properly, naturally and wisely cease. The amount of the Easter Offering should not offer a subject of much contention, for it was only twopence a head for each person above the age of sixteen, to be paid by the housekeeper for every such person. He was informed of a case in which the demand made on this head was eightpence, and ten shillings were expended to enforce it; and a case had come to his knowledge in which the costs attending a demand for Easter Offerings had amounted to the almost incredible sum of 50*l.*—The next head of remark was the charge made by parish clerks for their fees. At Steventon, near Bedford, a man of the name of Parslow, a Dissenter, was required to pay two shillings as a fee for the burial of his child, and the demand was refused, because the child was buried in the Meeting-House Churchyard, and because the clerk had not officiated. Ultimately, however, the parish clerk thought proper not to persevere in his demand, and there the affair would for ever rest. He (Mr. Wilks) now came to a topic on which different opinions prevailed—a topic on which it was necessary that correct opinions should prevail; he alluded to the charge of mortuary fees. Perhaps these mortuary fees were amongst the worst of Catholic impositions—amongst the worst of that system, which made the clergymen of that church not only obtain all they could from the members of their communion while living, but followed them with exactions to the grave—and all these exactions required for the safety of the souls of the departed. Living and dead were tributaries to that church: no home was safe from their inspection—no tomb was sacred from their exaction. He had looked over the canons on this subject, and in doing so he found that in 1378, Simon Langham, Archbishop of

Canterbury, had imposed mortuary fees *pro salute animi*. However, in a few words, to render the thing familiar, suppose any man had four beasts: one of those was to go to the Lord of the soil, another to the Church, &c., and to do away with this distribution, mortuary fees are instituted and demanded. By the 21st Henry VIII. all such fees received by the Catholic clergy were continued to the Protestant; but that Act stated that such fees were only to be claimed in places where they were before accustomed to be paid. It was important to every man to know how the law stood on this subject; because, in all cases when the demand for mortuary fees was made, the clergyman was bound to prove that the existence of such fees was antecedent to that Act of Henry VIII. There was no doubt that the right existed, that proceedings to enforce it had occurred in the Ecclesiastical Courts; but when the right was denied, these courts could not interpose, and in many instances the claim had been resisted with success. Let the meeting bear this in mind, that the clergyman was always bound to prove the existence of the right or custom to pay such fees, antecedent to the 21st Henry VIII. There was one remarkable case on this subject which had occurred, and which realized the justness of the proverb, that it was better for the "cobbler to stick to his last." It was this: the Vicar of Christ Church, in Hampshire, had made a demand for mortuary fees; that Vicar, he had no doubt, was a very enlightened man; a man not satisfied with ecclesiastical learning alone—with ample theology and biblical acquirements; but who must needs be a better lawyer than lawyers. The Rev. Mr. Clapham had put together some ponderous volumes on the law, and with his twofold knowledge of theology and law, had made a demand on a Dissenter for a mortuary fee. Every one trembled at this demand, because made by a clergyman, but particularly by a writer on law. He was looked upon as an oracle. It appeared, however, that this theologico-lawyer mistook the mode of proceeding for the recovery of his demand, inasmuch as an Act of George II., which gave to the clergyman an opportunity of summary proceedings before the magistrates for the recovery of "small offerings," did not include in "small offerings" this said mortuary fee, and Mr. Clapham was defeated in his demand of 10s. The matter, however, went before the magistrates, who differed in opinion with their brother magistrate, the Rev. Lawyer; and he (Mr. Wilks) hoped that for the sake of his flock the Rev. Lawyer was

more enlightened on subjects of theology and other topics than he evidently was with the law. The Rev. Gentleman was, no doubt, angry with the decision of his brother magistrates, and he (Mr. Wilks) must state for himself, that he was glad the new Don Quixote had been overcome. A similar claim was made by the clergyman at Rotherham, whose wife, for so his (Mr. Wilks's) information stated, was anxious that her husband's fees should suffer no diminution, particularly in the case of the defunct Dissenter. The demand of ten shillings was made, and resisted,—not for the want of means, for the relation of the deceased, he was glad to say, had ample means,—but he felt it his duty to resist what he thought an improper claim. When called upon he answered as became a Hampden—" 'Tis not the amount of the claim to which I object, but it is the principle which I reject."—The claim was urged—the claim was resisted; the Society co-operated in the resistance, and the claim was eventually withdrawn. (Applause.)—He then said, the long and dreary catalogue of grievances which required the interposition of this Society, and which he was annually obliged to notice, was the subject of riots and disturbances which took place throughout the country at the Dissenting places of public worship. One would have hoped that the demons of persecution would have allowed Christian worshipers to adore their God in peace, and would have respected the sanctuary dedicated to his praise, his honour, and his glory; but, no: and as this grievance increased, the more the diligence of the Society was rendered necessary. To the necessity they were not blind; to remove it they used the most assiduous attention. Schools, as well as churches, were made the scenes of profane riot. The particular scenes of disturbance were Llandilo, in Montgomeryshire; Market-cross, Lancashire; Dalton (Ulverston); Crediton, in Devonshire; South Cerney, in Gloucestershire; Chigwell, in Essex; and in the immediate vicinity of this metropolis, at Elderwalk, Islington. The disturbance at Hainault House, near Chigwell, deserved particular notice, from the fact that its amiable owner, Mrs. Nicholson, had devoted certain rooms in her house to the pious object of religious instruction to her neighbours. To annoy her and disturb those who went for instruction, squibs and crackers were thrown, animals even let loose, cockchaffers and birds were flying about, extinguishing the candles; but this, by the exertions of this Society, was put a stop to. The disturbances at South

Cerney also demanded a particular notice. The Home Missionary who laboured there had for a length of time been subjected to the most cruel persecutions, and these persecutions instigated by persons who should have known better—who should have been actuated by better feelings, and swayed by better sentiments—by persons who should have known, that while they placed a torch in vulgar hands to conflagrate, those they might be desirous of removing would one day or other employ it against themselves. These disturbances were not confined to the lower or more vulgar classes—the higher orders encouraged these disgraceful proceedings—these very orders who should encourage the diffusion of knowledge—a strict observance of the law—a becoming respect to the religious scruples of the conscientious; these higher orders instigated those disgraceful occurrences. Every petty vexation had been used towards the worthy Missionary of South Cerney; his saddle-girths were cut in the night time, when returning from administering consolation to one of his flock, whose way to heaven he was no doubt facilitating. In the night time that worthy man was assailed and beaten. The shades of night covered the guilty offenders, and for the time they escaped the punishment they deserved. However, in January last, an interruption occurred, and six persons were taken to Cirencester, and bound over to the Gloucester Sessions, to answer for their outrageous conduct. He was almost ashamed to say it, but the fact was so, that every means was there taken to defeat the ends of justice. Six clergymen were on the bench, and every species of intermeddling was practised; the Grand Jury were had access to; in short, every obstruction took place to prevent justice being done. The advocate, however, who was employed, performed well his duty. It is the business of every man to uphold the independence of the English bar, for every effort made to weaken or destroy the self-possession of the advocate was a vital blow at the best interests of our country. The case came on at the Gloucester Sessions, despite the obstacles to prevent it, and the advocate there declared, that the Dissenters were equally entitled to the benefit and protection of the law, as all his Majesty's other subjects; that the Dissenters, though not endowed, were recognized; that the choral symphonies of Gloucester Cathedral, or its clergy, were to be no more protected than the humbler village people, who were met together, and who loved with humble voices to celebrate Zion's songs. (Ap-

plause.) The Church did not consist of the

“ — long drawn aisle and fretted vault ;”

It was not the gilded roof or gothic architecture, admirable as the lover of art must ever consider them to be; the Church was the place, however unpretending, where the faithful assembled to worship the common God and Father of all! The rioters were convicted; the magistrates wished some liberality to be extended towards them, for they found out that the penalty of forty pounds given by the Act against persons disturbing public worship must be considered as only one penalty. An application was made to us, and while we would not allow the braggart to awe us into silence, we shewed that the Dissenters could listen to the language of courtesy, and while having a giant's strength, that we were not disposed to use it like a giant. An apology was written—we accepted it; the guilty entered into recognizances to keep the peace, and he hoped the result would be, that these persons and all others would perceive, that the Dissenting clergymen were the ministers of peace—men who sought not to punish but to benefit and bless their fellow-creatures. (Hear, hear.)—The subject of out-door preaching was also referred to the Society, and he owned it was one which he did not approach with much satisfaction. He did not like to limit the right of public worship, but with the facilities which now existed for so laudable an object, he thought it was not needful to excite opposition or spread the flame of discord; the object of the Dissenters being to proceed in their course without producing clamour or giving the shadow of offence. The meeting must be already aware of the transaction which occurred at Islington, where a tent was put up, in which public worship was performed, and much good had been done. There a constable appeared, with orders from the local magistrates to disperse the assembly; neither had a right to do so, and the worthy clergyman (Mr. Dunn) persevered in the work of good. At Colchester a person was apprehended for preaching in the public streets; a bill was preferred against him, but the Grand Jury, to their credit, did not find it.—Next in the order of grievances notified to this Society, were the refusals to bury, a refusal more particularly applying to their friends of the Baptist denomination. By law, all persons baptized in the name of the Trinity, were entitled to sepulture; but the conscientious scruples of the Baptists not allowing them to have their

children baptized in infancy, they could not claim the performance of the rites of sepulture where they resided, although they subscribed like others to the Church. This was a painful subject; it was melancholy to think what custom, nature and religion prompted, should by any law be prohibited; and that under circumstances of the most distressing nature—a parent refused to bury the child in the grave where his fathers lay, over which he had often wept and scattered flowers, and to which his affections were linked by ties which only the heart could feel. The blood curdled within him when he thought of the existence, much less the use, of such a power in any clergyman, that he could turn to gall the tear of weeping widowhood, or agonise the pang of parental distress. The sooner the Legislature applied some remedy to this, the better it would be. (Shouts of applause.)—The registry of baptisms was also another subject which called for immediate legislation, improvement and regulation. As the law now stood, the copy of a baptismal register from the Established Clergyman was held to be the best species of evidence, while that of the Dissenter was only regarded in the nature of a memorandum. The Dissenters, therefore, wish to have the baptism of the children registered at the office of the Clerk of the Peace, as a security for the preservation of their property and liberty. The Dissenters had originated societies from which the greatest benefits were derived, and their feelings should be consulted. The most unworthy means were taken to injure their schools, and that by clergymen of the Church of England. He had no hostility to the Established Church, but if its clergy misconducted themselves, they must be censurable for it at the bar of public opinion. He (Mr. Wilks) then cited several instances of their conduct, both as to Dissenting schools and the burial of Dissenting children, and called upon the Dissenters, who were a powerful body, to take the necessary and proper means for the protection of their interests. Whenever the time of a general election arrived, and it was a period that could not now be very distant, he hoped that no candidate would obtain a vote from a Protestant Dissenter, who did not pledge himself to support the repeal of those obnoxious measures, as well as the Test and Corporation Acts, which produced continued inconvenience and degradation to Protestant Dissenters: and if their number was much more limited than it really was, and their intellect more imbecile, and their influence less powerful, he could venture to predict to

such candidates that in many parts of England the Dissenting interest was not to be disregarded. In explanation of this assertion, he would mention a fact of recent occurrence, in a borough not more than fifty or sixty miles from the metropolis. That borough had long been contended for (its representation) by the Treasury and the popular party. The elections had cost much money. They had been protracted frequently, and that which he would take the liberty of calling the good cause at length triumphed. At length an election for the High Bailiff of that borough arose, and the people of the popular interest conceiving that they were quite strong enough without the Dissenting interest, declared their disrespect for that assistance. The Dissenters did then what, he trusted, they would always do. They retired at once from the contest, and the popular party was defeated. (Hear.) Since that time, however, the best possible understanding has grown up between them, and the Dissenters were regarded with abundance of courtesy. It was by such efforts as these he had described that he would prepare to repeal the Test Act. He would suggest, however, that no forms should be adopted in their petitions to Parliament—but that each congregation should prepare their own petition, in order that the Legislature might clearly understand that they had intelligence enough to express their wants, and language to represent them. (Cheers.) He then detailed some extraordinary proceedings in the Court of the Bishop of St. David's against the Rev. Mr. Thomas, for praying at a grave in a churchyard when the Vicar had appointed the time of burial—received the fees—and detained the mourners for an hour; and a prosecution in the Court of the Bishop of Oxford by the Curate of Thame, against six females, for complaining of his refusal to admit the corpse of a child into the Church. In the first, the proceedings were stayed: and in the last, the clergyman experienced a deserved and complete defeat, accompanied with the payment of all costs.—He proceeded to the consideration of the recent or projected Parliamentary proceedings affecting the rights or honour of Protestant Dissenters, and to which several resolutions refer. He successively discussed the repeal of the Test and Corporation Acts—the rejection of the Unitarian Marriage Bill—the grant of £500,000 for the erection of New Churches—and the protection of Dissenting Missionaries in the British Colonies throughout the world. A Bill, too, had within the present Session been introduced, relative to

the colony of Newfoundland—a colony, which was in itself at least a contradiction of that statement so generally made, that our colonies were rather a burthen than an advantage to the mother-country. In Newfoundland, that Bill, to which he had alluded, under the profession of serving the Protestant Dissenters, had, in point of fact, produced much mischief; or, at all events, in its present condition, it was calculated to cause considerable inconvenience. He had himself pointed out within a few weeks the manner in which that measure interfered with the rights of Protestant Dissenters. An Act had passed too, requiring that all marriages should be celebrated by Protestant ministers; and this law was qualified, by permitting Protestant Dissenters to be married by their own pastor, provided they resided at a distance of ten miles from a Protestant Church. But what would the meeting think? Lest the Protestant Dissenters should regard this measure as a boon, it was accompanied by this enactment, that they (the Dissenting pastors) might, under such circumstances, marry even Protestants—members of the Established Church. (Hear.) In consequence of a suggestion from him (Mr. Wilks) the Bill was altered, and its obnoxious provisions rectified; and he did trust, that an enlightened legislation would speedily perceive the necessity of introducing some measure on this subject applicable to the whole of the British nation.

(To be concluded in the next Number.)

North Eastern Unitarian Association.

ON Wednesday and Thursday, the 6th and 7th of July, the Annual Meeting of the *North Eastern Unitarian Association*, was held at Luton, in Lincolnshire. On Wednesday evening Mr. Scargill, of Bury, introduced the service with reading and prayer, and Mr. Selby, of Lynn, preached from Acts v. 29, vindicating Unitarian dissent on the ground of the allegiance we owe to God rather than to men. On Thursday morning, Mr. Kirby, of Thorne, conducted the devotional services, and Mr. Scargill preached from the Gospel of John, i. 29, giving a practical view of the mission of Jesus Christ: and on Thursday evening, Mr. Jones, of Boston, demonstrated the inconsistency of modern orthodoxy with the divine immutability: his text was James i. 17; Mr. Selby having previously introduced the service with reading and prayer. Immediately after the morning service a number of friends connected with the Association entered into resolutions to

form a society for the purpose of aiding and supporting the Association, and giving regularity and greater effect to their meetings. Many names were subscribed on the spot, and it is intended to connect the distribution of tracts with the other objects of this meeting, provided their funds be adequate, of which there seems no reasonable ground to doubt. From the Chapel the company adjourned to Sutton, where the friends dined together to the number of between sixty and seventy. In the course of the afternoon several gentlemen addressed the company on various topics connected with Unitarian dissent. The day passed with satisfaction, and no doubt with improvement, to all present. The Chapel was well filled, and the next anniversary, which is to be at Boston, is anticipated with much pleasure.

Association for Hull, Lincoln, Doncaster and Thorne.

THE Annual Meeting of the Members of this Institution was held in Hull, on the 7th and 8th of July. There were, as usual, three religious services. On Wednesday evening, July 7, the Rev. Dr. Hutton, of Leeds, preached from John ix. 41, "If ye were blind, ye should have no sin." On the morning of Thursday, July 8, the Rev. C. Wellbeloved, of York, delivered a discourse on 2 Cor. v. 21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." And on the evening of the same day the Rev. W. J. Fox preached from Acts xvii. 31, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained," &c.

To convey a just idea of the merits of these discourses would be difficult, especially in a report which must of necessity be brief. It may be sufficient to observe respecting them, that they were all well suited to the occasion on which they were delivered; that they afforded the highest satisfaction to those persons who were more immediately interested in the objects of the Association, and that they were well calculated to diminish prejudice, and to sap the foundation of popular errors. They proved that, although the advocates of Unitarianism may be comparatively few, they are yet inferior to none in the power of their eloquence, in the profundity of their biblical learning, and in the weight of their arguments, deduced both from reason and revelation. These discourses were heard with a degree of attention

442 *Intelligence.*—*Appeal of the Unitarian Society in Bowlalley-Lane, Hull.*

suiting to the earnest and impressive manner in which they were delivered. The congregations were numerous, and the general effect has been such as to satisfy the friends of the cause in Hull, that their sentiments are gaining ground notwithstanding the many obstacles with which they have long had to contend. The devotional part of the services was performed by the Rev. T. Johnstone, of Wakefield; the Rev. J. Kenrick, of York; and the Rev. Dr. Hutton.

The supporters and friends of the Institution dined together on Thursday, to the number of seventy-seven, and were agreeably entertained by speeches from several gentlemen. The Rev. W. Turner was present from York, and the Rev. J. Platts from Doncaster, besides lay brethren from various parts.

On Sunday, July 11th, the Rev. W. J. Fox preached twice in Hull to crowded audiences, and collections were then made with a view to lighten the debt upon the Chapel, in Bowlalley-Lane. It may not be known to the Unitarian public at large that this place was rebuilt a few years back. The cost of the New Chapel, which was not built upon an extravagant plan, far exceeded the means of the Society, though their exertions at the time were great. Efforts are now making to liquidate the debt, and an application has been forwarded to the ministers of various congregations and the committees of Fellowship Funds with a view to obtain assistance. Those who are interested in the prosperity of the Society of Unitarians at Hull, and feel disposed to contribute to their relief, will have an opportunity of learning something more of their case by consulting the Appeal which they have addressed to the public, and which is as follows.

Appeal on behalf of the Unitarian Society, assembling in the Chapel, Bowlalley-Lane, Hull.

THE supporters of the Unitarian cause in Hull, beg leave to call the attention of their brethren, residing in other parts of the kingdom, to a statement of certain difficulties under which they now labour, and which are found materially to affect their prosperity as a religious body.

They have hitherto refrained from laying their case before the public, and from soliciting the aid of those who may feel an interest in the dissemination of their principles as Unitarians, in the hope that they should be able, by their own efforts, to remove the difficulties which form the ground of the present application. But

as there appears to be no probability of their accomplishing this, at least for a long period of time, and as they are desirous to place themselves on a footing similar to that on which other societies are placed, and especially to remove those causes which tend to retard the progress of their religious sentiments in this neighbourhood, they think it right in justice to themselves and the cause which they are pledged to support, to make this public appeal. They are encouraged in their present undertaking by a knowledge of the fact, that Fellowship Funds have been established in various parts of the country, by societies of Unitarians, partly with a view to afford relief to congregations situated as they now are. It is to the committees of such funds that they would particularly address themselves; though, at the same time, they respectfully solicit the aid of those individuals who may be disposed to contribute to their relief. They trust that the following statement of their case will not be found unworthy of notice.

In 1802, the old Chapel being then in a state of complete dilapidation, it was deemed necessary to erect a new place for public worship. The cost of the new building, which stands on the site of the former one, was 1493*l.* 7*s.* Voluntary subscriptions, to the amount of 845*l.* 10*s.* were received towards defraying this expense, and a debt was left standing, amounting to 647*l.* 17*s.* In consequence of the income of the Chapel not being equal to the expenditure, the debt was afterwards increased to 668*l.* The constant efforts that have been required on the part of the Society to keep up their religious establishment, have hitherto prevented them from throwing off this encumbrance; but feeling anxious to effect this, and being willing to do all that lay in their power towards an object so important, they resolved, a few years back, to establish a sinking fund. But this measure, though it has received liberal support, is likely to operate too slowly to prove of any benefit to the majority of the present congregation, who are, in the mean time, subject to the inconvenience attending the existence of a large debt upon their Chapel, the interest of which debt they are required to pay. Their present prospects, as a religious body, are in other respects highly encouraging. Of late years their numbers have been considerably augmented; and they entertain no doubt that, if they can remove the obstruction of which they now complain, their Society will continue to flourish. For this, however, they must depend in a great measure upon the assistance afforded

them by their friends in other quarters. Hull, being a populous town, and being almost the only place in this district where Unitarian principles are openly espoused, is confessedly of importance as an Unitarian station. The friends of the cause who reside here are aware of this circumstance, and they confidently hope that it will serve to recommend their case to the notice of others.

Subscriptions on behalf of the Society may be forwarded to the Rev. W. J. Fox, Dalston, near London; the Rev. G. Kenrick, Maidstone; the Rev. I. Worsley, Plymouth; and the Rev. W. Worsley, Hull.

EDWARD THOMPSON, }
CHRISTOPHER BRIGGS, } *Trustees.*
WILLIAM WORSLEY, *Minister.*

PARLIAMENTARY.

HOUSE OF COMMONS,

MAY 13.

Toleration.

Mr. HUME presented a petition from John Dawson and others, of Beverley, in Yorkshire, praying for the general Toleration of Religious Opinions. The Honourable Member observed, in presenting this petition, that although it was certainly desirable that the peace of society should not be disturbed by the violent agitation of subjects of a religious nature, yet that the acquisition of sound information required that they should be freely discussed, provided the discussion were conducted with moderation and temper. He was persuaded that there was no man in the country who would wish for the introduction of the Inquisition, and yet there were many who seemed disposed to follow the example of the Inquisition, in repressing all religious discussion, instead of pursuing a more liberal, a more enlightened, and, he would say, a more Christian-like course. It was no where declared in the Scriptures, that one man had a right to punish another for the expression of his opinions. That was a right, however, which, in the present times, was too frequently arrogated. For his own part, he was extremely anxious for the abrogation of every law which prevented all persons speaking or writing their opinions on religious subjects; convinced, as he was, that that was the only way by which knowledge could be diffused, and truth established.

The petition was brought up, read and ordered to be printed.

MAY 19.

Edinburgh Freethinkers.

Mr. HUME said, he had had the petition which he held in his hand, for a considerable time in his possession. Having been urged either to present it, or to place it in the hands of some other Member, he begged leave to submit it to the House. He certainly did very much wish that no occasion had been given for the presentation of such a petition. The petition was from some hundreds of individuals in Edinburgh, who were formerly members of a Society called "The Edinburgh Freethinkers' Zetetic Society." They complained of the interference of the Magistracy and Police with their discussions. Their room had been forcibly entered, and the whole of their books taken from them by the public officers. Were men in the present enlightened times to be subject to this kind of inquisition? There had lately appeared in the papers a decree, signed by Ferdinand, with whom we seemed to be running a race, in putting an end to all inquiry. Ferdinand, however, only took "forbidden books" from those who possessed them. We were not content with that, but we punished the persons of the possessors! Was it to be endured, that because a man differed in opinion from the authorities in Scotland, he should on that account be at once imprisoned? He trusted that some answer would be given to the case of the petitioners.

On the motion that the petition be brought up,

The LORD ADVOCATE observed, that the Honourable Member for Aberdeen was very ill-informed with respect to the circumstances of the case which he had described, into which, however, he (the Lord Advocate) would not go.

Mr. HUME remarked, that as the Learned Lord would not make any answer, he (Mr. Hume) should set it down that there was an inquisition in Scotland, and that the Learned Lord was the Grand Inquisitor.

The petition was then brought up, and read as follows:—

"Unto the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled; the petition of the undersigned individuals, who were Members of the Edinburgh Freethinkers' Zetetic Society; humbly sheweth,

"That your petitioners are of opinion, that severe laws, made to suppress free discussion, and punish those who question the truth and divine origin of religion, are extremely pernicious to society;

as they are often employed to support error and suppress truth, and thus fettering the human mind in its progress of knowledge and improvement, they make men ignorant bigots or pretending hypocrites. Such laws are seeming proofs of the weakness of religion, and make inquiring men suspect it is imperfect and unable to support itself. That if the Christian religion is a divine revelation no discussion can injure it, nor any human efforts overturn it; if it is founded on truth, free discussion will exhibit that truth, and consequently strengthen every rational mind in the belief of it; but if it is founded on errors, severe laws may harass individuals who criticise it, and may prop it up for a time, but cannot permanently support it against truth and reason.

“That the laws of Scotland, made for the support of the Church, and the punishment of what is called blasphemy, were so severe and oppressive that they suppressed all inquiry into the foundation of Christianity, or the truth of its doctrines, and compelled every one to submit to the established opinion whether right or wrong. That though two of the statutes which awarded the punishment of death for what is called blasphemy were repealed by the Unitarian Act, passed in 1813, yet as free discussion on religious subjects is still considered by every one to be very dangerous, your petitioners apprehend that there are other laws yet in force for the protection of established religion, which are far too severe for the enlightened and inquiring spirit of the present time.

“That your petitioners, though peaceable members of society, and strongly attached to their country, regard these laws as still allowed to exist for their oppression; and even if these laws should be considered in desuetude (which is doubtful), the uncertainty of that matter, and the apprehension lest they should be prosecuted for the open expression of their opinion, keeps their minds in a state of great uneasiness, and creates a dislike to the laws of their country, instead of a respect for them.

“That your petitioners conscientiously differ in opinion from the Established Religion of their country, but have no wish whatever to disturb it; they conceive that Deists and Christians, if they act according to their professions, and are not knaves and hypocrites, may carry on their discussions with temper and moderation, and live together in peace, vying with each other in good works, and not striving for each other's destruction.

“That your petitioners are not anx-

ious to engage in theological controversy, but as they are weekly consigned to eternal perdition from the pulpit, and daily by many of the people, they have surely the strongest reasons to examine the truth of these doctrines, and the merit of these books, from which they are threatened with such unrelenting severity. That your petitioners being consigned to eternal misery in a life to come, and also unfairly dealt with in this, they are not allowed by the law to answer the arguments and examine the doctrines of those Christians who attack their opinion, abuse their character and motives, and use every exertion to make them detested by their fellow-men.

“That, as your petitioners are compelled to pay their full proportion of the Established Clergymen's stipends, they consider that these Reverend Gentlemen would act more consistent with their professions, if they were to visit those who, they think, have gone astray, and endeavour to instruct them, rather than so rashly to pronounce their condemnation. That, by the prosecutions instituted against all those who are known to print or sell their books, your petitioners are prevented from obtaining those books which defend or advocate their own opinions, and are thus deprived of the benefit of the press, and excluded from the same privileges which are enjoyed by every other sect, however extravagant.

“That your petitioners being liable to be punished if they meet together for public discussions or instruction, are convinced that it is through the forbearance of the civil authorities, and not under protection of the laws, that they can meet for that purpose; consequently, in their present state, they have as little interest in the stability of the laws and institutions of their country, as Jews or Aliens.

“That your petitioners, in publishing their opinions concerning revealed religion, and in defending their opinions, conceive that they are no more guilty of blasphemy than the Jews, who openly dispute and ridicule the doctrines of Christianity, and even reproach the character of its founder; yet are protected by law.

“That your petitioners have no motive but the love of truth in questioning the divine origin of Christianity, and can have no interest in following error when it is so dangerous; they have as deep an interest in discovering and supporting true religion as any other men: they question the divine origin of Christianity from the sincere conviction of their minds, which their inquiries into its ori-

gin have produced, and not from any wish to disturb the peace of society or the happiness of individuals.

“That your petitioners do not conceive that their public discussions or the circulation of their books are dangerous to religion: as it is only reflecting men who engage in such inquiries, their principles are never likely to be generally embraced: besides, divines inculcate that the Church is founded on a rock, and cannot be overthrown, and many who have studied the human character, are convinced that the principle of devotion is so deeply planted in the human heart, and so much influenced by surrounding circumstances, that it will never be destroyed by any arguments, however rational or strong. That the unrestrained circulation of books, and free discussion of all religious subjects, would be of great benefit in clearing away error and superstition, and displaying the merits of true religion, and also in directing and assisting the human mind in acquiring knowledge, and thus promoting the improvement and happiness of mankind.”

The petition was then ordered to be printed.

JUNE 3.

Persecution for Religious Opinions.

Mr. HUME presented a petition from Stokesley, in Yorkshire, complaining of the steps now adopted to prevent freedom of discussion in matters of religion.—Mr. M. A. TAYLOR was of opinion, that unless the publication of blasphemies and irreligion was restrained, there would soon be no religion at all. (*Hear.*) He really did not think that such men as Carlile merited the sympathy of the House. He was no bigot; but he was decidedly hostile to those who would undermine all religions!—Mr. HUME thought it would have been as well if the Honourable Member read the petition before he talked in that way: it merely prayed for the liberty of free discussion; and it was a sad proof of the illiberality of the age that any objection was raised against so reasonable a request.—Mr. W. SMITH was satisfied that the opinions of the Honourable Member (Mr. Taylor) would not advance the cause of Christianity, which needed not coercion to make it flourish, and did not depend upon law. Persecution for religious opinions was unjust and impolitic.—The petition was ordered to be printed.—Mr. HUME presented another petition from John O'Neill, a Quaker, of Bath, praying that the House would remit the punishment inflicted on Richard Carlile. Mr. Hume

begged Mr. M. A. Taylor to notice the observation of the petitioner, that the punishment of persons for the expression of their religious opinions was *not* authorized by Christianity. He (Mr. Hume) thought the case of Carlile a very hard one.—Mr. M. A. TAYLOR said that nothing he had heard at all altered his opinion; and Sir THOMAS LETHBRIDGE was *astonished* at the sympathy which the case of Carlile seemed to excite among Honourable Members. He was *sure* that, out of doors, his conduct was the subject of *universal execration!* A man who, like him, could deny the divinity of Christ, and openly attack the *Established Religion*, was, in his opinion, a bad subject for panegyric.—Sir R. WILSON said, that the Unitarians were permitted to exercise their religious opinions unmolested, although they denied the divinity of Christ.—Sir T. LETHBRIDGE said, that he did not think the Honourable Member near him (Mr. W. Smith) would feel obliged by the insinuation.—Mr. W. SMITH observed, that having been the means of getting a Bill passed through both Houses, which exempted the Unitarians from any penalty which might attach to a denial of the divinity of Christ, it was unnecessary for him (Mr. W. Smith) to say that he participated himself in that opinion.—(*Hear, hear!*)—And notwithstanding his avowal of that opinion, he believed he might, with safety, appeal to the very Reverend and Venerable parent of the Speaker, for testimony to his (Mr. Smith's) being considered by him as a good Christian. (*Hear, hear!*)—Mr. HUME said, that if the Hon. Baronet was himself, like Carlile, in a prison, he (Mr. Hume) would feel most happy to present a petition from him.—(*A laugh.*)—The petition was ordered to lie on the table.

NOTICES.

Manchester College, York.

THE next Annual Meeting of the Trustees of this Institution, will be held in the Chapel Rooms, Cross Street, Manchester, on Friday, the 6th of August next, at eleven o'clock in the forenoon.

S. D. DARBISHIRE, }
JOHN JAMES TAYLER, } *Secretaries.*
Manchester, July 25, 1824.

THE Annual Meeting of the *Sussex Unitarian Association* will be held at Brighton, on Wednesday, the 18th of August. The Rev. Dr. T. Rees is expected to preach.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

An Exposition of the Historical Writings of the New Testament, with Reflections subjoined to each Section. By the late Rev. Timothy Kenrick. With a Memoir of the Author. Second Edition. 12. 11s. 6d.

A Vindication of Mr. Belsham's New Translation and Exposition of the Epistles of Paul, from the Strictures in the 59th Number of the Quarterly Review. By the Author. 8vo. 1s. 6d.

Three Additional Letters addressed to the Ven. and Rev. Francis Wrangham, M. A., Archdeacon of Cleveland, in Reply to his Animadversions on Three Former Letters, in the Appendix to a Charge delivered to the Clergy of his Archdeaconry, in August 1823. By C. Wellbeloved. 8vo. 3s. 6d.

Vetus Testamentum Græcum, cum Variis Lectionibus, Editionem Roberto Holmes, S. T. P. R. S. S. Decano Wintoniensi, inchoatam continuavit Jacobus Parsons, S. T. P., Tomus Quartus. Pars Prima continens Esaias. Folio. (Oxford—Clarendon Press.) 12. 1s.

Sunday Evening's Amusement: A Second Series: Consisting of Sacred Melodies, Composed and Arranged for the Piano Forte and Organ. By Wm. Dalmer, Bath. 5s.

Parochial Psalmody; being a Selection of the most esteemed Psalm Tunes, newly harmonized for Four Voices. By T. Greatorex, Conductor of his Majesty's Concert of Ancient Music, and Organist of Westminster Abbey. 12s. Bound, 14s.

Family Bible, with Notes Practical and Explauatory; by a Layman of the Church of England. To which is added, an Historical Account of the Old and New Testaments; with a Brief Account of the Jews, &c. 4to. 3l. 3s.

A Translation of the Pharmacopœia of the Royal College of Physicians of London, 1824. With Notes and Illustrations. By Richard Phillips, F. R. S. L. and E., &c.

A Supplement to the Pharmacopœia, being a Treatise on Pharmacology in General. By S. F. Gray, Lecturer on the Materia Medica, Third Edition. 8vo. 14s.

An Essay on Christianity, shewing its True Principle, and proving the Anti-Christianity of Prosecution for Religious Discussion, and of Exclusion and Dis-

bility for Difference of Religion. By W. J. Baldwin, Esq. 8vo. 2s. 6d.

The Life and Remains of Edward Daniel Clarke, LL.D., Professor of Mineralogy in the University of Cambridge, Author of Travels, &c. By the Rev. William Otter, A. M. 4to. Portrait. 3l. 3s.

Abridgement of the Religious World Displayed. By Robert Adam, M. A. 12mo. 6s.

The Life of John Wesley, A. M., Fellow of Lincoln College, Oxford: in which are included the Life of his Brother, the Rev. Charles Wesley, A. M., Student of Christ Church; and Memoirs of their Family: comprehending an Account of the great revival of Religion, in which they were the first and chief Instruments. By the Rev. Henry Moore, only surviving Trustee of Mr. Wesley's MSS. 8vo. Vol. I. 10s. 6d.

Some Account of the Life of Richard Wilson, Esq., R. A. With Testimonies to his Genius and Memory, and Remarks on his Landscapes. By T. Wright, Esq. (For the Benefit of the Artists' Benevolent Fund.) 4to. Portrait. 12. 7s.

Novum Lexicon Græcum, Etymologicum et Reale; cui pro Basi substratæ sunt Concordantiæ et Elucidationes Homericiæ et Pindariciæ. Auctore Christ. Tob. Damm. Editio de novo instructa; Voces nempe omnes præstaus, primo Ordine Literarum explicatas, deinde, Familiis Etymologicis dispositas Cura J. M. Duncan, A. B. 4to. 4l. 4s. 2 Vols. 8vo. 3l.

Olympia: or, Topography illustrative of the Actual State of the Plain of Olympia, and of the Ruins of the City of Elis. By John Spencer Stanhope, F. R. S. Imperial Folio, with numerous Plates engraved by G. Cooke and others. 4l. 4s.

A Narrative of the Sufferings of General Riego and his Aid-de-Camp, Mr. G. Matthews, in the Dungeons of Spain, from September 1823 to April 1824, and of the latter Events of the Spanish Revolution. By George Matthews, an Englishman. 5s.

A Voyage to Cochin China. By John White, Lieutenant in the United States' Navy. 8vo. 10s. 6d.

Original Letters illustrative of English History; including numerous Royal Letters, from Autographs in the British Mu-

seum, and one or two other Collections. With Notes and Illustrations. By Henry Ellis, F. R. S. Lec. S. A., &c. 3 Vols. Crown 8vo. 14. 16s.

Histoire de la Régénération de la Grèce, comprenant le Précis des Evénements depuis 1740 jusqu'en 1824. Par T. C. H. L. Pouqueville, Ancien Consul-General de la France, auprès d'Ali Pacha de Janina, &c. 5 Vols. 8vo. Maps and Portraits. 2l. 10s.

A Tour on the Continent, through France, Switzerland and Italy, in the Years 1817-1818. By Roger Hogg, Esq. 8vo. 8s.

Discoveries of the Portuguese in the Interior of Angola and Mozambique, an Account of, from Original MSS. By the late T. E. Bowditch, Esq. Two Maps. 10s.

Six Months' Residence and Travels in Mexico, containing Remarks on the present State of New Spain, its Natural Productions, &c. By W. Bullock, F. L. S., Proprietor of the late London Museum. 8vo. 18 Maps and Views. 18s.

Narrative of a Pedestrian Journey through Russia and Siberian Tartary, from the Territories of China to the Frozen Sea and Kamschatka, performed during the Years 1820—1823. By Capt. John Dundas Cochrane, of the Royal Navy. 2 Vols. 8vo. Second Edition with Additions. Eight Plates and Three Maps.

An Account of the Bell-Rock Light-House, including the Details of the Erection and peculiar Structure of that Edifice. To which is prefixed, A Historical View of the Institution and Progress of the Northern Light-Houses. By Robert Stevenson, Civil Engineer, F. R. S., &c. Royal 4to. 22 Engravings and Frontispiece. 5l. 5s.

Italy and the Italians in the Nineteenth Century; a View of the Civil, Political and Moral State of that Country; with a Treatise on Modern Italian Literature. By A. Vieusseux. 2 Vols. Post-8vo. 16s.

Sketches of the History, Manners and Customs of the North American Indians, with a View to the Amelioration of their present Condition: to which are added, Observations on the Religion and Languages of the Indians. By James Buchanan, Esq., his Majesty's Consul for the State of New York. Demy 8vo. 10s. 6d.

Noon-Tide Leisure; or, Sketches in Summer: Outlines from Nature and Imagination: and including a Tale of the Days of Shakspeare. By Nathan Drake, M. D.. 2 Vols. Post 8vo. 18s.

The Hermit in Edinburgh; or, Sketches of Manners and Real Characters and

Scenes in the Drama of Life. 3 Vols. 12mo. 18s.

The Satires of Bishop Hall; with the Illustrations of the late Rev. Thomas Warton; and some Additional Notes. By S. W. Singer. 9s.

Posthumous Poems of the late Percy Bysshe Shelley, Esq. 8vo. 15s.

The Grecians, a Tragedy: in Five Acts. By Mrs. Vaughan. 8vo. 3s.

Athens, a Comedy in Verse. In Five Acts. 5s.

Greece in 1824. By the Author of "War in Greece." 1s. 6d.

The Czar: an Historical Tragedy. By Joseph Cradock, Esq., M. A. F. S. A. 4s.

Anti-Tōoke; or, an Analysis of the Principles and Structure of Language, exemplified in the English Tongue. By John Fearn. 8vo. Vol. I. 10s. 6d.

An Inquiry into the Principles of the Distribution of Wealth most conducive to Human Happiness; applied to the newly-proposed System of Voluntary Equality of Wealth. By William Thomson. 8vo. 14s.

An Outline of the System of Education at New Lanark. By Robert Dale Owen. 8vo. 2s.

Strictures on Phrenology. By Thomas Rolph. Demy 8vo. 2s. 6d.

Elements of Phrenology. By George Combe, President of the Phrenological Society. Two Engravings. 4s.

Essay on the Beneficial Direction of Rural Expenditure. By Robert A. Slaney, Esq., Barrister at Law. 12mo. 6s. 6d.

An English Syntax, with New and Copious Examples. By H. L. Hunt.

A Letter to Sir Charles Forbes, Bart., M. P., on the Suppression of Public Opinion in India, and the Banishment without Trial of the Two British Editors from that Country, by the Acting Governor-General, Mr. Adam. By a Proprietor of India Stock. 1s.

A Second Letter to the Same, on the same Subject. By a Proprietor, &c. 2s.

An Appeal not to the Government, but to the People of England, on the Subject of West-Indian Slavery. 8vo. 1s.

A Speech, delivered in the House of Peers, June 10, 1824, on the Irish Tithe Composition Amendment Bill. By John Jebb, D. D., Lord Bishop of Limerick. 3s.

Captain Rock Detected; or the Origin and Character of the Recent Disturbances, and the Causes both Moral and Political of the present alarming Condition of the South and West of Ireland. By a Munster Farmer.

A Narrative of the Conversion and Death of Count Struensee, formerly Prime Minister of Denmark. By Dr. Munter. Translated from the German in 1774, by

the Rev. Mr. Wendeborn. With an Introduction and Notes. By Thomas Rennell, B. D. F. R. S., Vicar of Kensington. 8vo. 8s.

A Present for the Convalescent, and for New Converts to Religion. By John Fry, Rector of Desford, Leicestershire. 12mo. 4s.

A Letter to a Friend, on the Authority, Purpose and Effects of Christianity, and especially on the Doctrine of Redemption. 1s. 6d.

Friendly Conversations between a Pastor of the Church of England and his Flock. 5s.

Essays on various Subjects of Ecclesiastical History and Antiquity. By James Townley, D. D. 5s.

Letters and Papers of the late Rev. Thomas Scott, Selected and Edited by John Scott, A. M., Vicar of North Ferriby, &c. 8vo. Portrait. 12s.

The Complete Works of the Rev. P. Shelton, Rector of Fintona: with his Life, edited by the Rev. R. Lynam, A. M. 6 Vols. 8vo. 3l. 12s.

The Deity of Christ the uniform Testimony of the Scriptures. By W. Jones, Bolton. 1s. 6d.

The Private Memoirs and Confessions of a Justified Sinner. Written by Himself. With a Detail of Curious Traditional Facts, and other Evidence, by the Editor. Post 8vo. 10s. 6d.

Missionary Journal and Memoir of the Rev. Joseph Wolf, Missionary to the Jews. Written by Himself. Revised and Edited by John Bayford, Esq., F. S. A. 8vo. 7s.

Queries on the Doctrine of the Church of England respecting Baptism: to which is subjoined so much of all the Documents of the Church as relate to the subject. 2s. 6d.

Remarks on Luke xviii. 15—17, and on the Abrahamic Covenant, Infant Baptism, &c., in which some Notice is taken of Mr. Kinghorn's Tract on the Covenant of Circumcision. By William Beal. 8d.

Lord Byron.

Lord Byron's Works. Portrait. 4 Vols. 8vo. 2l. 2s.

Letters on the Character and Poetical

Genius of Lord Byron. By Sir Egerton Brydges, Bart. Post 8vo. 9s.

Lord Byron's Private Correspondence. Including his Letters to his Mother, Written from Portugal, Spain, Greece, &c. Published from the Originals, with Notes and Observations. By R. C. Dallas, Esq.

Lord Byron's Works, viewed in Connection with Christianity and the Obligations of Social Life: a Sermon delivered in Holland Chapel, Kennington, July 4, 1824. By John Styles, D. D. 8vo. 1s. 6d.

Sermons.

Discourses, Selected from the Manuscripts of the late Robert Boog, D. D., Minister of the Abbey Church of Paisley. 8vo. 12s.

By the late Rev. James Richard Vernon, Assistant Preacher at St. Paul, Covent Garden. 8vo. 10s. 6d.

Doctrinal and Practical. By J. Bull, M. A., Master of the Hospital and Free Grammar School at Clipston, Northamptonshire. 8vo. 10s.

Single.

Christ Crucified. A Sermon, delivered at the Opening of the Unitarian Meeting-House, Todmorden, in the Afternoon of Whitsunday, June 6th, 1824. By Wm. Stevens. 12mo. 8d.

A Sermon, in which is attempted to be shewn how far the Use of Music is allowable or serviceable in Religious Exercises. By J. Topham, M. A. F. R. S. L. 1s.

Christian Faith Illustrated by the Faith of Abraham; a Visitation Sermon. By G. F. Tavel, M. A. F. R. S., Rector of Campsey Ash, Suffolk. 1s. 6d.

Preached at the Visitation at Ludlow, May 4, 1824. By Daniel Nihill, M. A., Perpetual Curate of Clunbury, Shropshire. 1s. 6d.

On the Excellencies of the Liturgy; delivered at the Annual Visitation at Leeds, June, 1824. By Charles Musgrave, M. A., Vicar of Whitkirk, Yorkshire.

Preached at the Parish Church of St. Mary, Islington, July 11, 1824, on Occasion of being Inducted into the Vicarage of that Church. By Daniel Wilson, M. A., of St. Edmund Hall, Oxford. 1s.

CORRESPONDENCE.

Communications have been received from Mr. Penn; R.; the Asiatic Journal; and the Rev. R. Taylor.

The unusual quantity of Intelligence excludes this month several articles of Review (Ben David's Reply to Two Deistical Works, &c.).