

THE Monthly Repository.

No. CCLI.]

NOVEMBER, 1826.

[Vol. XXI.]

JEFFERSON AND ADAMS.

THE following biographical sketches of these celebrated men are taken from a *New York* paper.

THOMAS JEFFERSON

was born on the 2d of April, 1743, in the county of Albemarle, at Shadwell, a country seat which now belongs to his grandson, within a short distance of Monticello, and within half a mile of his Rivanna mills. He was of course in the 84th year of his age. He received the highest honours at the college of William and Mary, and studied law under the celebrated George Wythe, late Chancellor of Virginia. Before he attained his 25th year, he was a distinguished member of the Virginia Legislature, and took an active part in all the measures which they adopted in opposition to the usurpations of Great Britain. In 1775, he is said to have been the author of the protest against the propositions of Lord North. He was subsequently transferred to the General Congress of Philadelphia, where he distinguished himself by the firmness of his sentiments and the energy of his compositions. Of these qualifications no other evidence could be required than the imperishable document which declared us "free, sovereign, and independent States."

From 1777 to 1779 (for certain portions of those years) he was occupied with Wythe and Pendleton in revising the laws of Virginia. In 1779, he succeeded Patrick Henry as Governor of the State. In 1781, he composed his *Notes on Virginia*; than which no work of equal dimensions has ever attained to greater reputation. In the summer of 1782, he was in Congress at the moment when the Virginia Legislature were framing a State Constitution. The draught of the instrument, which he transmitted on that occasion, was not received till the day when the committee were to report the result of their labours. They were so much pleased with his preamble, that they adopted it as a part

of their report; so that it is now well understood, our *Bill of Reports* and the *Constitution* were from the pen of George Mason; the *Preamble* was Thomas Jefferson's.

In 1784, he left the United States, being associated in a plenipotentiary commission with Franklin and Adams, addressed to the several Powers of Europe, for the purpose of concluding treaties of commerce. In October, 1789, he obtained leave to return home; and on his arrival was made the first Secretary of State under General Washington. His correspondence with the French and English ministers is a proud monument of his genius; he alternately rebuked the cold cunning of Liston, and the rash ardour of Genet. His reports on money, and weights and measures, on the fisheries, and on the restrictions of commerce, are ample attestations of the enlarged views of the philosopher and the financier.

In 1797, he was elected Vice-President, and four years after President of the United States. For eight years he conducted the Government with a strength of talent, a purity of purpose, a respect to Constitutional principles, which might serve as a model to his successors. His acquisition of Louisiana alone now calls down the loudest praises from every one.

But what is deficient in the preceding narrative must be made up from a curious and authentic memoir now lying before us, in the hand-writing of Mr. Jefferson. He was called on by a particular occasion to state some of the circumstances and services of his life—and from this curious document, for which we are indebted to the kindness of a friend, we lay the following extract before our readers. It furnishes some information, in that touching style for which the author was so remarkable, which, now that the great man has descended to his tomb, it may not be improper to lay before the public:—

"I came of age in 1764, and was

soon put into the nomination of Justices of the county in which I live, and at the first election following, I became one of its representatives in the Legislature. I was thence sent to the Old Congress. Then employed two years with Mr. Pendleton and Mr. Wythe, on the revisal and reduction to a single code, of the whole body of the British statutes, the acts of our Assembly, and certain parts of the common law. Then elected Governor. Next to the Legislature, and to Congress again. Sent to Europe as Minister Plenipotentiary. Appointed Secretary of State to the new Government. Elected Vice-President and President. And lastly, a visiter and rector of the University. In these different offices, with scarcely any interval between them, I have been in the public service now sixty-one years; and during the far greater part of the time, in foreign countries or in other states.

"If legislative services are worth mentioning, and the stamp of liberality and equality, which was necessary to be impressed on our laws, in the first crisis of our birth as a nation, was of any value, they will find that many of the leading and important laws of that day were prepared by myself, and carried chiefly by my efforts: supported, indeed, by able and faithful coadjutors. The prohibition of the further importation of slaves was the first of these measures in time. This was followed by the abolition of entails, which broke up hereditary and high-handed aristocracy, which, by accumulating immense masses of property in single lines of family, had divided our country into two distinct orders of nobles and plebeians. But, further to complete the equality among our citizens, so essential to the maintenance of Republican Government, it was necessary to abolish the principle of primogeniture; I drew the law of descents, giving equal inheritance to sons and daughters, which made a part of the revised code.

"The attack on the establishment of a dominant religion was first made by myself. It could be carried at first only by a suspension of salaries for one year, by battling it again at the next session or another year, and so, from year to year, until the public

mind was ripened for the bill for establishing religious freedom, which I had prepared for the revised code also. This was at length established permanently, and by the efforts chiefly of Mr. Madison, being myself in Europe at the time that work was brought forward.

"I think I might add, the establishment of our University. My residence in the vicinity threw of course on me the chief burden of the enterprise, as well of the buildings as of the general organization and care of the whole. The effect of this institution on the future fame, fortune, and prosperity of our country, can as yet be seen but at a distance. But one hundred well-educated youths, which it will turn out annually, and ere long, will fill all its offices with men of superior qualifications, and raise it from its humble state to an eminence among its associates, which it has never yet known—no, not in its brightest days. Those now on the theatre of affairs, will enjoy the ineffable happiness of seeing themselves succeeded by sons of a grade of science beyond their own ken. Our sister states will also be repairing to the same fountains of instruction, will bring hither their genius to be kindled at our fire, and will carry back the fraternal affections, which, nourished by the same Alma Mater, will knit us to them by the indissoluble bonds of early personal friendships. The good old dominion, the blessed mother of us all, will then raise her head with pride among the nations, will present to them that splendour of genius, which she has ever possessed, but has too long suffered to rest uncultivated and unknown, and will become a centre of reliance to the States, whose youths she has instructed, and, as it were, adopted.

"I claim some share in the merit of this great work of regeneration. My whole labours, now for many years, have been devoted to it, and I stand pledged to follow it up through the remnant of life remaining to me."

JOHN ADAMS.

President Adams was educated at Cambridge, and to the profession of the law. So eminent was his standing in that profession, that at an early age he was appointed Chief

Justice of the State, but he declined this office. Amid the force of excitement produced by the Boston massacre, he dared to undertake the defence of the British troops. His success in this trial was complete. It evinced his talents and his strong sense of justice and official duty. A less intrepid spirit would not have dared to stem the current of popular indignation by engaging in such a cause. But it is not in his professional life, but his political, that we are to trace his glorious career. He soon sacrificed his profession and every thing to the liberties of his fellow-citizens and the independence of his country. In 1770, he was elected a representative from Boston, and in 1774, a member of the Council, but was negatived by Governor Gage from the part he took in politics. From 1770, and previous, and until 1776, he was constantly engaged, and took a leading part in all the measures which were adopted to defend the colonies from the unjust attacks of the British Parliament. He was one of the earliest that contemplated the independence of the country, and her separation from the mother country. No man in the Congress of 1776 did so much as he did to procure the declaration of independence. By the committee who were appointed on the subject of a separation from the mother country, Mr. Jefferson and Mr. Adams were appointed a sub-committee to frame a declaration of independence. The draught reported was that of Mr. Jefferson, and he has deservedly received great credit for it. But Mr. Jefferson never spoke in public, and John Adams was the bold and daring spirit of Congress of 1776, and the eloquent advocate of its boldest measures.

From the declaration of independence until the peace, Mr. Adams was employed in the same glorious cause. Whilst Washington, at the head of our armies, was fighting the battles of liberty, and defending our country from the ravages of the enemy, Adams was employed in a service less brilliant, but scarcely less important. Through the whole war he was exerting his talents at the various courts of Europe, to obtain loans and alliances, and every succour to sustain our armies, and the cause of liberty

and our independence. Nor did his labours cease until he had accomplished every object for which he was sent abroad, nor until he had sealed our independence by a treaty of peace, which he signed with Great Britain.

Immediately after the treaty of peace, he was appointed Ambassador to Great Britain; on the adoption of the Constitution, he was elected first Vice-President of the United States. During the whole period of the presidency of Washington, Mr. Adams was Vice-President. He was as uniformly consulted by Washington as though he had been a member of his cabinet, on all important questions. On the death of Washington, Mr. Adams was elected his successor.

During the administration of Mr. Adams, party spirit raged without restraint. Too independent himself to wear the trammels of either party, he was warmly supported by neither. Too open for concealment, and perfectly void of guile and intrigue, he practised no arts to secure himself in power. At the expiration of the first term, Mr. Jefferson, the candidate of the Republican party, and his successful competitor, received four votes more than Mr. Adams. Mr. Adams then retired to private life at his seat in Quincy.

When the foreign aspect of our country became clouded, and difficulties overshadowed it, he came forth the warmest advocate of the rights of the country, and of those measures of the administration calculated to sustain them. His letter in defence of our seamen against foreign impressment, is one of the ablest and most irresistible arguments in the English language. So satisfied were those who had been politically opposed to him, of his merits and services, that he was selected by the Republicans of Massachusetts as their candidate for Governor, on the death of Governor Sullivan; but he declined again entering into public life. He was one of the electors, and President of the Electoral College, when Mr. Monroe was elected President of the United States. Having been the principal draughtsman of the constitution of this state, when the Convention was called to amend it in 1820, he was unanimously elected their President. On his declining this honour, unani-

mous resolutions were passed by this great assembly of 500, selected from all parties, expressive of their exalted sense of his merits and public services.

The private character of President Adams was perfectly pure, unsullied and unstained. There was no Christian or moral duty which he did not fulfil—the kindest of husbands, and the best of fathers.

AN ORATION TO THE MEMORY OF
THOMAS JEFFERSON, DELIVERED
IN RICHMOND, VIRGINIA, BY GO-
VERNOR TYLER.

WHY this numerous assemblage—this solemn and melancholy procession—these habiliments of woe? Do they betoken the fall of some mighty autocrat, of some Imperial Master, who hath “bestrid the earth like a Colossus,” and whose remains are followed to the grave by the tools and minions of his power? Are they the tokens of a ceremonious woe—a mere mockery of feeling? Or are they the spontaneous offerings of gratitude and love?—What mighty man has fallen in Israel, and why has Virginia clothed herself in mourning? The tolling of yon dismal bell, and the loud, but solemn, discharge of artillery, hath announced to the nation the melancholy tidings—*Thomas Jefferson* no longer lives. That glorious orb, which has for so many years given light to our footsteps, has set in death. The Patriot, the Statesman, the Philosopher, the Philanthropist, has sunk into the grave. Virginia mourns over his remains, and her harp is hung upon the willows.

Why need I say more? There is a language in this spectacle which speaks more eloquence than tongue can utter. This is the testimony of a well-spent life—the tribute of a nation’s gratitude. Look on this sight, ye rulers of the earth, and learn from it the lessons of wisdom. Ye ambitious and untamed spirits, who seek the attainment of glory by a scaffolding formed of human suffering, behold a people in tears over the funeral bier of their benefactor, and, if true glory be your object, be guided by the light of this example.

In pronouncing the eulogy of the dead, my countrymen, I have no blood-

stained banner to present—no battles to recount—no sword or helmet to deposit on his hearse. I have to entwine a civic wreath which Philosophy has woven, and Patriotism has hallowed. The achievements of the warrior in the field, attract the attention of mankind and fasten on the memory; while the labours of the civilian too often pass unnoted and unknown. But not so with that man whose death we this day mourn. The results of his policy are exhibited in all around. Although his sun has sunk below the horizon of this world, yet hath it left a train of light, which shall never be extinguished.

At the commencement of his successful career, he manifested the same devotion to the rights of man, which he evinced in all his after life. At an early day he so distinguished himself as the firm and fearless asserter of the rights of Colonial America, as to draw upon him the frown of the Royal Governor—and had already anticipated the occurrence of the period when the colonies should be elevated to the condition of free, sovereign, and independent States. Having drawn his principles from the fountains of a pure philosophy, he was prepared to assail the slavish doctrine that man was incapable of self-government, and to aid in building, upon its overthrow, that happy system under which it is our destiny to live. On the coming of that tremendous storm, which for eight years desolated our country, Mr. Jefferson hesitated not, halted not. Born to a rich inheritance, destined to the attainment of high distinction under the regal government, courted by the aristocracy of the land, he adventured, with the single motive of advancing the cause of his country, and of human freedom, into that perilous contest, throwing into the scale his life and fortune, as of no value. The devoted friend of man, he had studied his rights in the great volume of nature, and saw with rapture the era near at hand, when those rights should be proclaimed, and the world aroused from the slumber of centuries. The season was approaching for the extension of the empire of reason and philosophy, and the disciple of Locke and of Sydney rejoiced at its approach. Among his fellow-labourers, those devoted champions of liberty, those brilliant lights

which shall for ever burn, he stood conspicuous. But how transcendently bright was that halo of glory by which he was surrounded on the 4th of July, 1776!—that day ever precious in the recollections of freemen, now rendered doubly so by the recollection that it was the birth-day of a nation, and the last of him who had conferred on it immortality. Yes, illustrious man! it was given thee to live until the event of a Nation's Jubilee. Thy disembodied spirit was then upborne by the blessings of ten millions of freemen, and the day and hour of thy renown, was the day and hour of thy dissolution!—How inseparable is now the connexion between that glorious epoch and this distinguished citizen! Does there not seem to have been an especial providence in his death? The sun of that day rose upon him, and the roar of artillery and the hosannas of a nation sounded in his ears the assurances of his immortality. So precious a life required a death so glorious. Who now shall set limits to his fame? On the annual recurrence of that glorious day, when, with pious ardour, millions yet unborn shall breathe the sentiments contained in the celebrated Declaration of Independence; when the fires of liberty shall be kindled on every hill and shall blaze in every vale, shall not the name of Jefferson be pronounced by every lip, and written on every heart? Shall not the rejoicings of that day, and the recollection of his death, cause the smile to chase away the tear, and the tear to becloud the smile? But not to the future millions of these happy States shall his fame be confined; that celebrated State Paper will be found wherever is to be found the abode of civilized man—sounded in the ears of tyrants, they shall tremble on their thrones; while man, so long the victim of oppression, awakes from the sleep of ages and bursts his chains. The day is rapidly approaching, a prophetic tongue has announced it, “to some nations sooner, to others later, but finally, to all,” when it will be made manifest “that the mass of mankind have not been born with saddles on their backs; nor a favoured few booted and spurred, ready to ride them legitimately, by the grace of God.” Already has this great truth aroused the one half of this Continent

from the lethargy in which it has so long reposed. Already are the pæans of liberty chanted from the Gulf of Mexico to the Rio de la Plata, and its altars are erecting on the ruins of a superstitious idolatry. A mighty spirit walks abroad upon the earth, which shall, on its onward march, overturn principalities and powers, and trample thrones and sceptres in the dust. And when the happy era shall arrive for the emancipation of nations, hastened on as it will be by the example of America, shall they not resort to the Declaration of our Independence as the charter of their rights, and will not its author be hailed as the benefactor of the redeemed?

But, my countrymen, this State Paper is not the only lasting testimonial which he has left of his devotion to the rights of man. Where should I stop were I to recount the multiplied and various acts of his life, all directed to the security of those rights?—The Statute Book of this State, almost all that is wise in policy, or sanctified by justice, bears the impress of his genius, and furnishes evidence of that devotion. I choose to present him to you in the light of a mighty reformer. He was born to overturn systems, and to pull down establishments. He had a more difficult task to accomplish than the warrior in the embattled field. He had to conquer man and bring him to a true knowledge of his own dignity. He had to encounter prejudices become venerable by age—to assail error in its strong places, and to expel it even from its fastnesses. He advanced to the charge with a bold and reckless intrepidity, but with a calculating coolness.—The Declaration of which I have just spoken had announced the great truth, that man was capable of self-government; but it still remained for him to achieve a conquest over an error which was sanctified by age, and fortified by the prejudices of mankind. He dared to proclaim the important truths—“That Almighty God hath created the mind free; that all attempts to influence it by temporal punishments, or burdens, or by civil incapacitations, tend only to beget hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and of mind, yet chose not to propagate it by coer-

cions on either, as was in his Almighty Power to do—that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such, endeavouring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time.”—“That truth is great and will prevail, if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless, by human interposition, disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them.” This is the language of the Bill establishing religious freedom, and is to be found on our statute book. How solemn and sublime, and how transcendently important, are the truths which it announces to the world! What but his great and powerful genius could have contemplated the breaking asunder those bonds in which the conscience had been bound for centuries? Who but the ardent and devoted friend of man would have exposed himself to the thunders and denunciation of the Church throughout all Christendom, by breaking into its very sanctuary and dissolving its connexion with Government? If he consulted the page of history, he found that the Church Establishment, exercising unlimited controul over the conscience, and unlocking, at its pleasure, the very gates of Heaven to the faithful devotee, had in all ages governed the world; that kings had been made by its thunders to tremble on their thrones, and that thrones had been shivered by the lightnings of its wrath. In casting his eyes over the face of the globe, he beheld, it is true, the mighty spirit of Protestantism walking on the waters, but confined and limited in its empire, and even its garments dyed in the blood of the martyr. Over the rest of the world he beheld the religion of the meek and blessed Redeemer, converted into a superstitious rite, and locked up in a gloomy and ferocious mystery. The sentence of the terrible inquisitor sounded in his ears, followed by the

chains and the groans of the victim. If he looked in the direction from whence the sound proceeded, he saw the fires of the auto-da-fé consuming the agonised body of the offender, and thus finishing the last of this terrible tragedy. He felt the full force of this picture, and, regardless of all personal danger, set about the accomplishment of the noble purpose of setting free the mind. He who had so much contributed to the unbinding of the hands of his countrymen, would have left his work unfinished if he had not also unfettered their consciences. True, he had in all this great work, also, coadjutors who, like himself, had adventured all for their country, but he was the great captain who arrayed the forces and directed the assault. Let it then be henceforth proclaimed to the world, that man's conscience was created free; that he is no longer accountable to his fellow-man for his religious opinions, being responsible, therefore, only to his God; that it is impious in mortal man, whether clothed in purple or in lawn, to assume the judgment-seat; that the connexion between the Church and State is an unholy alliance, and the fruitful source of slavery and oppression—and let it be dissolved. What an imperishable monument has Mr. Jefferson thus reared to his memory, and how strong are his claims to our gratitude! When from every part of this extended republic, the prayers and thanksgivings of countless thousands shall ascend to the throne of grace, each bending at his own altar, and worshipping his Creator after his own way, shall not every lip breathe a blessing on his name, and every tongue speak forth his praise? Yes; he was born a blessing to his country, and in the fulness of time shall become a blessing to mankind. He was, indeed, a precious gift, a most beloved reformer. Shall we not then, while weeping over his loss, offer thanks to the Giver of every perfect gift for having permitted him to live?

But, my countrymen, we have still further reason for the deepest gratitude. He had not yet finished his memorable efforts in the cause of human liberty. The temple had been reared, but it was yet exposed to violent assaults from without. Those principles which in former ages had

defeated the hopes of man, and had overthrown republics, remained to be hunted out, exposed, and guarded against. The most powerful of these was the concentration and perpetuation of wealth in the hands of particular families, and the creation thereby of an overweening aristocracy. The fatal influence of this principle had been felt in all ages and in all countries. The feeling of pride and haughtiness which wealth is so well calculated to engender, and the homage which mankind are unhappily so much dishonoured by rendering to it, causes the perpetuation of large fortunes, in the hands of families, the most fearful antagonist to human liberty. Marcus Crassus had said, that the man who aspired to rule a republic should not be content until he had mastered wealth sufficient to maintain an army, and Julius Cæsar paved the way to the overthrow of Roman liberty by the unsparing distribution, from his inexhaustible stores, of largesses to the people. Mr. Jefferson saw, therefore, the great necessity for reformation in our municipal code; and the Act abolishing entails, and that regulating descents, are, in all their essential features, the offspring of his well-constituted intellect. He has acted throughout on the great principle of the equality of mankind, and his every effort has been directed to the preservation of that equality among his countrymen. How powerful in its operation is our descent law in producing this effect! Founded on the everlasting principle of justice, it distributes among all his children the fruits of the parent's labour. The first-born is no longer considered the chosen of the Lord, but nature asserts her rights, and raises the last to an equality with the first. Thus it is that the spirit of a proud independence, so auspicious to the durability of our institutions, is engendered in the bosoms of our citizens. Thus it is that we are under the influence of an Agrarian law in effect; while nature, instead of being violated, is protected; and industry, instead of being suppressed, is excited by new stimuli.—The great lawgiver of Sparta in vain sought to perpetuate the principle of equality amongst the citizens of that renowned Republic, by various measures, all of which ultimately fail-

ed; but here is a measure which cannot fail—a measure which depends not upon veneration for the character of any one man, but lays hold of the affections, and records its own perpetuity in the great volume of nature—a measure which will every day more conspicuously develop its beauties: one, without which the blood shed in the Revolution would have been shed in vain—without which the glories of that struggle would fade away, or exist but as another proof of man's incapacity for self-government. What more shall I say of it? May I not call it that great measure which, to our political, like the sun to our planetary, system, imparts light and heat, unveils all its beauties, and manifests its strength? Tell me, then, ye destinies that controul the future, say, is not this man's fame inscribed in adamant? Say, men of the present age, ye lovers of liberty, ye shining lights from amid the gloom of the world, say, does Virginia claim too much when she pronounces her Jefferson wiser than the lawgivers of antiquity? Tell me, then, men of America, have you not lost your father, your benefactor, your best friend? And you, the men of other countries, where the light of his example is now but dimly seen, you, who constitute the salt of the earth, will you not kindle your lamps in the mighty blaze of his fame, and distribute the blessings of his existence around you?

Here, then, I might stop. The cause of this mournful procession is explained—the picture might be considered as perfect—his claim to the gratitude of mankind is made manifest, and his title to immortality is established. But his labours did not here cease. I have still to exhibit him to you in other lights than those in which we have regarded him—to present other claims to your veneration and gratitude. Passing over those incidents which his history has already recorded, let us regard him while in that station which I now fill, more by the kindness of the public, than from any merit of my own. We here recognize in him the able vindicator of insulted America, against the sarcasms of European philosophy. Indulging in the visions of a fallacious theory, it was attempted to be proved, that the flush and glow which nature assumed

on the other side of the Atlantic was converted, on this continent, into the cadaverous aspect of disease and degeneracy—that, while she walked over the face of Europe, in all her beautiful proportions, here she hobbled on crutches, and degenerated into a dwarf. How successfully he threw back this slander upon our calumniators, let the world decide. His Notes on Virginia will ever bear him faithful witness. Slanders upon nations make the deepest and most lasting impression. They fall not on one man, but on a whole people; and, if not refuted, tend to sink them in the scale of existence. If, under any circumstances, they are to be deprecated, how much more are they to be so when published against a nation not even in the gristle of manhood, unknown to the mass of mankind, and struggling to be free! Such was the condition of America at that day. Shut out from free intercourse with Europe by the monopolizing spirit of the parent state, she had remained unknown to the world, and was regarded as an extensive wild, within whose bosom the fires of genius and of intellect had not as yet been kindled. Mr. Jefferson saw then the injury which she would sustain if these slanders remained unrefuted. Vigilant at his post, and guardful of the interests of the States, he encountered the most distinguished of the philosophers of Europe, and his victory was complete. It was answer enough for him to have said, what in substance he did say, that in war we had produced a Washington, in physics a Franklin, and in astronomy a Rittenhouse—and if his triumph had not then been esteemed complete, might we not add with certainty of success, that in philosophy and politics America had produced a Jefferson?

In all the various stations which he afterwards filled, we find him labouring unceasingly for the good of his country. Having won, by his virtues and talents, the confidence of Washington, he was called to preside over the Department of State. In this station he vindicated the rights of America against the sophistry of the European cabinets, and gave proof of that skill in diplomacy, by which he will be distinguished through all future ages. When the future Statesman shall look for a model from

which to form his style of diplomatic writing, will he not cease his search, and seize with avidity on that offspring of the Secretary's pen, in his correspondence with Hammond and Genet? Called, at length, by the voice of the people, to the Presidency of these United States, he furnished the model of an administration conducted on the purest principles of republicanism. He sought not to enlarge his powers by construction, but referring every thing to his conscience, made that the standard of the constitutional interpretation. Regarding the Government in its true and beautiful light of a confederation of States, he could not be drawn from his course by any of those splendid conceptions which shine but to mislead. He extinguished 33,000,000 dollars of the national debt—enlarged the boundaries of our territorial jurisdiction by the addition of regions more extensive than our original possessions—overawed the Barbary powers—and preserved the peace of the nation amidst the tremendous convulsions which then agitated the world. I will dwell no longer on this fruitful topic, nor indulge my feelings. Party spirit is buried in his grave, and I will not disinter it. The American people will, as one man, look with admiration on his character, and dwell, with affectionate delight, over those bright incidents in his life to which I have already alluded.

Thus, then, my countrymen, in the 69th year of his age, he terminated his political career, and went into the shades of retirement at Monticello. But unlike the politicians of other days, who had fled from the cares and anxieties of public life, that retirement was not inglorious. He still lived for his country and the world. Let that beautiful building, devoted to the sciences, the last of his labours, reared under his auspices, and cherished by his care, testify to this. How choice and how delightful this the last fruit of his bearing! How lasting a monument will it be to his memory! It will be, we may fondly hope, the perpetual nursery of those great principles which it was the business of his life to inculcate. The Youth of Virginia, and the Youth of our Sister States, to use his own beautiful language, “will bring hither their genius to be kindled at our fire.” “The

good Old Dominion, the blessed Mother of us all, will then raise her head with pride among the nation."

When history shall, at some future day, come to draw his character, to what department shall she assign him? Shall she encircle his brow with the wreath of civic worth? Or shall philosophy weave a garland of her own? He is equally dear to all the sciences. In mournful procession, they have repaired to the tomb where his mortal remains are inurned, and hallowed the spot—yes, hallowed be the spot where he rests from his labours. Wave after wave may roll by, sweeping, in its restless course, countless generations from the face of the earth, yet shall the resting place of Jefferson be hallowed—like Mount Vernon, Monticello shall catch the eye of the wayfarer, and arrest his course. There shall he draw the inspirations of liberty, and learn those great truths which nature destined him to know.

Is not, then, this man's life most beautifully consistent? Trace him from the period of his earliest manhood to the hour of his final dissolution, and does not his ardour in the prosecution of the great cause of human rights, excite your admiration, and enlist your gratitude? May it not be said, that he has lived only for the good of others? Look upon him in the last stage of his existence. But a few days before his death, he exults in the happiness of his country and the full confirmation of his labours. With the prospect of death before him, suffering under a cruel disease, he offers up an impressive prayer for the good of mankind. When speaking of the then approaching jubilee, in writing to the Mayor of Washington, he says, "May it be to the world what I believe it will be, the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings of free government"—and it shall be that signal; a flood of light has burst upon the world, and the Jugger-nauts of superstition, and the gloom of ignorance, shall melt in its brightness. Will you look upon him, my countrymen, in the last moments of his existence? Shall I make known to you his fond concern for you and

your posterity, when the hand of death pressed heavily upon him? Learn, then, that he dwelt on the subject of the University—portrayed the blessings which it was destined to diffuse, and, forgetful of his valuable services, often urged his physician to leave his bedside, lest his class might suffer in his absence. One other theme dwelt on his lips until they were motionless. It was the fourth of July. He often expressed the wish to die on that day. On the 3d, so says my correspondent, he raised his languid head and said, "This is the 4th of July," and the smile of contentment played upon his lips—Heaven heard his prayers, and crowned his wishes. Oh precious life! Oh glorious death! He has left to us, my countrymen, a precious legacy. His last words were, "I resign myself to my God, and my child to my country"—and shall not that child of his age, that only surviving daughter, the solace of his dying hour, be fostered and cherished by a grateful country?

Thus has terminated, in the 84th year of his age, the life of one of the greatest and best of men. "His weary sun hath made a golden set." Let the rulers of nations profit by his example—an example which points the way to the temple of true glory, and proclaims to the statesman of every age and every tongue—

"Be just and fear not ;

Let all the ends thou aim'st at be thy
Country's,

Thy God's, and Truth."

Then shall thy lifeless body sleep in blessings, and the tears of a nation water thy grave.

Let his life be an instructive lesson also to us, my countrymen; let us teach our children to reverence his name, and, even in infancy, to lisp his principles. As one great means of perpetuating freedom, let the annual recurrence of the day of our nation's birth be ever hailed with rapture. Is it not stamped with the seal of Divinity? How wonderful are the means by which he rules the world! Scarcely has the funeral knell of our Jefferson been sounded in our ears, when we are startled by the death-bell of another patriot—his zealous coadjutor in the holy cause of the revolution—one among the foremost of those who sought his country's disenthralment

—of Adams, the compeer of his early fame, the opposing orb of his meridian day—the friend of his old age, and his companion to the realms of bliss. They have sunk together in death, and have fallen on the same glorious day into that sleep which knows no waking. Let not party spirit break the rest of their slumbers—but let us hallow their memory for the good deeds they have done, and implore that God who rules the Universe, to smile on our country.

LETTERS OF ADAMS, JEFFERSON
AND OTHERS, ON THE LATE ANNI-
VERSARY.

The following are the letters to, and replies of, Messrs. Adams, Jefferson and Carroll, to the Committee of Arrangement of the Corporation of *New York*, for celebrating the Fiftieth Anniversary of American Independence:—

Letter of the Committee of Arrangement to Messrs. Adams, Jefferson and Carroll.

“ *New York,*

“ SIR, *May 30, 1826.*

“ The ensuing 4th of July being the semi-centennial anniversary of the declaration of American independence, the Corporation of this city have resolved to celebrate it with increased demonstrations of respect, and we are appointed a committee to make the necessary arrangements.

“ While the coming day fills our minds with emotions of pride and gratitude, we are naturally led to contemplate those bold, intelligent and virtuous men, who, beholding the high destiny which awaited their country, and undismayed by the perils by which they were surrounded, nobly pledged themselves, their fortunes, and their sacred honour, for its accomplishment.

“ For you, Sir, as one of those who signed that immortal instrument which burst asunder the shackles of despotism, and assumed for our country its station among the independent nations of the earth, the hearts of 10,000,000 of freemen are beating with emotions of devotion and gratitude.

“ They will participate with you in those delightful feelings which must fill your bosom on the reflection, that you are permitted by Providence to

see this day, and to witness the happiness and prosperity which your act has contributed to bestow upon our beloved country.

“ In the name of the citizens of New York we present you with their congratulations on this returning anniversary, and we beg leave, in their behalf, to solicit your presence in the celebration contemplated. But should it not suit your health or convenience to accept this invitation, be assured, Sir, that while in the festive moments of that day our lips should pronounce a eulogy to your virtue and patriotism, our hearts will respond with feelings of respect and affection.

“ We are, with great respect,

“ Your obedient servants,

“ STUART F. RANDOLPH,

“ RICHARD RIKER,

“ JACOB B. TAYLOR,

“ JOHN YATES CEBRA,

“ HENRY ARCULARIUS,

“ Committee of Arrangements.”

Mr. Adams's Answer.

“ To Messrs. Jacob B. Taylor, John Yates Cebra, Stuart F. Randolph, R. Riker, and Henry Arcularius, a Committee of Arrangements of the City Corporation of New York, &c.

“ *Quincy,*

“ GENTLEMEN, *June 9, 1826.*

“ Your very polite and cordial letter of invitation, written to me in behalf of the City Corporation of New York, has been gratefully received through the kindness of General J. Morton.

“ The Anniversary you propose to celebrate with increased demonstrations of respect, in which you invite me to participate in person, is an event sanctioned by fifty years of experience; and it will become memorable by its increasing age in proportion as its success shall demonstrate the blessings it imparts to our beloved country, and the maturity it may attain in the progress of time. Not these United States alone, but a mighty continent, the last discovered, but the largest quarter of the globe, is destined to date the period of their birth and emancipation from the 4th of July, 1776. Visions of future bliss in prospect for the better condition of the human race, resulting from this unparalleled event, might be indulged; but sufficient unto the day be

the glory thereof. And while you, Gentlemen of the Committee, indulge with your fellow-citizens of the city of New York in demonstrations of joy and effusions of hilarity worthy the occasion, the wonderful growth of the state whose capital you represent, within the lapse of half a century, cannot fail to convince you that the indulgence of enthusiastic views of the future must be stamped with any epithet other than visionary.

"I thank you, Gentlemen, with much sincerity, for the kind invitation with which you have honoured me, to assist in your demonstrations of respect for the day, and all who honour it; and, in default of my personal attendance, give me leave to propose as a sentiment for the occasion—Long and lasting prosperity to the City and State of New York.

"I am, Gentlemen, with my best wishes for you individually, your very obedient servant,

"JOHN ADAMS."

Mr. Jefferson's Answer.

"To the Committee of Arrangements of the Corporation of the City of New York.

"Monticello, June 8, 1826.

"I have to acknowledge, Gentlemen, the honour of your letter of the 30th of the last month, inviting me, in the name of the Corporation of the city of New York, to a participation with them, in the festivities with which they propose to celebrate the approaching Anniversary of our Independence. The few surviving signers of the memorable instrument which announced to the world the entrance of their country into the great family of nations, owe, indeed, peculiar thanks to Providence for the preservation of their lives until they shall have seen the fiftieth return of that auspicious day; a favour so much the more gratifying, as it has enabled them by its blessed effects to witness the wisdom of the choice then made between submission and resistance. Although age and the infirmities attending it forbid acceptance of the kind invitation of the Corporation to participate with them personally in the rejoicings of the day, I shall not be the less united in sympathies with their and the other numerous assemblies of our citizens convened on the welcome occasion,

for the exchange of mutual congratulations.

"I cannot sufficiently express the gratifications I receive from your indulgent notices of such services as I have been able to render to the most holy of all causes.

"With my thanks for the kindness of these views of them, be pleased to accept for yourselves and the much-respected Corporation of the city of New York, the assurance of my high consideration.

(Signed)

"THOMAS JEFFERSON."

Mr. Carroll's Answer.

"Doughoragen Manor,

"GENTLEMEN, June 6.

"I was lately honoured with your letter of the 30th past, inviting me, in the name of the citizens of New York, to attend their solemn Celebration of our Independence. I decline the invitation. The fatigue of such a journey at my advanced age, and in this sultry season, discourages me from the attempt. Though absent, I shall partake of your festivity, impressed with the gratitude that I shall not be forgotten amidst the rejoicings of the day. Accept, Gentlemen, the thanks and respects of your obedient, humble servant,

"CHARLES CARROLL,

"Of Carrollton.

"To Jacob B. Taylor, R. Riker, Henry Arcularius, John Yates Cebra, and Stuart F. Randolph, Committee of Arrangements."

FUNERAL OBSEQUIES.

New York, July 13.

Yesterday was the day set apart by the municipal authorities of our city for the celebration of the funeral obsequies to the memory of Jefferson and Adams, and notwithstanding the recent jubilee and the peculiar character of a busy commercial city, we could observe in every direction those unfeigned demonstrations of regret which such a melancholy occasion rightfully called forth. (Here follows a minute description of the ceremonies observed on this solemn occasion.) Thus we celebrated the 12th of July, 1826, a day set apart by the city of New York for performing the funeral obsequies to the memory of an event that is unparalleled in the

history of the world. We could have wished to have seen a little less of the bustle of business in several of our principal streets, but the mixed mass of our population cannot all be penetrated by the sentiments which arise from occasions of this nature. The City Hall, we believe, was in mourning, the Banks were shut, the Post-office closed, and all the public authorities, both state and national, exhibited the proper feelings of the day. During the religious services in the churches, the artillery on the battery were firing minute guns, which brought home, at regular intervals, to the hearts of many, the regrets that cannot but mingle with our joy in such a singular dispensation of Providence, as the departure of Jefferson and Adams on the same day, and that day the first jubilee of our independence. There were 13 field pieces to correspond with the number of old states. On the whole we were highly gratified with the solemn marks of respect which yesterday record, and which is honourably connected with the character of our city, as it was deserved by the great names of Jefferson and Adams.

FUNERAL OF JEFFERSON.

(From the *Richmond Enquirer*, July 14.)

The proceedings of Tuesday last furnished the strongest tribute which could have been offered to the memory of illustrious Jefferson. The soldiers of the Revolution, the Ministers of Religion, the officers of the Federal and State Governments, citizens, military and soldiers, the teachers and their pupils; all descriptions of people, united in "doing honour to the man who had filled up the measure of his country's honour." The exhibition was the spontaneous offering of a free people to their distinguished benefactor. It was a brilliant illustration of the purity and beauty of our political institutions. There was no compulsion; no adulation; no sacrifice at the shrine of a deceased despot; no humiliating effort to propitiate his "legitimate successor." It was the "unbought offering" of an independent people. The hearts of freemen poured themselves forth in paying the last tribute of respect to the ashes of their

benefactor. The unbidden tear was shed in the fulness of gratitude to one of the most distinguished fathers of the Republic. Compare such an affecting and simple scene as this, with all the splendid pageantry, with all the "mockery of woe" which surrounds the bier of a monarch or a conqueror, and how completely does the latter dwindle into insignificance!

Notwithstanding the shortness of the period which had been allotted for the exhibition, all the arrangements were complete. The orator and the ministers of religion were prepared for their various exercises; and the awning, which had been commenced on the Capitol Square on Monday morning only, was completed by 10 o'clock on Tuesday. A canvas covering had been spread over the large Lafayette arch to the east of the Capitol, and wings thrown off to the right and left and in front sufficient to accommodate an immense multitude. In the rear of the arch a light platform was erected, canopied with crape, for the reception of the orator and the ministers of religion.

The day was uncommonly pleasant. At half after 10 o'clock the procession began to move from the Henrico Court-house, according to the order which had been published by the Committee of Arrangements. A detachment of the Light Infantry Blues with music—then the members of the Executive Council—Ministers of religion—the soldiers of the Revolution—the officers of Government—Judges and officers of the Federal and State Judiciaries—Committee of Arrangement—Municipal Authorities of the City—Justices of Henrico county—Debating Societies—Teachers with their Schools—Citizens, Strangers, and Uniform Companies.

The lengthened procession, four deep, extended from the Union Hotel to the United States' Bank. The whole march through the different streets which had been designated was conducted with the utmost possible order. A few minutes before 12 o'clock the procession entered at the Eastern Gate of the Capitol Square. At this point of time the scene was exquisitely beautiful and impressive. It pleased the eye of taste, whilst it

delighted the soul of the patriot. The whole area under the awning was filled by a numerous assemblage of ladies and gentlemen. The military, and many citizens who were unable to obtain seats, were stationed around. All was order, and a solemn silence reigned through an assembly estimated to contain at least 5,000 persons.

The exercises were commenced with music: Bishop Moore, of the Episcopal Church, then put up the following prayer:

"Almighty and Eternal God, the Creator of all things, and Judge of all men! Whose glory the heaven of heavens cannot contain—whose delight is among the children of men; and whose tender mercy is over all thy works. Look down, we beseech thee, in indulgent goodness upon us, thy unworthy servants; and while we confess our obligations to thee, for the numerous blessings we enjoy, be thou pleased to impress our hearts with such a sense of gratitude that we may be ashamed to offend thee. May we shew forth thy praise, most merciful God, not only with our lips, but in the language, the expressive language, of holy and virtuous lives.

"We thank thee, heavenly Father, for the civil and religious blessings with which as a nation thou hast favoured us—for that form of government which secures to us liberty without licentiousness; and protects us in the enjoyment of the sacred rights of conscience.

"We invoke thy blessing, oh merciful God! upon all our rulers. Direct them, we beseech thee, by thy counsel—save them from the unhallowed influence of prejudice, and may all their proceedings be such as thou wilt approve and bless. Inspire the minds of the people with a spirit of due subordination to the laws of our favoured country. May we always bear in mind that our rulers have difficulties peculiar to the stations they occupy; and may those difficulties inseparable from their office, influence us to supplicate God in their behalf, and produce in our minds a spirit of indulgence towards them.

"In particular, we commend to thy care and protection the President of these United States. Teach him, oh teach him, most gracious God, to

consider himself the Father of the nation over which he has been called to preside. May the interest of the whole American family form the object of his paternal regard—the subject of his continual prayer and supplication. May no sectional partialities lead him astray from the path of official duty. May no sectional jealousies take possession of his mind, or the minds of the people committed to his charge; and may that happiness we have heretofore enjoyed be continued to our latest posterity.

"Bless, we beseech thee, the Governor and Magistracy of this state. Direct them in all their doings with thy most gracious favour, and further them with thy continual help. Grant that they may prove themselves the nursing fathers of thy church and people. May the religion of the Lord Jesus Christ be precious to their hearts, and may they enjoy the consolation flowing from the gospel of thy dear Son.

"Peculiar, blessed God! are those circumstances which at this time engage our attention. Be thou pleased to impress our hearts with that solemnity becoming the occasion; and while we are dwelling in reflection upon the memory of those whose removal from the vale of tears has excited the noblest sensibilities of our nature, may we remember thee as the Author of those blessings secured to us by their labours; and reverence them as the honoured instruments of thy favoured loving-kindness towards us. Oh raise, thou God of love, raise up from among us other patriots, whose bosoms may burn with holy ardour in the cause of liberty and virtue, who may defend that government which has been sanctioned with thy blessing, which has rendered us victorious in war and prosperous in peace. We thank thee that thou didst spare those venerable patriots to witness the jubilee of our nation, and upon that jubilee didst call them hence. Look in mercy, we beseech thee, gracious God, upon their bereaved families; place beneath them the everlasting arms of thy love; may they find a shelter in every American heart: never leave them nor forsake them for a moment; and at last, oh take them, blessed Jesus, to a better world. We ask these bless-

ings, thou God of love, for Jesus Christ's sake. Amen."

After another strain of solemn music, Mr. Tyler, the Governor of the Commonwealth, arose and delivered an eloquent address. [See the preceding pages, 640—646 of this number.]

As soon as the orator had concluded, the band struck up a fine dirge, after which the Rev. Mr. Kerr, of the Baptist Church, closed the exercises of the day with prayer.

The whole scene was of too impressive a character ever to be forgotten. It was worthy of the great and good man whose loss it was intended to commemorate.

Minute guns were fired for one hour in the morning, and one hour in the evening; and the State-house and Penitentiary bells were tolled through the whole day.

LETTER OF THE PRESENT PRESIDENT.

The following is the answer of President Adams, to the letter of condolence addressed to him and the other members of the family of the late Mr. Adams, by the Mayor of the city of New York:—

"Quincy, 15th July, 1826.

"Philip Hone, Esq., Mayor of the City of New York.

"SIR,

"I received with deep sensibility the letter which you had the goodness personally to deliver to me on the 11th inst., together with a copy of the resolutions of the Common Council of your city, on the occasion of the remarkably coincident decease of John Adams and Thomas Jefferson—a coincidence rendered still more remarkable by its occurrence on the fiftieth anniversary of that day whence their country dates her existence, by an act to the accomplishment of which they had both so largely contributed.

"In the name and on behalf of the family of Mr. Adams, I pray you, Sir, to accept yourself, and to render to the Common Council of the city of New York, our grateful acknowledgments for the sympathy which you have kindly felt with us in the peculiar bereavement which we have sustained. Among the many motives of consolation with which it has pleased an overruling Providence in this instance to mingle the cup of affliction

which might not pass away, a voice of comfort to us and of affectionate reverence for the memory of the deceased from our fellow-citizens of New York, soothes our present sorrow, and will leave through life the sense of its kindness impressed upon our remembrance.

"Accept my friendly and respectful salutations.

"JOHN QUINCY ADAMS."

Funeral Superstition of the Armenians.

IN the last number (pp. 617—619) we inserted an account (by Dr. Walsh, from "The Amulet") of the Armenians; we now give another description of their superstition from *Swan's "Journal of a Voyage up the Mediterranean,"* (2 Vols. 8vo. 1826,) Vol. I. pp. 235, 236.

"From hence we went to the church of the Armenians, but again we were too late. They were just dispersing. I observed, however, a custom which prevails here every Saturday, called in Greek *μνημόσυνος*, or the day of memorial. The churchyard was absolutely covered with small chafing dishes, into which was thrown a compound of rosin and myrrh, intended, as an Armenian priest, whom we questioned, said, 'for the gain of the living and remembrance of the dead.' They suppose that the souls of the departed take pleasure in seeing the cloud rise upward from the grave, bearing with it the prayers and reminiscences of the friends whom they have loved; and in truth the observance is as harmless as any that I have noticed. It may serve to recall the heart from its wanderings, and convince it of its frailness and mortality. At least, if the frequency of the occurrence does not weaken the effect, it may soothe and soften the mind when it renews its intercourse with the world, by presenting images of the most grateful order, by flattering it with holding a sort of direct communication with the spirits 'of just men made perfect,' and by filling it with the hope of walking securely in the same path, and of preserving in turn the same connexions it has loved and left. They have ample faith for all this." [This is an unexpected apology for

superstition by a Protestant clergyman. Where is the error and folly in which a sentimentalist may not find some imaginary use?] "When I asked the priest upon what ground they performed the ceremony, he said, 'It was a tradition which they had received from their fathers, and it was his duty to perform it without seeking for a reason.'" [This priest rightly understood his calling. The ministers of a superstitious church are safe only when they go on in silence.] "The composition which they burn is put up into small paper parcels and provided by the priests, who charge a few paras for each portion. A sort of money-till stands beside the basket."

Bloxham,

June 14, 1826.

SIR,
YOU recollect my remarks on Tit. ii. 13, which are in Mon. Repos. XX. 137—139. Your sensible and acute American Reviewer says, (XXI. 198,) "I cannot think Mr. Jevans has proved his point. There are various ways in which the glory of God may be made to appear without an exhibition of his person." Granted. For the heavens declare the glory of God, &c., Ps. xix. So does every miracle. "Does Mr. Jevans suppose that the real person of the Deity was displayed in the numerous instances cited by him from the Old Testament? Without resorting to the low physical explanations given of such passages by Eichhorn and other German rationalists, how can an enlightened reader of the Scriptures understand the exhibitions in question as any thing more than comparatively very faint miraculous manifestations of the power of the Deity?"

To which I would reply, that I know so little of the works of Eichhorn and the other German authors referred to here, that I wish not to enter on this part of the subject; but though it may be difficult to give a perfectly satisfactory solution of one or two of these divine appearances, the great majority of them are sufficiently clear, and the intricate ones must be illustrated by those that are more obvious.

But to prove that it was Jehovah himself that spoke and acted from the

cloud of glory and not another person, I would observe,

1. That God, who filleth heaven and earth with his presence, and therefore must be present at all times in every place, could easily form such an appearance and speak and act from it, no one will deny.

2. And that this might be very edifying and comforting to human creatures, especially in the more early and ignorant ages of the world, will not, perhaps, be disputed.

3. And that there was nothing dishonourable in it to the Divine Being, nor inconsistent with his being invisible, will, I hope, be admitted, when it is observed that there is a fallacy in our reasoning when we say that if God spoke and acted from the cloud of glory, that he is no more invisible than man is, for that we do not see the soul of man but only his body. But, Sir, when we see the body of a man, we, at least, see a very essential part of the man; but when the cloud of glory was seen, the person who saw it, saw no essential part of God; he saw nothing but the cloud. Now supposing that when a person was approaching you, you could throw a cloud over your person, the dimensions of which were not defined, or if they were defined, would you admit that you were seen? Certainly you would not. No more than you would admit that you were seen when you were shut up close in a dark room alone. Though Moses had seen the bright cloud so often and heard the voice of God proceeding from it, yet he still says to God, I beseech thee, shew me thy glory. Exod. xxxiii. 18. So that God, strictly speaking, was still invisible to him. Ye heard the voice of the words, but saw no similitude. Deut. iv. 12.

4. The person that spake from the cloud called himself Jehovah and the I Am, without giving the least hint that he was delegated to act the part of the Supreme Being and not the Supreme Being himself. Exod. iii. The miracles that Moses wrought were performed in the name of Jehovah; yes, and Jehovah was prayed to for assistance to perform them. Altars were built and sacrifices were offered up to him, covenants made, with frequent references that the per-

sonage they worshiped was one and the same Being who had appeared to their fathers and to Moses in the illuminated bush. In short, all the pure religious worship of the Israelites or Jews, from the days of Moses to the present time, has been paid to him and to him alone who first dwelt in the bush, (Deut. xxxiii. 16,) and afterwards in the tabernacle and temple: and still when they pray they turn their faces to Jerusalem where the cloud rested. The Jews themselves have always believed that it was Jehovah himself that spake to them from the cloud of glory, and not another being that personated him. Our Lord's conversation with the Sadducees supposes this, Luke xx. 37, &c., and so does the Apostle Peter's speech that we have in Acts vii. 30, &c.

Now I maintain that it is absolutely incredible that it should have been so, if the Patriarchs and Israelites had not believed that it was the voice of God himself, and not the voice of any delegated being, that they heard speak to them from the cloud of glory. For then Jehovah would not have been worshiped directly at all by them from that day to this, but only some other being that personated him; i. e. the patriarchal and Jewish religious worship would all have greatly or perfectly resembled the religious worship of the Hindoos, who, as a nation, totally and designedly neglect the worship of the one Supreme Being, while they ignorantly and most stupidly pay their devotions to a very considerable number of fancied emanations from him. Believe this who will, my understanding strongly revolts at the very thought of it.

5. Moreover, God promised Moses that he would not leave him to the care of an angel, which he threatened to do, but that he would go himself with him and his brethren through the wilderness in their way to Canaan. Exod. xxxiii. 3, 15.

6. As to this appearance being called the angel of God, it will be sufficient to hint here, that every thing by which God either communicates good or evil to men is called his angel or messenger. See Ps. civ. 4: "Who maketh his angels spirits and his mi-

nisters a flame of fire." There is solid reason to suspect that the great Assyrian army that is said to have been destroyed before Jerusalem by the angel of Jehovah, was really effected by a deadly vapour called the Simoom, that sometimes suddenly blasts travellers in the eastern parts of the world. 1 Kings xix. Bruce's Travels.

7. Our friend adds, "If in a future state we shall be indulged in perpetually new displays of God's power, wisdom and other attributes, coupled with new assurances and experiences of his love, our happiness will not be diminished by his eternally veiling from our knowledge the mysteries of his person." Certainly not. And it may be observed, that both the Scriptures of the Old Testament and the New, encourage this pleasing expectation. The Psalmist says, "I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Ps. xvii. 15. "Blessed are the pure in heart, for they shall see God." Matt. v. 8. But I presume it would greatly diminish the pleasure arising from the prospect of it and the positive enjoyment of it, if we believed that it would not be actually the appearance of God himself, but only of a substitute. But if a substitute may be admitted on earth, why not in heaven?

When I consider that God is so pure and perfect a Being that we cannot form any positive notion of him, I can almost admit that insurmountable obstacles will, for a long time, and perhaps for ever, prevent any creature, especially any human being, from, literally speaking, seeing God. The vast distance and dissimilarity that there must naturally be between a creature and his infinite Creator may forbid it. The majesty of the Supreme Being may forbid it, and so may the improvement and happiness of man.

His glories shine with beams so bright,
No mortal can sustain the sight.

But here I freely confess my great ignorance.

However, if the above reasoning is just, then there can be no difficulty in admitting that such a symbol of the Divine presence, or one vastly su-

perior to it, may appear on the plains of judgment at the last great day, to awe the vast multitude of both good and bad that will appear there, and to sanction the proceedings of the righteous Judge of the whole earth. "The Lord grant unto us that we may find mercy of the Lord in that day." 2 Tim. iv. 18.

8. And supposing, by the bye, that the appearance in the cloud of glory was not the appearance of God, but of another person who personated him; then, as the Apostle Paul evidently had these appearances in his eye when he wrote these words, it follows that the words refer to two distinct persons, and therefore overthrows the forced sense that has of late years been attempted to be put on them, as referring to one and the same person.

9. Permit me to add, what I have already in another place endeavoured to impress the public mind with, namely, that learned, wise and good men are, in this enlightened and refined age, tempted, when studying the Holy Scriptures, to consider more what representations of sacred subjects are most suited to the nature of God as he is in himself, than what are the most proper for the edification and comfort of feeble and guilty creatures; forgetting that all our religious rites and ceremonies are so much beneath him, considered in himself, that none of them have any claim to a preference to others. Therefore those are the most proper that best promote the improvement of man. Here the end greatly sanctions the means; not to observe, that the glory of God and the happiness of man are often the same.

JOSEPH JEVANS.

P. S. I do not mean to assert that our American friend believes all the things that are combated here, but I thought it best to treat the subject in this comprehensive manner for the benefit of the public.

Description of a Tour from Philadelphia to the Falls of Niagara.

[Extract of a Letter from a Lady to her Sister, dated Philadelphia, Sept. 1, 1826.]

HERE I am, comfortably seated at home after an absence of

five weeks, during which time we have travelled upwards of twelve hundred miles and paid several very pleasant visits. On the 22d of July we set off from Philadelphia in the steam-boat and proceeded to New Brunswick, where we paid a sort of pop visit to ———, where by diligent talking and every kind attention as much pleasure was packed into a small compass as the generality of people can put into a much longer period. From Brunswick we proceeded to New York, which place we only visited for the sake of getting the Safety barge up the North River. Here, however, we were received by Mr. ——— and his wife with the greatest kindness, who insisted upon us (our friends as well as ourselves) making their house our home; and when I expressed my regret at their having so much trouble on our account, he answered me by declaring, that he owed that and a great deal more in return for the kindness which his father had received from mine. The Safety barge, in which we proceeded up the North River, appears to me to present us with perfection in the means of travelling, as it combines swiftness, safety, cheapness, and not only comfort, but even elegance of accommodation. It is a vessel of about eighty or one hundred feet long, attached to a steam-boat by which it is towed, and in which all the business of cooking is performed, keeping it free from heat and all unpleasant smells, which are so annoying in the warm weather. The lowest apartment of the Lady Clinton is the dining-room, which runs the whole length of the boat, in which three hundred people may dine with the greatest comfort. Above this room, and about half the length of the boat, is the ladies' cabin, as handsomely furnished a parlour as any one needs to enter. The other half is divided into two rows of private state-rooms, which have the greatest number of conveniences packed in a small compass that I ever saw in my life. Over all these is the deck of the vessel, covered entirely with an awning which forms a sort of drawing-room, where the company are furnished with settees and chairs for sitting singly or in groups, or they have the whole length of the vessel if they wish to parade,

where they are free from all those obstacles which obstruct the passage in steam-boats. In this delightful vessel you are thus accommodated and fed at a liberally and handsomely furnished table, and taken from New York to Albany, a distance of one hundred and fifty miles for four dollars each person. Now, before I go any further, let me beg you to lay a modern map of the States of New York and Pennsylvania before you, that you may the more fully understand our route, and after following us to Albany you may then trace us to Schenectady, at which place we took the canal-boat to Utica. We found these boats very comfortable, and the sail was through a very fine country, in many places highly romantic, particularly a place called the Little Falls, which is a sweet little village situated near the Mohawk river, which has a sufficient descent at this place to give rapidity and a considerable degree of agitation to its stream, and is bordered with high, rocky and romantic banks. This little spot had so much the appearance of a mixture of quietness, industry and cheerfulness, (for there is a considerable degree of business carried on there since the canal furnished facilities for transportation,) that we determined, when we were disposed to spend a vacation in quietness and retirement, to go to the Little Falls. At Utica we stopped a day for the sake of visiting the Trenton Falls, which are situated about fifteen miles from that town. But here I feel totally at a loss how to express myself to give you an idea of the grandeur of the scene or the exquisite feelings of pleasure which we enjoyed. I have just said to Mr. —, who is at this moment sitting chatting with —, that I am at a loss to know what name to give to the channel through which the water passes, and he tells me to call it a "Mammoth water-cut." You may imagine then an immense cut formed by the passage of a stream, of the width, I should suppose, of the eighth of a mile, and of the depth of about two hundred feet; through this cut the water passes sometimes in a smooth and perfectly crystal stream, and at other times dashes through the opposing rocks as if it had only at that moment burst

them asunder and was still boiling with fury at the opposition which they had offered to its course. We rambled up this stream to the distance of about two miles, and passed in this space no less than six falls of water, all differing in their character and style of beauty and grandeur, and of different heights; the lowest, I believe, about six feet high, and the highest between forty and fifty. These falls, some descending in a smooth sheet and others bursting in torrents of foam, are rendered doubly beautiful by the romantic beauty and verdure of the banks between which they are inclosed, and the noble trees which hang bending over them as if anxious to catch a glimpse of their own luxuriant branches in the transparent water. But I feel that I am committing an absurdity in attempting to give a description of this enchanting place, for it would require a much more powerful pen than mine to give even a faint idea of its beauty. On our return to Utica we again took the canal-boat to Syracuse, where are some very extensive salt works which we visited. On our way from this place to Rochester we passed the beautiful lakes of Cayuga, Seneca and Canandaigua, on all of which are placed very pretty and flourishing towns. A great proportion of the road between these places to Rochester, and that town itself, was only, a very few years ago, a wilderness. You evidently see that a place has been cut out in the woods for it, and the stumps of trees, which are still standing in the roads over which you pass, shew how very recently that spot, which is now the busy haunt of man and the scene of his numerous devices, was the lodge only of wild beasts. Seven years ago, Rochester was in this wild state, and now it is a flourishing town containing seven thousand inhabitants. It is most curious to mark these signs of recent and rapid growth; their effect is similar to that which is produced by the relics of antiquity in the old countries; they each call forth the imagination, leading it only in different directions—the one sending it back to what has been, and the other carrying it forward to that which is to come. This sudden growth of the town of Rochester is owing to the

canal passing through it, which has given the advantage of water-carriage to the manufactures, for which it is particularly well situated on account of the immense water power which it possesses in the Genesee river, the stream of which is already directed in a great many directions for mills of different kinds. But to the eye of taste this river possesses a much more powerful attraction in its stupendous falls, which are within half a mile of the town, and of the height of about ninety-seven feet, forming another step to lead our minds up to the stupendous Niagara. These falls, however, are not ornamented by the romantic scenery which adorn those of Trenton, so that, though much higher, they are less interesting; besides, their vicinity to a populous town diminishes considerably the romantic sublimity of the scene. Between Rochester and Buffalo the monotony of the canal is most beautifully varied by its being made to join a sweet and picturesque little stream, called the Tanawanta, along which we sailed for twelve miles, on water the clearness of which reminded me of the lakes of Cumberland, delighting us perpetually with the exquisite beauty of its reflection of the luxuriant bank on each side. Lock Port is another striking object between these places, though of a different nature, being a descent of sixty feet, cut through the granite rock and down which the water is carried by five locks. Indeed, there are ten locks, five descending and five ascending ones, and those who are judges of such things, say it is as finished a piece of work as can be found in any of the old countries. At Buffalo we visited an Indian settlement, but found the inhabitants just so far affected by their vicinity to civilized people, as to have lost their native activity and spirit, and to have dwindled into dirty, lifeless, indolent beings. Nothing could exceed the dirtiness of their houses or the disgusting appearance of the Squaws. We went to see a school there, established by the missionaries, which was conducted by a young man who appeared to understand and to be interested in his employment. The children seemed to be intelligent and very well advanced in their educa-

tion; but yet I believe there is very little hope of any permanent effect of civilization remaining with these extraordinary people, who have hitherto so obstinately resisted every attempt that has been made. On finding ourselves at Buffalo, our impatience to reach the grand object of attraction, the far-famed Niagara, increased considerably, and we hastened in the steam-boat next morning down the rapid Niagara. And here, my dear sister, whilst crossing a corner of Lake Erie, on which Buffalo stands, and proceeding down the river, I could not but think of the many and unexpected events which a short time will bring about, since a few short years had brought me to a place to visit which had been one of the wildest dreams of my childhood, and one of the most unlooked-for events of my maturer age; and this too without any extraordinary exertion, any romantic effort. In fact, the facilities to this place are now so plain and easy, that I believe were we to tie a bag of money round a child's waist, and put her into the steam-boat at this place, with charges to tell every one who asked her whither she was going, that she wanted to get to Niagara, that she would arrive there safely, and in due time, and that too (and much to the honour of the country be it said) without a single cent being taken out of her purse more than the regular fares. Thus far have they advanced in that far distant corner of the world in civilization—but here they stop. They have not yet begun with any aristocratic arrangements to gratify those who wish to pass on in a style superior to the common horde. This we felt a great inconvenience when we had any particular motive for deviating from the common track, for as our party was just a good size for a private carriage, we should frequently have taken one had we found it more easy to do so; but when we did take one we were obliged to be content with a huge stage made for the accommodation of nine people, for which we had to pay an exorbitant price.

On sailing down the Niagara, the first sign that we had of our approach to the falls was about the distance of four or five miles from them, when we observed an exceedingly dense

white cloud rising, which we soon learned was the spray. The steamboat stopped a little above the rapids, where stages were waiting to take us forward. On arriving at the hotel, you may be sure we did not lose any time in hastening to satisfy our curiosity; but were much surprised to find that our ears were not sooner assailed by the sound, as travellers have generally given very wonderful accounts of the distance at which the sound was to be heard. Two miles was the utmost distance at which it was to be perceived, and then not without considerable attention. Indeed, when close to them, I was rather surprised that the sound was not much more overpowering. It would be the height of presumption in me to pretend to describe this wonder, even if so many had not made the attempt before me. The most that I can do is to tell, as well as I can, (though even that is not a very easy task,) the effect which it had on my own mind. They are stupendous, sublime and awful, but not at all terrific. At first sight I was a little disappointed with the height, but that may be accounted for by their being so much wider than I had any idea of, and also from the rising of the spray, rising so thick as totally to obscure the fall of water for a great many feet. The sensation of incessant and endless hurry, which the immense rush of water excited, was exceedingly overpowering. I felt, as I stood gazing, as though I had for the first time got a glimpse of eternity, and was so overwhelmed with it that I could only sit down and weep. This excess of agitation by degrees wore off, but still I felt it to be the most fatiguing thing I had ever met with to watch its constant and never-ceasing hurry. A party of us set off to go under the sheet of water, or rather under the projecting rock over which the water falls; but Mr. — and myself were the only ones who had courage to go all the way. Indeed, though it did not appear to me to require any great exertion of courage, it certainly called forth no small degree of resolution, for the rush of water creates a perfect hurricane which threatens, just as you enter behind the sheet of water, to overpower you altogether. We staid

from the morning of one day till the afternoon of the next, a length of time with which, I believe, almost every one is satisfied. We returned to Buffalo, where Mr. — had previously provided a private carriage to take us across the interior of New York State and Pennsylvania to Northumberland, where we were under a promise to pay a visit. As our route now lay through the interior of the country, there were few remarkable objects to arrest our progress. We passed a great many deep woods, high mountains, rich plains and valleys, fine rivers, beautiful creeks and neat towns. We sometimes met with rather curious adventures, such as being told at one place that we could only have one room amongst us; but as there were three beds in the room it did not seem to be thought any thing out of the way; and on our taking possession of the three beds and sending Mr. — to provide for himself, he was packed into another room where a man and his wife were already lodged. In another place the only sleeping-room was the loft of a shingle house, where the boards were so open that we might have studied astronomy between them, and in this place ten persons were accommodated, two beds being awarded to us, which were so far superior that they had a few boards put up around them, which gave something the appearance of separate rooms. I believe we did not relish these scenes very much at the time, but I am glad since that we met with them, since it has shewn me the perfect propriety and decorum which the people preserve in such situations. One of the beds was occupied by our driver and the driver of a stage, who acquitted themselves with as much propriety as any gentlemen could do. Indeed, throughout the whole of the route we were struck with the great propriety of the people's behaviour. We never saw any drunkenness, nor ever, I may almost say, heard an oath: the masters of the boats were gentlemen, and the drivers perfectly civil and obliging; and, what is still more to say, we never in the many miles which we travelled over saw any appearance of want. The humblest log hut that we passed was surrounded with patches of potatoes, corn, buck-wheat and flax, a stack of

wheat standing near, and a cow, pigs, and generally sheep, not far off. Need you wonder then if this journey has tended to raise this country very much in our estimation, or that, whilst I still love my native soil as the scene of many tender associations, my judgment pronounces this to be the country of peace, plenty and freedom? The principal towns that we passed on our return were Batavia, Genesee, Bath, Williamsport, Penesbury, Northumberland, Harrisburg, Reading and Norristown; and thus you see we made a complete circuit.

Domestic Character of Milton.

Whether his first design be to withdraw
Our fealty from God, or to disturb
Conjugal love, than which, perhaps, no
bliss
Enjoyed by us excites his envy more;
Or this or worse, leave not the faithful
side
That gave thee being, still shades thee
and protects:
The wife, where danger or dishonour
lurks,
Safest and seemliest by her husband
stays—
Who guards her, or, with her, the worst
endures!

MILTON.

Islington,

October 25, 1826.

SIR,
THE domestic character of this great and good man has been misrepresented and traduced. He was thrice married. This proves he was an admirer of the fair sex. Nor could the author of our motto fail of having a keen relish for the felicities of wedded love, which he has here portrayed with so much pathos and beauty. The subject is deserving of examination. The first marriage of John Milton is thus described:—"About Whitsuntide, 1643," (says his nephew, Mr. Phillips,) "he took a journey into the country, nobody about him certainly knowing the reason, or that it was more than a journey of recreation. After a month's stay he returned a *married man*, who set out a bachelor; his wife being Mary, the eldest daughter of Mr. Richard Powell, then a Justice of the Peace, of Forest Hill, near Shotover, in Oxfordshire." This lady, however, strange to tell, at the end of the honeymoon visited her parents, and re-

fused to return home! Hers was a gay, loyal family, where there was "a great deal of company and merriment and dancing," and therefore it is supposed that "she would not find much gratification in the frugal establishment, the retired and studious habits, or the political conversation of her *literary* and *republican* husband." Letters entreating her return were unanswered, and even a messenger dispatched to bring her back, did not succeed in his commission. The injured Milton was now determined to repudiate his wife, and at length, 1644, published a *Treatise on the Doctrine and Discipline of Divorce*, inscribed to the Parliament. This created many enemies, especially among the Presbyterians, whom his biographer, Dr. Symmons, denominates "the sanctified advocates of insurrection and tyranny." The lady of John Milton, however, returned to him, in a way which shall be described. It savours of the romantic, but was matter of fact.

"The desperate situation of the Royal cause after the decisive battle of Naseby, made the family of Milton's wife reluctantly sensible of the folly of their conduct, and solicitous to propitiate the resentment of an injured husband, whose assistance might now probably be immediately requisite for their protection or subsistence. With no resemblance to the elevated equanimity of the man who had honoured them with his alliance, they rose or fell, like the mob of their species, with the flow or ebb of fortune, and were insolent or abject as this unstable power visited or deserted them. The plan for the accomplishment of their purposes was conceived and executed with successful ingenuity. Combining with his friends, who concurred in the wish for a reconciliation between the pair who had been united at the altar, they watched our author's visits, and as he was in the house of a relation, (of the name of Blackborough, and in St. Martin's-le-Grand,) they stationed his wife in an inner apartment, with instructions to appear at the proper time, and to supplicate him for his pardon on her knees! Faithful to the lesson of her friends, she sustained her part with skill, and probably with feeling. The scene was surprising,

and the resistance of Milton, which seemed firm only for a moment, fell before its weighty effect. Yielding to the entreaties of beauty, and perhaps, also, to the reverence of love, what he appeared to concede only to the solicitations of friends, and dismissing every irritating recollection from his bosom, he readmitted *the wife* who had deserted and insulted him into the possession of his affections. Not satisfied with this single triumph over his resentment, he extended his placability to those who were the abettors, if not the instigators, of her offence, and receiving her parents and her family under his roof, he protected and maintained them in the hour of danger and distress!" Thus the conduct of Milton, which has been much misrepresented, is, when properly understood, beyond all panegyric. He afterwards lived happily with his restored lady, who died in her fourth child-birth. His behaviour was exemplary towards his wife and her family. Fenton says, that the following beautiful lines in *Paradise Lost*, are descriptive of Milton's reconciliation with his own consort:—

————— Her lowly plight,
Immovable till peace obtained from fault
Acknowledged and deplored, in Adam
wrought
Commiseration : soon his heart relented
Towards her, his life so late and sole de-
light.
Low at his feet, submissive in distress,
Creature so fair, reconcilment seeking,
His counsel, whom she had displeased,
his aid
As one disarm'd—his anger all he lost !

Whether this paragraph has or has not an allusion to the event, it is marked by surpassing feeling and delicacy.

About two years after the loss of his first, Milton married his second wife, Catherine, the daughter of Captain Woodcock, of Hackney. She was the object of his fondest affection, and died in her first child-birth. The subsequent sonnet is a fragrant token of regard to her memory:—

Methought I saw my late espoused saint
Brought to me, like Alcestis, from the
grave,
Whom Jove's great son to her glad hus-
band gave,
Rescued from death by force, though
pale and faint ;

Mine, as whom wash'd from spot of
child-bed taint,
Purification in the old law did save,
And such as yet once more I trust to
have
Full sight of her in Heaven without re-
straint,
Came vested all in white, pure as her
mind ;
Her face was veil'd, yet to my fancied
sight
Love, sweetness, goodness, in her person
shin'd
So clear as in no face with more delight !
But, O ! as to embrace me she inclin'd,
I wak'd—she fled—and day brought back
my night !

On the recommendation of his friend Dr. Paget, a physician of eminence, to whom the lady was distantly related, Milton married his third wife, Elizabeth Minshull, the daughter of a gentleman of Cheshire. Of this lady it may be necessary to say something, because her memory has been traduced by Johnson, who adopts the calumny of Phillips, for he declared, that "she oppressed his children in his life-time, and cheated them at his death." But it is certain that this lady was a sensible, prudent, religious woman, contributing much to the happiness of her illustrious mate, with whose talents and worth she must have been impressed. He was *fifty-four* years of age on this marriage, and lived about ten years in conjugal felicity. She used to relate many anecdotes of her husband. He composed principally in the winter, and on his waking in the morning would make her write down twenty or thirty verses. Being asked whether he did not frequently read Homer and Virgil, she replied, that "he stole from nobody but *the Muse* who inspired him!" And to a lady, inquiring who the Muse was, she answered, "It was *God's grace* and *the Holy Spirit* that visited him mightily!" This third wife survived her husband upwards of fifty years, dying at Nantwich, in her native Cheshire, March 10, 1726. She was member of a *General Baptist Church* there, from which it may be inferred that she had adopted the religious views of her illustrious partner. The minister was the Rev. Isaac Kimber, who published an *Abridgment of the History of England*, and who has in a volume of sermons a funeral discourse on the *Relict of*

Milton, though, strange to tell, it contains no particulars of her character, excepting a general declaration of her benevolence and piety. Tradition, I have been told, still speaks well of her, especially that she always extolled her husband, and out of respect to his memory sent his golden-headed cane to the British Museum. The Rev. Isaac Kimber soon left his charge for imputed heterodoxy, being, it appears, of the sentiments of the great Poet, though the congregation attempted to bind him down by the iron chains of a metaphysical creed, which he burst asunder with a divine freedom! It is a curious circumstance that this said church, both minister and members, have recently relinquished their former sentiments, proclaimed themselves *Unitarian General Baptists*, and united themselves to the General Assembly meeting annually at Worship Street. *Magna est veritas et prevalebit.*

"The domestic situation of Milton was now such," says Dr. Symmons, "as almost to compel him to seek for the aid and protection of a wife. His infirmities were of a nature not to admit of substantial relief from any but a domestic friend, and for alleviation from the kindness of filial piety they unhappily solicited in vain. From the conduct of his daughters he experienced nothing but mortification and aggravated distress." This charge is thus substantiated by his biographer beyond dispute: "His nuncupative will," says Dr. Symmons, "which has lately been discovered in the Prerogative Registry, and was published by Mr. Warton, opens a glimpse into the interior of Milton's house, and shews him to have been amiable, and injured in that private scene in which alone he has generally been considered as liable to censure, or rather, perhaps, as not entitled to affection. In this *will*, and in the papers connected with it, we find the venerable father complaining of his *unkind children*, as he calls them, for leaving and neglecting him because he was *blind*, and we see him compelled, as it were, by their injurious conduct to appeal against them even to his servants. We are assured also, by the deposition on oath of one of these servants, that his complaints were not extorted by slight wrongs

or uttered by capricious passion on trivial provocations; that his children, with the exception of Deborah, who, at the time immediately in question, was not more than nine years old, would occasionally sell his books to the dunghill women, as the witness called them; that these daughters were capable of combining with the maid-servant, and of advising her to cheat her master and their father in her marketings; and that one of them, Mary, on being told that her father was to be married, replied, that "that was no news; but if she could hear of his death, that were something!"

And Mrs. Hannah More, with her accustomed good sense, remarks in her *Strictures on Female Education*, "that among the faults with which it has been too much the fashion of recent times to load the memory of the incomparable Milton, one of the charges brought against his private character has been, that he was so severe a father as to have compelled his daughters, after he was blind, to read aloud to him, for his sole pleasure, Greek and Latin authors, of which they did not understand a word. But this is in fact nothing more than an instance of the strict domestic regulations of the age in which Milton lived, and should not be brought forward as a proof of the severity of his individual temper. Nor, indeed, in any case should it ever be considered as a hardship for an affectionate child to amuse an afflicted parent, even though it should be attended with a heavier sacrifice of her own pleasure than in the present instance." Grievous it is to have to record such dereliction of filial piety.

It may not be improper here to remark, that there appears to be an entire extinction of the family. Of Milton's three daughters, Anne, the eldest, who, with a handsome face, was deformed, married a master builder, and died in her first child-birth. Mary, who had the least affection for her father, died single; and Deborah, the youngest, was married to Abraham Clarke, a weaver in Spitalfields. Many years after his death she spoke of her father with great tenderness, and on being shewn a portrait, she exclaimed with transport, "'Tis my father, 'tis my dear father!" Of her seven sons and three daughters, two only left off-

spring: Caleb, who, according to Sir James Mackintosh, became Parish Clerk at Madras, where he had two sons, whose history cannot be traced; and Elizabeth, who married Thomas Foster, by whom she had three sons and four daughters, who all died young, without issue. In penury and age she was discovered in a little chandler's shop in Shoreditch. April 5th, 1750, *Comus* was acted for her benefit, with a prologue by Dr. Johnson, and produced £130. She died 9th of May, 1754, at Islington: with her expired the last of the Miltonian generation in this country.

Such was the domestic character of John Milton; his family is extinct, but his name lives for ever. He was not deficient in natural affection; he exercised no domestic tyranny. That he "thought woman made only for obedience, and man for rebellion," is a foul and wicked slander. Dr. Johnson dared to record it, but had no means of substantiating it. The more we investigate the private history of our great poet, the more we shall admire it. His description of Eve in his *Paradise Lost*, is a faithful transcript of his estimation of the female character, destined to adorn and bless society:

————— To the nuptial bower
I led her blushing like the morn; all
 heaven
And happy constellations on that hour
Shed their selectest influence; the earth
Gave sign of gratulation, and each hill:
Joyous the birds; fresh gales and gentler
 air
Whisper'd it to the woods, and from their
 wings
Flung rose, flung odours from the spicy
 shrub,
Disporting, till the amorous bird of night
Sung spousal, and bid haste the ev'ning
 star
On his hill-top to light the bridal lamp!
 Book viii. line 510.

Milton yielded a practical proof of the truth and excellence of these lines, by entering thrice into the holy state of matrimony. From the endearment of virtuous love he never estranged himself. Accustomed from his earliest youth to cherish the finest feelings of our nature, he had a perception of the charms, and an irresistible passion for the blandishments of female society.

It is well known that Milton was concealed for some weeks in Bartholomew Close from the vengeance of his enemies, who at the Restoration were rampant with a revengeful fury. Indeed, he was included in the *Act of Amnesty* only by the interposition of Sir W. D'Avenant, Poet Laureat, whose life he had saved during the civil wars. Poets have it seldom in their power to render one another such signal service on any occasion. But the condition to which our poet was reduced on the return of the Stuarts, is attested by the following statement, which speaks volumes:—
"The Duke of York (afterwards James the Second) expressed one day to the King, his brother, a great desire to see old Milton, as he contemptuously styled him, of whom he had heard so much. The King replied, that he felt no objection to the Duke gratifying his curiosity; and accordingly, soon after, James went privately to Milton's house, where, after an introduction which explained to the old Republican the rank of his guest, a free conversation ensued between these very dissimilar and discordant characters. In the course, however, of the conversation, the Duke asked Milton whether he did not regard the loss of his eye-sight as a judgment inflicted upon him for what he had written against the late King? Milton's reply was to this effect: 'If your Highness thinks that the calamities which befall us here are indications of the wrath of Heaven, in what manner are we to account for the fate of the King, your father? The displeasure of Heaven upon this supposition must have been much greater against him than me, for I have lost only my eyes, but he has lost his head!' Much discomposed by this answer, the Duke soon took his leave and went away. On his return to court, he thus spoke to the King: 'Brother, you are greatly to blame that you don't have that old rogue Milton hanged.' 'Why, what is the matter?' said the King. 'You seem, James, in a heat. What! have you seen Milton?' 'Yes,' answered the Duke, 'I have seen him.' 'Well,' said the King, 'in what condition did you find him?' 'Condition! why he is old and very poor.' 'Well, and he is blind too, is he not?' 'Yes, blind as a beetle.' 'Why, then,' ob-

served the King, 'you are a fool, James, to have him hanged as a punishment; to hang him will be doing him a service; it will be taking him out of his miseries. No, if he be old, poor and blind, he is miserable enough, in all conscience—let him live!'" This anecdote is characteristic of the two brothers, particularly of the sullen bigot James, who drove himself from the throne, and rendered his offspring vagabonds throughout the earth.

"The character of Milton," says William Godwin, "is one of those which appears to gain by time. To future ages, it is probable, he will stand forth as the most advantageous specimen that can be produced of the English nation. He is our poet! There is nothing else of so capacious dimensions in the compass of our literature, (if, indeed, there is in the literary productions of our species,) that can compare with the *Paradise Lost*. He is our patriot! No man of just discernment can read his political writings without being penetrated with the holy flame that animated him. And if the world shall ever attain that stature of mind as for courts to find no place in it, he will be found the patriot of the world! As an original genius, as a writer of lofty and expansive soul, and as a man, he rises above his countrymen, and like Saul in the convention of the Jews, 'from his shoulders and upwards he is higher than any of the people.'"

Dr. Channing also has felicitously eulogized him in his masterly *Review of the Character and Writings of the Great Poet*, which has been republished in this country. "We see Milton's magnanimity in the circumstances under which *Paradise Lost* was written. It was not in prosperity, in honour and amidst triumphs, but in disappointment, desertion, and what the world calls disgrace, that he composed that work. The cause with which he had identified himself had failed. His friends were scattered. Liberty was trodden under foot, and her devoted champion was a by-word among the triumphant loyalists! But it is the prerogative of true greatness to glorify itself in adversity, and to meditate and execute vast enterprises in defeat. Milton,

fallen in outward condition, afflicted with blindness, disappointed in his best hopes, applied himself with characteristic energy to the sublimest achievement of intellect, solacing himself with great thoughts, with splendid creations, and with a prophetic confidence that, however neglected in his own age, he was framing in his works a bond of union and fellowship with the illustrious spirits of a brighter day! We delight to contemplate him in his retreat and last years. To the passing spectator he seemed fallen and forsaken, and his blindness was reproached as a judgment from God. But though sightless, he lived in light! His inward eye ranged through universal nature, and his imagination shed on it brighter beams than the sun. Heaven and hell and paradise were open to him! He visited past ages and gathered round him ancient sages and heroes, prophets and apostles, brave knights and gifted bards. As he looked forward, ages of liberty dawned and rose to view, and he felt that he was about to bequeath to them an inheritance of genius which would not fade away, and was to live in the memory, reverence and love of remotest generations."

JOHN MILTON was born in Bread Street, London, 1608, the year in which Shakspeare died; thus when one star sets, another luminary emerges to bless the horizon! He terminated his career, 1674, in the sixty-sixth year of his age, by so tranquil an exit that the attendants in the chamber were not apprized of his dissolution. He was interred by the side of his beloved father in Cripplegate Church, his funeral being numerous and even splendidly attended. No memorial was raised over him till the father of the late Samuel Whitebread, Esq., erected a white marble slab with a bust, and decorated by the simple representation of a serpent entwined around a flaming sword, with an apple in his mouth indicative of his great work, *Paradise Lost*! A monument has been placed in Westminster Abbey, but the courtly Dean Sprat would not allow an inscription afterward admitted by Bishop Atterbury. The Latin epitaph drawn up by Dr. George, Pro-

vost of King's College, Cambridge, is thus elegantly translated :

Ashes of regal and of holy fame,
 Forgive the intrusion of a hostile name;
 Cease human enmities with human life,
 And death, the great composer, calm your
 strife.
 Lo ! now the King's and People's rights
 agree,
 In Freedom's hand the hallow'd sceptre
 see ;
 No jealous fears alarm these happier
 days,
 And our Augustus smiles at Cato's
 praise !

It is a remarkable fact that though Milton was the sworn enemy of all religious establishments, yet ministers of the Church of England have, to their eternal honour, done the amplest justice to his character and his writings. Bishop Newton published the best edition of his poetical works, and Bishop Sumner, by order of his Majesty, gave to the public his *Treatise on the Christian Doctrine*, with a translation of singular fidelity, whilst Messrs. Symmons and Todd, respectable clergymen, have furnished the world with admirable pieces of his biography. Nor must we omit to remark, by way of conclusion, that Dr. Samuel Johnson, of High Church celebrity, has, with a studied depreciation of Milton's character, paid the profoundest homage to his literary memory. "His great works," says this distinguished biographer, "were performed under discountenance and in blindness; but difficulties vanished at his touch; he was born for whatever is arduous, and his *Paradise Lost* is not the greatest of heroic poems only because it is not the first. His delight was to sport in the wide regions of possibility; reality was a scene too narrow for his mind. He sent his faculties out upon discovery into worlds where imagination only can travel, and delighted to form new modes of existence and furnish sentiments and actions to superior beings, to trace the counsels of hell, or accompany the choirs of heaven! Fancy can hardly forbear to conjecture with what temper Milton surveyed the silent progress of his work, and marked his reputation stealing its way in a kind of subterraneous current through fear and silence. I

cannot but conceive him calm and confident, little disappointed, not at all dejected, relying on his own merit with steady consciousness, and waiting without impatience the vicissitudes of opinion and the impartiality of a future generation."

Such, Mr. Editor, were the circumstances of blindness, desertion and poverty in which the *Treatise on the Christian Doctrine*, by John Milton, was composed, and which must draw towards it special attention. Concealed for upwards of a century, it has at length providentially emerged into broad day-light, under the auspices of regal sanction and episcopal authority. Dedicated to our gracious Monarch, and translated by a liberal prelate, an ornament of the bench, it challenges profound examination. Were its erudite and venerable author to start from the tomb, he would view the fate of his literary offspring with an incredulous astonishment. Even the restoration of his eye-sight might be deemed necessary to certify him of the fact! My next and concluding paper will exhibit an estimate of this extraordinary work drawn from the notice taken of it by the periodical publications of the day. Having undergone the ordeal of conflicting criticisms, it has come forth, like gold from the fire, with a more resplendent lustre! Indeed, Milton, wielding his mighty pen either in prose or in poetry, astonishes and delights his readers. Both the *Paradise Lost* and the *Christian Doctrine* were the offspring of his adversity. His reverse of circumstances is thus affectingly detailed by himself to Heimbach, an accomplished German counsellor to the Elector of Brandenburg, an old pupil who knew him in his earlier and better days. It is thus translated by his affectionate and spirited biographer, Mr. Hayley, and will here form an appropriate conclusion:

"If among so many funerals of my countrymen in a year (1665) so full of pestilence and sorrow," says the great poet and distinguished patriot, "you were induced, as you say, by rumour to believe that I also was snatched away, it is not surprising; and if such a rumour prevailed among those of your nation as it seems to have done, because they were solicitous for my

health, it is not displeasing; for I must esteem it a proof of their benevolence towards me. But by the graciousness of God, who had prepared for me a safe retreat in the country, I am still alive and well, and I trust not an unprofitable servant, whatever duty in life there yet remains for me to fulfil. That you remember me after so long an interval in our correspondence, gratifies me exceedingly, though by the politeness of your expression you seem to afford me room to suspect that you have rather forgotten me, since as you say you admire in me so many different virtues wedded together! For so many weddings, I should assuredly dread a family too numerous, were it not certain that in narrow circumstances and under severity of fortune, virtues are most excellently reared and are most flourishing. Yet one of these said virtues has not very handsomely rewarded me for entertaining her, for that which you call my political virtue, and which I should rather wish you to call *my devotion to my country*, (enchaining me with her captivating name,) almost, if I may say so, expatriated me! Other virtues, however, join their voices to assure me, that wherever we prosper in rectitude, there is our country. In ending my letter, let me obtain from you this favour, that if you find any parts of it incorrectly written and without stops, you will impute to the boy who writes for me, who is utterly ignorant of Latin, and to whom I am forced (wretchedly enough) to repeat every single syllable that I dictate. I still rejoice that your merit as an accomplished man, whom I knew as a youth of the highest expectation, has advanced you so far in the honourable favour of your prince. For your prosperity in every other point you have both my wishes and my hopes. Farewell.

"*London, Aug. 15, 1666.*"

Justly might the immortal Milton in his "*Areopagitica*," a *Speech for the Liberty of Unlicensed Printing*, the best of his prose writings, declare, "I am among the free and ingenuous sort of such as evidently were born for study, and love learning for itself, not for lucre or any other end but the service of God and truth, and perhaps that lasting fame and perpetuity of

praise which God and good men have consented should be the reward of those whose published labours advance the good of mankind."

J. EVANS.

Critical Synopsis of the Monthly Repository for November, 1825.

MR. BAKEWELL's *Extracts from M. Malan*. I predicted that Mr. Bakewell would do what he has here done. Will Dr. Smith henceforth express a perfect confidence in the good judgment of M. Malan, whatever he may think of his orthodoxy?

The pantomimic scene of Malan's conversion by Mr. Haldane, reminds me of a similar circumstance that took place in this country, so similar, indeed, except in the result, that both incidents, I believe, must have had a common origin, and that the orthodox of the two countries may have been indebted to each other for a mode of attempting to insinuate their doctrines into the minds of certain classes of their opponents. A friend of mine, of the Unitarian persuasion, having retired from one of our populous cities into the country, became a regular attendant and supporter of the only place of worship in his neighbourhood, which was conducted by an alumnus of the Andover Theological Seminary. Although they had frequently met each other, controversial topics were always evaded; till, at length, my friend, being one day in the library of the minister, the latter silently took down a Greek Testament from its shelf, opened it, placed his finger on a particular text, and shewed it to the former. No other reply was made to this mute argument than the following: "We should probably differ from each other in our interpretations of this text"—and there the matter dropped from that hour to this.

Archaeologia Americana. The prominent contents of this volume are discussions and descriptions of those ancient mounds and other monuments of an extinct race of people, which are scattered over every part of the American continent. The present stock of Indians, according to Mr. Atwater, the principal writer, are only the degenerate and intrud-

ing successors of a more ancient and much more civilized race, whom they drove from their peaceful habitations, or consigned to indiscriminate destruction. This theory is scouted by a brilliant and elaborate writer in the last North American Review. The whole subject is involved in uncommon interest, perplexity and mystery.

London University. When the clamours of party shall subside, the project of Mr. Campbell will be universally acknowledged to have conferred more honour on his name, than even his own bewitching poetry; and if it is defeated in his person, let him go to his grave with the consciousness that he has beaten out a path which some one *must* hereafter follow with better success.

Critical Remarks of Mr. Cogan. At once important and very ingenious. Yet I subscribe not to the Socinian interpretation of the *word being flesh*.

Mr. Frend on John i. 14. I can follow Mr. Frend with much satisfaction through most of his remarks, but lose sight of him as he enters that little cloud of mystery at the end.

Dr. Jones on the Proem of John. Few passages in any writer are more profoundly philosophical and comprehensive than the paragraph numbered 7.

As Dr. Jones, in this communication, has elaborately shewn how he would explain the passage in question to learned men, will he have the goodness to write another short article for the Repository, and let us know how he would expound the same passage to men of ordinary attainments and capacities?

Extempore Preaching. Perhaps the perfection of a course of preaching would be such as is recommended in the little tract of Mr. Henry Ware, Jun., viz. a considerable portion of it in written, and the rest in extempore sermons. Where a preacher is obliged to deliver two sermons on each Sabbath, one of them might be prepared in manuscript, and the other be more unpremeditated. But if either the one or the other of the two kinds of preaching must be exclusively adopted, the advice of the present correspondent

is undoubtedly correct, especially with regard to the more cultivated Unitarian congregations.

Critical Synopsis. In my remarks on Messrs. Belsham and Channing, p. 65, I should have written *former* for *latter*, where this word occurs the second time. In the same volume, notice of Rammohun Roy, for institution, read institutions.

Mosaic Mission. On the supposition that our sceptics would succeed in undermining the authority of Scripture, and could render their doubts universal throughout Christendom, what measures would they recommend for the re-moulding of society? Would they found new institutions upon natural religion? What would these institutions be? Is it worth while to discuss these things now beforehand, or would it be better to provide for them only when the exigency of the case may demand? Yet I should like to see a picture of a community of sceptics, drawn in credible colours, and in a favourable manner, though some readers may suppose that these two conditions are incompatible.

A Long-Lost Truth. This writer is certainly an accomplished inquirer. Does the nature of his subject forbid him to be a little more lucid and distinct?

The Well of Down. A few converts even in America are now and then picked up by the zealous propagandists of the Roman faith.

Motto from Shakspeare. Mr. Evans might have afforded us the parallel sentence from Theognis.

Memoirs of Pepys. Downing was a member of the first class that was ever graduated at Harvard College.

The church in Salem, Massachusetts, which stood on the spot where Hugh Peters officiated for five years, has just been pulled down, and an elegant new brick edifice is to be erected on the site. The present congregation are Unitarian. It was the first church gathered in the province.

Dr. Creighton seems to have been the Irving of his day.

On Dr. Chalmers's Discourses. Some of the orthodox in this country, being driven by argument or the force of reflection to feel the absurdity of certain positions exposed by your

present correspondent, have been obliged to resort in good earnest to the hypothesis, that the atonement was in its nature only a *drama* acted in the face of the universe to testify God's abhorrence of sin, and to vindicate his justice. This monstrous doctrine, which I observe your correspondent incidentally refers to as a clear case of the *reductio ad absurdum*, has been openly broached by a professor in the Andover Theological Seminary, in a sermon published by request of the students. It is needless to say that American Calvinists in general have been indignant at this palpable departure from the *literals* of their creed.

Dr. Carpenter and Archbishop Magee. Dr. Carpenter's proposed work will undoubtedly possess the highest value, and I beg to offer myself as one of the hundred, who may be required to guarantee the expense of its publication on the terms suggested by this correspondent. Yet it were to be wished that not only Magee, but every other writer on the same side of the question, were followed up directly, and page by page. This is the only effectual way of closing their mouths, though perhaps less popular and attractive. If we publish ever so many lucid, satisfactory and scriptural views of our doctrine in an abstract and systematic form, our opponents will still reply with an air of triumph, that *they* have not been answered.

REVIEW. *Tate's Assize Sermon.* I cannot conceive how a religious establishment is compatible with that "true and complete toleration" which Mr. Tate recommends. A true and complete toleration implies the very non-existence of an establishment. For as long as you bestow any kind of honours or emoluments or distinctions exclusively on the teachers belonging to one sect of religion, you do in effect stigmatize those of a different belief, and expose them to virtual disabilities. Even if a government went so far in liberality as to maintain, like Bonaparte, the ministers of different and opposing sects, yet if it stopped there, and did not pay the professed teacher or writer on the sceptical side of the question for the trouble and odium and

labour which he must incur in the dissemination of his opinions, and in the endeavour to advance what he honestly believes to be the cause of human happiness, that government would not deserve, to its full extent, the epithet of tolerant. Therefore the true, abstract idea of toleration is, for government to let this matter quietly alone, and have as little to do with theories in religion, as theories in chemistry, medicine, or morals. Strictly speaking, however, this would perhaps be perfect *liberty*, rather than toleration.

With respect to the *expediency* of a complete toleration, or in other words the inexpediency of an establishment, I have my doubts. I am aware that this Reviewer has admirably compressed into four columns a weighty mass of argument on the side of toleration. But frequently arguments that are abstractly true, become false and dangerous, when applied to existing circumstances. For instance, who would not say at first thought, that government ought to have nothing to do with theories in chemistry or medicine? And yet, when a bill passes through Parliament to establish hospitals for the treatment of the small-pox or regulations for the quarantine of vessels from the Levant, or rules respecting high-pressure steam-engines, or the safety lamp, how can such subjects be strictly separated from chemical or medical speculations? How would the Reviewer have his government treat a Miltonian sect of conscientious, practical polygamists?

He answers the argument that "civil ineligibilities are created by means of limitations of age, of property, of local situation." Sex is another category, which ought to have been enumerated in the argument, and considered in the answer.

Miss Taylor's Vision. If I gather aright from the "moral" of the vision, Miss Taylor thinks that a too sudden abolition of African slavery would be a mistake, similar in its nature to that of Las Casas in originally introducing it into America.

Milton's Treatise. The close of this Review introduces the name Unitarian under an acceptation which it ought always to bear, and which if

we abandon, we shall retard the progress of truth more than can be done by all the arguments of our opponents.

Memoir of Mr. Goodier. This life has been abridged in the *Christian Examiner*, and afterwards reprinted and circulated among us in that form as a tract.

Obituary. The interchange of obituary services between the towns of Poole and Ringwood, as recorded in the August and November numbers of the *Repository*, is an affecting testimony to the benign and consoling influence of Christian institutions.

Intelligence. The account of the meeting of the Protestant Society, however it may exhibit the zeal of the worthy members, redounds not much to the credit of their deliberative eloquence. But very faint touches would be requisite to make the whole article appear a caricature or parody, got up for the *John Bull* newspaper. Certainly, Mr. Wilks, on such an occasion, ought to have taken higher ground than that of a declamatory, clap-trapping advocate.

Mr. Gilchrist's Parallel between Himself and Dr. Jones.

[As Mr. Gilchrist refers in the following letter to a communication of his which was returned to him as inadmissible, we deem it right to state that the rejection was founded on certain personalities in the paper, which we esteem him sufficiently to believe he would have been grieved after a time to see in *print*. *Litera scripta manet*. To convince the reader that we have shewn no want of impartiality in the controversy on baptism, we beg to state, that looking forward to this as our last month, and foreknowing the necessity of papers being communicated early in order to their insertion, we gave liberty to the printer (contrary to the custom in such cases) to put the sheets of the last number relating to baptism, before their publication in the number, into the hands of any persons likely to make replies, he being the avowed Secretary of the General Baptist Committee. This we need not have done, more we could not have done. Further we have no inclination to speak of Mr. Gilchrist's

letter. He has given us no "offence" nor "uneasiness," beyond the concern that we always feel when we see a writer of unquestionable talents precluding his usefulness and defeating his own end by his mode of writing, and when, above all, we find a mere theological controversy perverted into a personal dispute. EDITOR.]

Newington Green,
Nov. 2, 1826.

SIR,

I FIND that you are about to retire from the Editorship of the *Monthly Repository*; and though you have refused me a hearing in reply to the *Review of the Worship-Street Lectures*, the usual vote of thanks for the able and impartial manner in which you have filled the office will be permitted, on my part, to pass *nem. con.* It is with some reluctance and timidity, indeed, that I make another application during the present dynasty; but I wish to have a few more *last words* with my friend Dr. Jones: not about *baptism*; for I am willing to let him have his own way in this matter without further contradiction, and to let the Anti-baptists enjoy all the benefit of his discoveries. Some parts, indeed, of the Doctor's last communication are calculated to shock my feelings and offend my stomach; but he honestly, and without disguise, expresses his contemptuous opinions to our face, and in print too; he does not employ one sort of language with his tongue and another with his pen: and, in our humble opinion, fair and consistent dealing is the truest candour: such candour, in our judgment, like charity, covereth a multitude of faults.

I am equally willing that your two other correspondents, T. A. T. (602—604) and A. Berean, (608—610,) should have their way also (and truly the ways of Anti-baptism are divers) respecting *baptism*, and that the Anti-baptists should have all the benefit of their statements and arguments. Was it thought that too much could not be thrown into the present number of the *Repository* as make-weight or make-bulk on one side of the baptismal controversy? Was the cry of distress, *Come over and help us!* sent out into the ears of those distinguished Unitarians, the Freethinking Christians? But a truce to odious

interrogatories! My thoughts are bent on peace with Dr. Jones: between whom and myself there are many points of *analogy* or affinity; which ought to be as so many bonds of union and sweet concord.

1. We have both good Celtic blood in our veins, though mine be not quite so pure as the Doctor's; for I rather think I have a mixture of the Goth or Vandal in me.

2. We are both great etymologists, though *non passibus æquis*: and if the Doctor will let me be Parvus Iulus he shall be Magnus Æneas.

3. If Analogy be the goddess of the Doctor's idolatry—the Ariadne of his affections—Logic is my Minerva. I mean no offence to the modern Theseus, whom I would not have to desert. Ariadne after being so long wedded to her; but I would have him be on his guard with her, for she is a dangerous Siren: and though my learned friend may think he has her all to himself, she is an old coquette of many lovers. I kept company with her some time myself, (when I was comparatively young and amorous,) but I found her as false as fair; for she abused my confidence, and practised so much deception upon me, that I was at last obliged to come to the resolution of never seeing her more, except in the presence of Minerva. Ariadne is a good handmaid, but a bad mistress: she is a dangerous counsellor, but a very trust-worthy, useful servant, if we keep her in her proper place, and at a proper distance. Let me beseech Dr. Jones neither to toy with nor to yield to the seductive charms of Ariadne.

4. Both Dr. Jones and myself are confessedly men of genius: our adversaries will admit that we have ingenuity and originality if we have nothing else. Nay, (as Dr. Jones properly notices in his own case,) they will admit us to have too much of these qualities, and will turn them to our disadvantage, as rendering us wholly incapable of sound sense and sober judgment. But the truth is, the mere *memoriter* men are as incapable of appreciating our excellences as old Mrs. Crumpe was of comprehending Patty Frankland. They will stare at us as if we were perfect *oddities*, and shrug their shoulders and arch their brows and shake their

heads and look such unutterable things, or pronounce us wrongheaded. But if the Doctor will take my advice, instead of complaining, he will get up, as Patty was to do with the cocks, and whip them all round, and make them quiet. He has been very ill-used already; but if he should ever, from over-exertion for the benefit of posterity, suffer the affliction of *brain fever*, even the leading Unitarian brethren, who have a monopoly of candour and charity as well as of rationality, will set him down as stark mad ever after.

5. But both Dr. Jones and myself are not only men of genius—we are men of mettle too; for we dare to publish all our discoveries and inventions in the very teeth of common-place etiquette; though criticism be as abundant as quackery and imposture—Critics as numerous as mites and as terrible as hornets; though Reviewers be as active as spies in France and as insolent as Bashaws in Turkey.

6. If Dr. Jones has been a persecuted author, so have I; and perhaps I have had much the worst of it: at any rate I have not thriven so well upon persecution as my neighbour by analogy. I am not conscious of coveting my neighbour's house or my neighbour's wife, or any thing that is my neighbour's; but I could have no objection to live in Great Coram Street, or to reside at Brighton. Many good pounds might I have had in the Savings-Bank but for bad speculations in authorship: and I have not, like Dr. Jones, the consolation of hope and the support of faith in the generation to come. Posterity is not only a distant paymaster, (and I fear post-obit bonds made payable by him would not be negotiable,) but a very uncertain patron; and perhaps he will be as ungrateful and ungenerous and good-for-nothing as his father. A living Bishop, whose soul follows hard after preferment, no doubt for the sake of usefulness, told Mr. B——y, that he must look to the other world for his reward; and the good man seemed, in relating the circumstance, as glad of the consolation as Dr. Jones is pleased with the anticipated acclamation of posterity. I thought the Bishop's doctrine cold comfort to an

unsuccessful author; but though I am not sure that philological merits will be much in request or esteem in the other world, I would rather look for a reward there than trust to posterity. There is something cold and calculating in all this; yet I can admire the noble confidence and lofty enthusiasm of the learned Theseus, who is doubtless destined, like Milton, to make all Europe, and America too, ring with acclamation.

Much of the eloquence of Dr. Jones's rejoinder I consider the mere flirting and flourishing of Ariadne; for I do not believe that he means, in his sober reason, to accuse *me* of pilfering from his works, or of pluming myself with ornaments stolen or borrowed from him. He speaks of the *ungrateful* few, and if I be guilty of the offence, my ingratitude is indeed of the blackest description, according to Seneca, viz. that which consists in *forgetting the benefit*. Dr. Jones made me a present of a copy of his Greek Lexicon, for which I thanked him sincerely; and my recommendations I believe caused the sale of several copies. Of his theological works I am almost wholly ignorant: I have not even looked at the twentieth part of what he has published in the Monthly Repository; for I am either too idle or too busy to go after it, or to read it when it falls in my way. I hope Dr. Jones will forgive me this wrong. I am perhaps much to blame. But I am not a great reader. I suffered a severe surfeit in my youth, and was so much afflicted with indigestion, that my appetite has been weak and squeamish ever since.

I am really sorry that Dr. Jones should think I intended to league with his persecutors. I was offended with myself at the time for using the modes of expression which have offended him. We ought to be friends; for, as I have endeavoured to shew, there are many analogies and affinities between us: we are both intellectual Samsons in our way; but I hope we shall not be brought blindly forth to make sport for the Philistines—

—procul omnis esto
Clamor et ira.

Begging pardon, Mr. Editor, for

the levity and petulance of this communication, and for all the offence and uneasiness I may have in any way given you and your readers, permit me to say, Vale.

JAMES GILCHRIST.

The Pastor, Oberlin.

[Translated from Revue Encyclopédique.]

DIED, the 1st of June, 1826, aged 86, Jean Frédéric Oberlin, pastor at Waldbach (Ban de la Roche, in the department of the Lower Rhine). The department of the Lower Rhine has just lost one of its most praiseworthy citizens, and the Protestant Church a rare model of every Christian virtue.

A long and painful illness terminated the life of the respectable pastor Oberlin, (brother to the celebrated philologist of that name,) after he had for the space of fifty-nine years exercised the pastoral functions in a country in which the influence of his virtues, his benevolent activity, his unremitting efforts and his useful labours, effected an almost entire change in the state of agriculture, of general industry, and above all, in the moral condition and character of the inhabitants. He bore with him to the tomb the regrets of all the neighbouring villages, and the whole population of Alsace, whatever difference existed in their creeds. We extract from an account just published at Paris, some particulars relating to this venerable ecclesiastic, and to the services which have excited so lively a sense of his loss, and which ensure him an honourable rank amongst the benefactors of the human race.

On the confines of the department of the Lower Rhine and the Vosges, is a territory named the *Ban de la Roche*, formerly isolated and uncivilized, now remarkable for the information, industry and morality of its inhabitants.

Surrounded by sterile rocks, and devoid of any means of outward communication, this gloomy country would, without doubt, have remained a stranger to civilization, had not Providence successively raised up two respectable pastors, the last of whom especially has in some degree changed the face of the country and formed

the moral character of its inhabitants. The Pastor Oberlin, when sent to Ban de la Roche, perceived to the full extent the importance of such a mission; animated with fervent piety and with indefatigable benevolence, he felt that he ought not to confine his attention to the spiritual wants of his fellow-citizens, but also to set them the example of doing good in every way wherever an opportunity presented itself.

He undertook to furnish the country with the means of external communication, of which it had hitherto been destitute. Supplied with instruments and powder, he led out the inhabitants to blow up the rocks and to form roads. The soil, which from want of manure was in chief part uncultivated, he fertilized by artificial means. He imported from the North the seeds of plants most appropriate to the nature of the soil, and shortly, owing to his care, the arid hills assumed a more pleasing aspect, and supplied sufficient not only for the wants of the country, but likewise for exportation, the products of which tended to new improvements.

Constantly employed for the good of his parishioners, he likewise provided for their wants in case of accidents and sickness; he taught some to use the lancet, others to exercise the profession of midwifery, and being himself thoroughly acquainted with the properties of medicinal plants, he collected medicines suited to his country, and gratuitously directed their application.

The solicitude of this worthy pastor for the physical wants of the inhabitants did not abate his zeal for their intellectual and moral improvement, and especially for their religious education, which he considered as the most important of their necessities. From religion he derived his own motives and energies, and it was by promoting the cause of religion that he sought to do good. He established schools in which, by improved methods, childhood received its first instruction, or youth, imbued with the principles of the gospel, acquired a spirit of order, a love of industry and a taste for virtue. The pastor's door was ever open to the unfortunate; all who needed it, received from him assistance, advice, support and conso-

lation. When on the sabbath his parishioners assembled in the temple, he exhorted them to the practice of Christian and domestic virtues, the example and advantages of which he shewed them at the same time; and if during the week any one had wandered from the path of duty or had quarrelled with a relation, friend or neighbour, he so well knew how to recall them, that often after divine service the parishioner waited for his pastor, thanked him for his admonitions, and hastened to repair the fault he had committed. A law-suit was rarely begun amongst the inhabitants of Ban de la Roche, and when the worthy pastor could not effect a reconciliation between the contending parties, he has in more instances than one paid from his own purse the sum which was the object of contention, in order to restore harmony amongst them. Thus become the benefactor, and as it were the soul, of this interesting colony, the celebrity of which had successively drawn to and fixed in it several excellent men, he exerted over it the most beneficial influence. Ascribing every thing to God and relying on his divine providence, the pastor Oberlin, father of a numerous family, was the zealous promoter of every Christian work. Notwithstanding the smallness of his means (his salary a short time since not exceeding one thousand francs), he made them suffice for every demand. He had by his example led his parishioners to form the invaluable habit of laying aside every week a portion of their savings to be employed in charitable purposes; and thus they were enabled to encourage and support many institutions framed in the true spirit of the gospel.

The union of so many virtues and good qualities in one man could not long remain unknown. Many philanthropic societies were eager to nominate him an honorary member; our first National Assembly pronounced him deserving of the gratitude of his country; the Society of Agriculture for the department of the Seine, some time after, decreed him a gold medal; and lastly, Louis XVIII., on the report of the minister of the interior, gave him the decoration of the Legion of Honour.

However honourable these proofs

of esteem to M. Oberlin, however flattering the visits of so many strangers of distinction, who went from all parts of Europe to see the *Sage of the Ban de la Roche*, he appeared to value nothing but sincere affection, whether it were from the multitude of pupils whose minds he had enlightened and whose hearts he had formed, or from his numerous parishioners, who owed to him their civilization and well-being. This attachment, which never varied and which will long survive the pastor, appeared in an affecting manner at the ceremony of his funeral. The annals of Alsace afford few examples of so imposing a solemnity as an immense concourse of the inhabitants of the immediate neighbourhood and of the surrounding departments, all clad in mourning, going in melancholy silence to contemplate for the last time the features of their benefactor, of their *father*,* whose body was inclosed in a glazed coffin which the delicate ingenuity of one of his parishioners had contrived for this purpose.

With the view of preserving the memory of this venerable pastor, a subscription has been opened in the country which he himself remodelled, for the foundation of a charity which will bear the name of Oberlin; and which, destined to provide for the moral and physical wants of the inhabitants of Ban de la Roche, will perpetuate to future generations the influence of his kindness and the example of his virtues.

We trust confidently that not only the inhabitants of Alsace, so long witnesses of his zeal, but also many persons in foreign countries and the interior of France, to whom the name of the pastor Oberlin, so often repeated, cannot be unknown, will wish to honour his memory by co-operating in this pious foundation, a living monument of his enlightened benevolence best suited to the sentiments and character of this illustrious citizen. The subscriptions are received at Fouday, (*Ban de la Roche*), in the department of the Lower Rhine, by Legrand and Son; at Paris, Strasbourg, and London, by Treuttel and Wurtz.

* An appellation given him throughout *Ban de la Roche*.

N. B. The names of the subscribers will be printed and deposited in the archives of the country.

SIR,

Nov. 2, 1826.

IN conformity with a late communication of mine, and which you favoured me with inserting, (pp. 588—590,) I now present you with the following cases. Some of them are written from recollections, some are the produce of imagination; but all of them, to my apprehension, suitable to the subject and not unworthy of your columns. However trivial some of them may appear as unconnected with the others, nothing can be altogether inappropriate which furnishes "materials for thinking" and for fundamental principles. And if by enlarging our field of instruction we may reasonably expect a more prolific harvest, if experience is to teach us what various seeds and what mode of culture are best adapted to the soil on which we have to operate, then will the good old adage best recommend itself to our attention and choice, "Try all things, hold fast that which is good." It has always appeared to me that the practical subjects of ordinary life are not sufficiently introduced into our pulpit compositions, and that for want of more striking illustrations connecting our principles with our conduct, the imagination is frequently suffered to take the lead of the judgment; and while the heart is warmed with ideal perfection, the sterner calls of rigid and undeviating virtue are too unthinkingly cast into the shade. The pulpit has enshrined itself within a halo of solemnity but little calculated to produce the most powerful effects in enlightening, purifying and stimulating the human breast, and its awful admonitions and formal appeals but too often degenerate into insipidity and dulness for want of that latitude which our great Master so well understood and so successfully practised. The most insignificant and common objects of nature, or the most familiar topics connected with thought and reflection, he could introduce into his illustrations without sullyng the dignity of his subject, and nothing was derogatory to the embellishment of sound principles or to elevation of character that passed his fervid and

persuasive lips. He could talk of sparrows, of lilies, and of mustard seed, of a gay young spendthrift feeding his master's pigs, of a fatted calf being killed for a festival, of a woman kneading her dough for the oven; yet whose instructions ever equalled his in pure and genuine simplicity or in sublimity of effect? The young would listen with pleasure, the enlightened with improvement, the bigoted with suspense, the profligate with contrition, the scoffer with respect, the publican with remorse, and the haughty pharisee or the intolerant and rapacious priest with resentment and indignation. Yet all these varied emotions were produced by the plainest ideas clothed in the plainest language, and "no man ever spake like this man." His were appeals from the understanding to the heart, and the heart echoed them back to the understanding. This is the way to convey instruction and to ensure its success. Not that I would advocate the coarseness, vulgarity and buffoonery which have sometimes degraded our itinerant champions, though even these have, no doubt, sometimes enforced attention where any other mode would have failed in its object. But, on the other hand, have we not slid into the other extreme? So that even where mystery has been disclaimed and the fetters of prejudice have been loosened, have we not been too apt to dwell upon inapplicable generalities, or launched into that pompous or elegant refinement that leaves nothing on which the memory shall delight to dwell, or by which the conduct shall regulate its affairs in the daily occurrences of real life? Whatever degree of attention these cases may attract, and various as may be thought their utility, it cannot, I should think, be doubted but that they may furnish some useful instruction and amusement to family circles round the winter evening fires, or as supplying topics for juvenile themes under the inspection of parental guidance. Any person conversant with law affairs, and more particularly with Chancery cases, may easily swell the list with interesting matter, so as occasionally to occupy a column or two of the Repository, as long as you or your readers may think it desirable; and remarks or subjects from different

quarters would give all the variety which mental gratification might require.

Cases of Adjudicature in a Court of Conscience or Equity.

No. 1.

A widow is left with an only son, a decent annuity and no other property whatever for their subsistence, and this annuity of course ceases with her life. She enters into a negotiation with a merchant to take her son as an apprentice for seven years. The merchant proposes, that if he takes the youth into his own house to board and maintain, he shall have a premium of £150; or if the mother keeps him in her own house, and at her own expense, during the whole period, that he will then expect his services without any remuneration, on the supposition that the information and experience the youth may acquire will be adequate to his services. The mother prefers the latter conditions; the youth is bound to them, and shortly after the mother dies, leaving him destitute; where is he to look for his support?

No. 2.

Suppose a husband or wife to have been guilty of some gross violation of the laws of society, say (as an extreme case) of premeditated murder, the other party knowing of the crime, but no ways accessory to it either before or after its perpetration—what will the moral sense, as connected with the marriage contract, require him or her to do, to disclose or to conceal the fact? Or, again, suppose the crime to be in contemplation, and nothing but disclosure can prevent its accomplishment; which is the paramount duty, unbounded affection or fatal evidence? Or how will the cases stand if a father and son be substituted in the place of husband and wife, or for lower degrees of consanguinity?

No. 3.

For the sake of encouraging a fellow-townsmen, whom I believe to be in low circumstances, and with a numerous family, I apply to him to take my likeness. I know him to be an inferior artist, but I have seen two or three of his lucky hits, and shall be well satisfied if he succeed as well with mine. His price is from one to

five guineas, and I urge him to put all his talent into action, as I may probably procure him numerous applications if my job shall recommend itself. I soon find I must be disappointed; I sit again and again; he touches and retouches, till the case becomes hopeless, and ends by a frightful caricature not worth a farthing, and he charges his highest price. According to the time occupied the demand might not be unreasonable, and I am convinced he cannot make the portrait better than it is; ought I to demur at the payment, or what should I give him?

No. 4.

A wealthy bachelor has two nephews, the eldest William and the other Thomas; one of them high in his favour, the other somewhat in disgrace. He makes his will, and after keeping it some years, and witnessing some variation in the conduct of his nephews, so as to abate his confidence in the one and his resentment to the other, he dies without making any alteration in his bequests. By some inexplicable error, which must for ever remain a mystery, (and the lawyer who made the will is also deceased,) it is stated, "I give to my eldest nephew, Thomas, £10,000, and to the youngest, William, £100," thus reversing the names. If the law cannot possibly decide between these two conflicting claims, what verdict of equity shall do justice to them both? This case is founded on fact.

No. 5.

A notable housewife, whose word was never called in question, borrows six eggs of her neighbour, and on breaking them finds four of them bad and totally unfit for use; what number ought she to return?

No. 6.

A rents a house of B, at £50 per annum; being obliged to quit the premises, he agrees with C for their occupation on the same terms from the moment he leaves them for the remainder of his twelvemonth, and confirms the engagement for his new premises. B now says, that though he has no voice in the business, and no claim during the time included in the notice for any increase of rent, yet at the expiration of that time he must have £60 as the annual rent;

and in consequence of this C relinquishes his bargain, and throws the loss upon A. "I cannot," he says, "afford to pay £60, and it will not suit me to take the house for one year only." A cannot procure another tenant, and is thus saddled with double rent for the ensuing year; whose loss should this be?

No. 7.

"Robbing Peter to pay Paul," is an adage as old perhaps as our language, and is a practice, perhaps, as universally reprobated. The moral corresponding maxim is, "that we should never do evil that good may come;" this, however, is violated or undermined in thousands of hourly events which pass unnoticed or extenuated. Can any cases be adduced where the rule may be conscientiously infringed? For instance, a cunning fellow has overreached me to the amount of five pounds in so dextrous a way that I have no means of redress either by law or equity; but I have an opportunity of purloining the amount from his property without the possibility of detection, and I shall be scrupulous not to exceed the amount by one farthing; or, suppose a wealthy old curmudgeon to have an only son, whose disposition is noble and generous, but who is kept so close in his income, that he is debarred from the means of doing good in any degree equal to his wishes. He has the power of secreting to the amount of £100 per annum from his father's property, which he would scrupulously but anonymously bestow upon public and patriotic institutions, and thus merely anticipate what must eventually be his own property. What say honour, virtue, integrity, justice, morality or religion to these statements? Will they allow any compromise between the extremes of yes or no; or to correct one crime by committing another?

No. 8.

Many years ago, when the shoe-buckle trade gave subsistence to perhaps 20,000 persons in this country, though now so totally extinct, a man of the name of Pinchbeck succeeded in making a mixture of metals a little superior in colour to what the trade had been accustomed, and had the address to make it pass under his own

name. He also advertised as a puff collateral to prove its intrinsic value, that he would give a shilling an ounce for all the worn-out or broken articles which should be brought to him, well knowing that the mixture did not cost him more than a shilling a pound, yet for every hundred pounds sold he would run little risk of having a single ounce returned for his purchase. Was this justifiable policy or was it contemptible fraud?

No. 9.

A person is left executor to the will of his deceased friend, and by the event is become guardian to his infant children. The whole of their property is vested in some canal shares which were purchased with the intention of securing them from uncertain contingencies, and without any regard whatever to speculative improvement, and, at five per cent interest, would provide for their comfortable maintenance and education, and leave little or nothing for superfluities. About the same time the rage for the bubble companies seizes the public mind, and a rail-road is projected which it is expected will totally ruin the said canal. The value of their shares sinks rapidly, so that he cannot offer them for sale, but he takes a part in the new scheme and becomes a subscriber to a large sum on his own account. Is it possible to reconcile his conduct with the first and leading principles of justice and humanity? It is generally urged that all speculations of the kind are commenced and pursued on the common principles of commercial enterprise, and that all competition is allowable as in every other channel of trade and investment—that the purchaser takes his share of the risk and conscientiously pockets the profits, be they whatever they may; but in this case the orphans had no choice—their guardian is a voluntary contributor to their certain ruin; and though the scheme might proceed without his concurrence and support, yet still as far as the influence of an individual can co-operate, he aids the public unfeeling rapacity, and the injury is inflicted, past remedy, should the plan be carried into effect. Or supposing that no such connexion subsisted between him and the chil-

dren, yet knowing that such must inevitably be the case with many individuals or families who would have no redress; can the circumstance, by any defence, be made to harmonize with the golden rule by which we all generally profess to be governed, “of doing to others as we would wish them to do to us”? In other words, can a scrupulous moralist consent to increase his property by means which he knows will assuredly be the ruin of others?

No. 10.

Suppose an executor to have had his trust in hand a considerable number of years, and has discharged its duties with the most scrupulous and exemplary correctness, fidelity and zeal. As age has gradually advanced upon him, so have his faculties imperceptibly declined, till year succeeding to year his infirmities increase and his mind becomes lost in second childishness. During this slow progress, and before either himself or his friends were conscious of the falling off, he commits some fatal errors in the management of his own affairs, and in those of the trust, either by omission or inadvertence arising from defective judgment, and the estate suffers material and irrecoverable injury as the consequence. How is the misfortune to be rectified, or on whom should it rest?

No. 11.

A freeholder has a large estate in the close vicinity of a thriving town, which he divides into small allotments and lets on building leases for ninety-nine years, thereby quadrupling immediately to himself the rental of the ground, and ensuring eventually the buildings to his successors. After the lapse of twenty-five or thirty years it is discovered that his proprietary did not authorize him to grant such leases, and to secure themselves the lessees are obliged to procure an act of parliament, which being opposed by the presumptive heirs, was obtained with difficulty and considerable expense in addition to the common charges. The lessor, however, refuses to contribute a shilling towards the burden, on the plea “it was entirely for your security that the application was made; the estate goes, at my decease, into a

distant family connexion, and I therefore see no reason why I should be the sufferer." Is this equity or injustice? It was at least a recent fact.

No. 12.

A man with considerable property, and children of both sexes, leaves them by his will, share and share alike on the event of each of them attaining the age of twenty-one years, or being married, whichever may first happen; but with this exception, that being displeased with his daughter A's attachment to B, if she marries him then she forfeits all her share in the patrimony, and her portion shall be equally divided among her brothers and sisters. After a while, however, he changes his opinion, and they marry with his entire approbation; but he dies without altering his will. This case was argued in one of our courts of law and thus decided—"that the father's consent to the match being subsequent to the date of the will entirely annulled the clause, which must have been cancelled by himself had he not simply neglected to do it." But supposing the will to express that if ever they marry she forfeits her claim to the property, and she remains single till she comes to age, and then receives her share as authorized by the event, and afterwards marries B, in direct opposition to her father's wishes; how stands the case in justice or equity? Is she to keep possession of the property or to refund it? Or would the executors be required to withhold the payment on her coming at age, in anticipation of the probability of the marriage taking place at any future period, as long as both the parties may continue to live, or to remain unmarried?

No. 13.

A dilemma. Euathlus, a rich young man, applied to Protagoras to teach him the art of pleading, for which he was to give him a sum of money in hand and the remainder to be paid on his gaining the first cause he should have to plead before the judges. Protagoras finding him somewhat reluctant to begin his profession, though fully qualified, took, as he thought, a sure method to get the better of his delay and sued him for the payment.

"Don't you see," said he to his pupil, "that in any event I must gain my point? For if sentence is given for me you must pay by that sentence; if against me, you have gained your first cause, and therefore must fulfil your engagement." To this Euathlus replies: "O my wise master, I might have avoided the force of your argument by not pleading my own cause; but giving up this advantage, don't you see that whatever sentence the judges pass I am safe? If they give sentence for me I am acquitted by that sentence; if against me, the condition of our agreement is not fulfilled, for I shall have pleaded my cause and lost it." The judges thinking the arguments on both sides unanswerable, put off the cause sine die.

JAMES LUCKCOCK.

Notes on Passages of Scripture.

Nov. 2, 1826.

"— let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think, or maintain, that a man can search too far, or be too well studied in the book of God's word, or in the book of God's works."

BACON.

Deut xxxiv. 10. "AND there arose not a prophet since in Israel, like unto Moses —." I think, it should be, "But there arose not," &c. See the preceding verse. A contrast seems to be intended. Heb. iii. 3, 4, 5.

2 Sam. i. 19. "The beauty of Israel is slain upon thy high places." Without denying the admissibility of this translation, I should prefer the following:

"O Antelope of Israel!

Pierced on thine own mountains!"

GEDDES.

For this signification of the Hebrew noun in the former line, we have the authority of Bochart* and of Shaw.† Geddes has done justice to the exquisite pathos and beauty of the whole of the elegy, but has been especially successful in the introduction. Le Clerc, Michaelis‡ and Dathe, preceded him in his view

* Hieroz. P. i. L. iii. ch. xxv.

† Travels, &c., 2d ed., 171, 414.

‡ Schulz. Schol., &c., in loc.

of the specific image, under which Jonathan is here addressed :

"O caprea Israelis, in montibus tuis [editis tuis locis] confossa." Le Clerc and Dathe, in loc.

Strauss, in his *Helons Wallfahrt*, &c., has not varied materially from the common translation of the poem.*

Jer. xxiii. 18, 22. "Who hath stood in the counsel [in the margin 'secret'] of the Lord?" "— if they had stood in my counsel." Blayney, in both the clauses, has, "privy council." While he gives the import of the original expression, he is so far unhappy in the selection of his terms, that they fall much below the grandeur of the theme. I would substitute for them the words, "secret council," as being less familiar and more dignified; at the same time that they are equally correct.

Luke xvi. 8. "— the children of this world, are in their generation wiser than the children of light." A few supplemental remarks on the parable of the unjust steward may not be undesirable.†

The moral of it has been intimated by the clause which I have now transcribed: the verses that immediately follow [9—14], contain our Saviour's advice, founded on the circumstances which he had been representing, and adapted to the situation and character of his several hearers. If we attend to this division of the former part of the chapter, we shall more clearly understand the speaker's meaning. No regard to wealth, as such, is here recommended: fraud and dishonesty do not receive here any countenance whatever. Our Lord assuming that, as human nature and society are constituted, "the rich and poor" will "meet together," enjoins upon his disciples that wise and virtuous use of what we call *property*, which will minister to their greatest welfare.

Perhaps this parable has been misunderstood in consequence of the reader not perceiving that the former clause of the eighth verse belongs to the story. The slightest reference to the context and the annotators, would prevent the error, which would be yet

more effectually obviated by an exact translation. Such is the influence of sounds*—such the neglect of inquiry, and the absence of discrimination—that many persons may consider Jesus Christ to be here intended by "the Lord."† The proper rendering would be, "the master," which should also be substituted in the third verse. It is not our Saviour who commends a part of the unjust steward's conduct. Whatever of commendation we see, proceeds, fitly enough, from the steward's "master," who praised, says Campbell, in loc., "neither the actor nor the action, but solely the provident care about his future interest, which the action displayed; a care worthy the imitation of those who have in view a nobler futurity, eternal life."

Acts xxvi. 28. "Agrippa said unto Paul, Almost thou persuadest me to be a Christian." There is no just reason for looking upon Agrippa as a concealed believer in Christianity, or as insincere in his religious profession. Nothing that we know of him, nothing which the language, the incident and the chapter before us disclose, will countenance such an opinion. His case appears to have been simply this: he was a Jew and a man of the world—a slave to its bad principles and customs—yet no stranger to his country's prophetic books, nor quite ignorant, verse 26, of the name and history of Jesus of Nazareth; and, impressed by Paul's appeal to him, by his narrative, his eloquence and his demeanour, he cannot refrain from declaring his own feelings, and avowing that he was "almost" convinced of the truth of the doctrine which the apostle preached. Such a declaration spoke loudly in favour of the gospel, and of its able and intrepid advocate.

1 Cor. xiii. 13. "— now abideth faith, hope, charity," &c. Mr. Locke, who in the conciseness of his phrases has never been surpassed, explains this clause in the following manner: "But then even in that

* Paley's Preface to "Moral and Political Philosophy," 10th ed., p. xxxii.

† According to Kuinoel, in loc., the mistake has not been confined to ordinary readers: "Ο κυριος nonnullis interpretibus est, Christus ipse, ejusque verba ver. 8 allata esse putant."

* B. iv. ch. i. Vol. II. 230. [Transl.]

† Mon. Repos. XXI. 451.

[the future] state, Faith, Hope, and Charity will remain."

I should rather explain the word "now" of the Christian's probationary condition: it has this meaning in the twelfth verse; and surely it cannot in strict truth be said that faith and hope will find objects on which to be exercised in the heavenly world. As the apostle, in verse 8, had contrasted charity, or love, with the extraordinary gifts of the first believers, and illustrated its vast superiority, so he compares it here with the faith and the hope which belong to every genuine disciple of Christ in the usual course of things, and through all successive ages of the church. This view of the passage, seems to be taken by Diodati, whose translation [*al presente*] is very emphatic, by Le Clerc, and by Rosenmüller. Archbishop Newcome coincides with Mr. Locke: in support of their exposition, it may with much plausibility be alleged, that the particle "now" [*νυν*] is *illative*, as in 1 Cor. xiv. 6; yet, even if thus much be granted, a great and, perhaps, insuperable difficulty still attends a comment which assumes the *eternal* duration of faith and hope.*

2 Cor. v. 16. "— though we have known Christ after the flesh."—Newcome paraphrases the clause thus "though Christ hath appeared to me on the way to Damascus, and in visions, yet I lay no stress even on this pre-eminence." But this explanation ill suits either the context or the accustomed import of the phrase. *The context* fixes our thoughts on *Jewish partialities and prejudices*; and *the phrase* usually refers to *Jewish privileges and distinctions*. Philipp. iii. 4. 5; Rom. i. 3, viii. 1. Locke's paraphrase of this language is admirably correct: "If I myself have gloried in this, that Christ himself was circum-

cised as I am, and was of my blood and nation, I do so now no more any longer." So Whitby.

Gal. v. 12. "I would they were even cut off which trouble you."—The Apostle's meaning might have been deemed unambiguous, had not commentators given opinions differing from each other. "Separation from the religious community, of which these men were the unworthy and pernicious members," is the idea designed to be expressed, and nothing further.

1 Tim. iv. 13. "Give an attendance to reading," &c., "i. e.," say most of the commentators, "to the public reading of the Scriptures of the Old Testament." Yet the context shews that *private* reading and study must have been included in this advice. The fifteenth verse is surely decisive: for *meditation* respects *private* study; and *public* reading alone could not advance Timothy's proficiency. Diodati and Whitby are among the few expositors who appear to have seized the Apostle's meaning.

Heb. i. 2. "— by whom also he made the worlds" [ages *]. Griesbach, as a critical editor of the Greek Testament, leaves the text of this passage unaltered. However, in the second volume of his *Opuscula Academica*,† he proposes an important conjectural emendation; because he is of opinion that the present reading does injustice to the Apostle's *sound* views of Christian doctrine. The dissertation to which I allude, bears as its title, "De mundo a Deo Patre condito per Filium." In the judgment of the learned author, there is no other passage of the New Testament, and none in the earliest and most approved Christian fathers, where God is stated to have created the world by Jesus Christ. Griesbach, therefore, suggests that for *δι' ου*, we should read *δι' ου*; and he supports his suggestion with considerable ingenuity;‡ though his arguments fail

* Whether my readers adopt or not this interpretation of Locke's, they will not fail of admiring his incomparable *Essay for the Understanding St. Paul's Epistles*, &c.: I am disposed to consider Dr. John Jebb's "Sketch of the Plan of the Society for Promoting the Knowledge of the Scriptures" as worthy of being placed by its side. Until the Sacred Volume be generally studied on the principles laid down in those two compositions, Theological Ignorance and Prejudice will be triumphant.

* Mon. Repos. XXI. 452.

† Vol. II. 186, &c.

‡ "Quam emendationem non nimis temerariam esse judicabunt, qui perpendent, *primò* facillimum fuisse errorem librarii, loco $\tau\epsilon$ scribentis υ , et $\Delta\text{IOTI-KAI}$ confundentis cum $\Delta\text{ITT-KAI}$.—*Deinde* eo proclivior ad hunc lapsum erat scriba, quia illud $\delta\iota' \text{ou}$ concordabat mi-

of satisfying me. That the clause is not of the easiest solution, may now, on all hands, be admitted: * that to a decided Trinitarian it has presented serious difficulties, may not be generally known.

James v. 16. "— the effectual fervent prayer of a righteous man, avail-eth much." Here is a redundancy: nor has the author's sense been well expressed [*πολυ ισχυει δεησις δικαιο ενεργουμενη*]. Take Worsley's translation, "the fervent prayer," &c., or that by *Philalathes*, † which is still better, "the earnest prayer of a righteous person, hath great efficacy."

1 John v. 20. "This is the true God."—In the annotations on Euseb. Eccl. Hist. L. i. p. 34, [Paris, 1659,] by H. De Valois, [Valesius,] there is a note which, coming from so learned a man and so zealous a Catholic, highly deserves to be transcribed. Upon the words in his author's text, *ὁ Κυριος ἡμῶν καὶ Θεὸς Ἰησοῦς ὁ Χριστός*, he says, "Simplicior ac sincerior est lectio, quam in tribus nostris codicibus reperimus, Maz. Med. ac Fuk. *ὁ Κυριος ἡμῶν Ἰησοῦς το θελημα, κ. τ. λ.* Quam quidem scripturam confirmat etiam Nicephorus ac Rufinus. Nec ullus, ut opinor, negabit, eam scripturam huic loco aptius convenire. *Primum* enim, veteres illi Dei vocabulum soli Patri tribuere solebant, ut notum est. *Deinde* si Thaddæus Abgarum alloquens, nondum plena imbutum fide, Jesum appellasset Deum, id Abgarum turbare merito potuisset, et hanc illi suspicionem injicere, duos Deos à Thaddæo prædicari." ‡ Let the solidity of this criticism be estimated by theological scholars, of all denominations.

N.

SIR,

THAT theory of ethics which makes morality to consist in nothing else than a well-directed regard to our own interest, seems so directly opposed to the general sentiments of mankind, as to render it astonishing that it should ever have

gained a footing in the world. It robs virtue of all its beauty, deprives us of the objects of our best affections, resolves all the lovely sisterhood of the virtues into mere prudence, and represents the most virtuous and the most selfish characters to act on the same principle, a regard to their own happiness; with this difference only, that the one entertains juster views of what will contribute to his greatest happiness than the other, and acts in consistency with those views. This theory, which is embodied in Dr. Paley's definition of virtue, has found an ardent defender in the writer of a letter signed *Clericus Cantabrigiensis*, and published in your No. for Sept. (p. 509). Paley's definition is expressed in the following words: "Virtue is the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." To this definition I have to state two objections: 1st, It confounds morality and religion. 2d. It makes virtue consist merely in self-love.

1. As to the first objection, I cheerfully concede that true religion includes morality as an essential part of it, and that morality derives its strongest aid and support from religious motives and sanctions. Still, moral distinctions would exist though there were no religion in the world. A world of atheists would recognize a most important distinction between the characters of Socrates and Dionysius, of Antoninus Pius and Nero. The continence of Scipio and the patriotism of Regulus have always commanded admiration, and been held up as examples of virtue, though neither the actions of one or the other have ever been supposed to flow from a religious principle. "Ethicks," says Mr. Locke, "is the seeking out those rules and measures of human actions which lead to happiness and the means to practise them." Doubtless those who live without God in the world cannot be so blind as not to see that some actions tend to produce general happiness and that others have a contrary tendency; and this alone would afford a standard of virtue, (I do not say the only standard,) even putting religion out of the question. In perfect consistency with these views, Mr. Hume

rifice cum opinionibus istius ævi de λογῶ Patri in creatione mundi ministranti." Pp. 202, 203.

* Mon. Repos. XX. 388.

† Ib. XIV. 569, &c.

‡ See, too, p. 5, of Euseb. Eccl. Hist.

has made virtue to consist in qualities useful and agreeable to ourselves and others. It seems then to me that religion and morality ought to be differently defined; that the first consists in voluntary obedience to the will of God, and the last (at least that part of it which we have now to consider) in benevolence. It is hardly necessary to repeat, that as obedience to the will of God includes benevolence, morality is a part of religion.

2. My second objection to the definition of Paley is, that it excludes actions of disinterested benevolence, such actions being, I conceive, virtuous in the highest degree. What are the ordinary sentiments of mankind on this subject? What is it that commands our highest esteem, regard and affection? It is pure disinterested piety and benevolence. It is the heart devoted to God and desiring above all things to do his will. It is the kindly, tender feeling of benevolence which acts solely with a view to the happiness of its object. Only let us imagine a father who never confers a benefit upon his son, never does a single action to promote his happiness except with a view to his own future reward. Would such a being command our approbation? Certainly not. Nor should we think one who obeyed the command of God merely for the sake of everlasting happiness, had made any great advances in piety. Not only, however, are those actions which are founded on an expectation of a reward preferred to those of disinterested piety and benevolence, but the latter class is, by the terms of the definition, *excluded from being virtue at all*. One may at least imagine a man whose heart is deeply penetrated with the love of God and filled with benevolence to his fellow-man, pursuing a course of conduct solely regulated by piety and goodness, and without a thought of a reward for his virtues. Can we conceive any thing in human nature more lovely and admirable than this? Perhaps no human being may have completely attained this state, but I doubt not that many have approximated to it, and our esteem and respect for them could not fail to rise in proportion as we conceived them to have approached it. Your correspondent then seems

to have little reason to find fault with Dr. Brown, who represents Paley's ethical system as "degrading to the human character," and is surely not justified in branding him with the unmerited reproach of being a narrow-minded declaimer.

But Clericus Cantabrigiensis is afraid that, if we reject Paley's definition, we shall be obliged to prefer the heroism of Codrus, Curtius and the Decii to the fortitude of the martyrs. I have no hesitation in saying, that if I thought that those Heathen worthies acted with a benevolent view, and that the martyrs submitted to their sufferings merely for the sake of a future reward, that I should deem the actions of the Heathens more virtuous than the voluntary sufferings of the martyrs. But I see no ground to make such an assumption respecting the martyrs. On the contrary, it appears to me highly probable that many of them would willingly have endured all that was inflicted on them in obedience to the will of God, and for the purpose of advancing the cause of true religion in the world. I must add a few words to prevent misconception. Let it not be supposed that the writer of this letter undervalues the doctrine of future rewards and punishments as revealed in the Christian Scriptures. On the contrary, he considers that doctrine of supreme importance. Though disinterested piety and benevolence appear to him the perfection of man, it is only by slow degrees and a long process of disciplining the mind that we can reach that state of perfection. The doctrine of future rewards and punishments is addressed to our self-love which is an essential part of our nature. It is indeed impossible to conceive any conscious, reflecting being without self-love. That an intelligent being should be indifferent about his own happiness is an absolute impossibility. But self-love is not inconsistent with piety and benevolence, though it is not the same thing as Dr. Paley and your correspondent represent it to be. The excess of self-love only is deserving of blame. *Self-love* and *selfishness* should ever be distinguished; the first merely aiming at its own happiness, the last pursuing that end at the expense of the hap-

piness of others, or with a criminal disregard to their claims upon us. Christianity (which is the perfection of moral wisdom) does not forbid us to love ourselves, but commands us to love our neighbour as ourselves. Self-love, therefore, is only to be blamed when it is inconsistent with the love of our neighbour.

LUCIUS.

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

No. CCCCXIX.

Remarkable Instance of Human Credulity.

DURING the season of miracles worked by Bridget Bostock of Cheshire, who healed all diseases by prayer, faith and an embrocation of fasting spittle, multitudes resorted to her from all parts and kept her salival glands in full employ. Sir John Pryce, with a high spirit of enthusiasm, wrote to this wonderful woman to make him a visit at Newton Hall, in order to restore to him his third and favourite wife. His letter will best tell the foundation on which he built his strange hope and very uncommon request.

Eurydices oro properata retexite fila.

Sir John Pryce's Letter to Mrs. Bridget Bostock, 1748.

"MADAM,

"Having received information by repeated advices, both public and private, that you have of late performed many wonderful cures even where the best physicians have failed, and that the means used appear to be very inadequate to the effects produced; I cannot but look upon you as an extraordinary and highly favoured person. And why may not the same most merciful God, who enables you to restore sight to the blind, hearing to the deaf, and strength to the lame, also enable you to raise the dead to life? Now, having lately lost a wife whom I most tenderly loved, my children an excellent step-mother, and our acquaintances a very dear and valuable friend, you will lay us all under the highest obligations; and I earnestly entreat you, for God Almighty's sake, that you will put up your petitions to the throne of grace

on our behalf, that the deceased may be restored to us, and the late Dame Eleanor Pryce be raised from the dead. If your personal attendance appears to you to be necessary, I will send my coach and six, with proper servants, to wait on you hither, whenever you please to appoint. Recommendation of any kind, that you could propose, would be made with the utmost gratitude, but I wish the bare mention of it is not offensive to both God and you.—I am, Madam, your most obedient and very much afflicted humble servant,

"JOHN PRYCE."

No. CCCCXX.

The Last of the Alchymists.

DR. PRICE, a physician, and a Member of the Royal Society, cultivated alchymy and astrology as late as the latter half of the last century. In 1784, he publicly proclaimed that he could make gold, and had made it in the presence of several persons; he even presented some of it to the KING. The Royal Society, however, empowered the celebrated chemist, Mr. KIRWAN, and the alchymist, WOOLFE, to examine into the pretensions of the Doctor, and he was obliged to submit to the trial. He first of all excused himself by saying, he had employed all the powder in the first attempt, but was compelled by reproaches to begin the task. In this state his art forsook him; with anxiety he endeavoured to convert mercury, by means of phosphoric acid, into silver; he performed experiments, which consisted in treating arsenic with volatile alkali, and what is called the Constantine experiment. All failed; and he was called on to make some more of his powder. After an uninterrupted labour of six weeks, he made his will, distilled for himself a pint of laurel water, drank it, and died in half an hour, at the age of twenty-six, a martyr to a delusion that, even were it to be realized, would have no value, nor be of any utility. He was a man of great talents, but of greater ambition, and aimed at the reputation of the greatest genius of the age. He was possessed of considerable property, but wrecked his happiness and lost his life by being so credulous as to believe the assertions of the alchymists.

REVIEW.

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

ART. I.—*Sermons on Various Practical Subjects.* By the late Rev. Thomas Watson. To which is prefixed, *A Brief Memoir of his Life and Writings.* 8vo. pp. 384. Longman and Co. 1826. 10s. 6d.

OF Mr. Watson some biographical account was given in our last Volume (XX. 623—626). The Memoir prefixed to these Sermons, which appears to have been drawn up by Mr. Wellbeloved, contains some further particulars. In a note, pp. iv. v., there is an historic sketch of the English Presbyterian congregation at Whitby, which we should have extracted if we were not restrained within very narrow limits, by the length to which the Miscellaneous part of our work has this month been extended.

The biographer having stated that Mr. Watson kept a boarding and day school, in the conduct of which he gave great satisfaction to the parents of his scholars, adds,

“ One of these, entertaining a high regard for his talents and his virtues, and desirous of testifying the deep sense he had of the obligations he owed to him, offered to present him to a very valuable living in the Church of England, that he might hold it for his son, then a pupil of Mr. Watson; guaranteeing a certain and a handsome provision when his son should be of age to receive that living himself. Had he accepted this offer he might not only have lived in independence during the minority of his pupil, but have saved out of his income a considerable sum, which, with the benefice his friend stipulated to procure for him on his resignation of the first, would have set his mind free from all anxiety respecting the pecuniary interests of his family. But tempting as such an offer must be to a person in Mr. Watson’s situation, it was steadily rejected. Both of the doctrine and the discipline of the Church of England he conscientiously disapproved: the emoluments it offers could not, therefore, be enjoyed but at the expense of integrity and peace of mind; and in deciding to which of these the preference should be given, he did not for a moment hesitate. Under the in-

fluence of the same principles, he afterwards resisted the earnest solicitations of another friend, a minister of the Church of Scotland, to return to his native country, and to accept a living there.”—Pp. ix. x.

Mr. Watson was a benefactor to the town of Whitby in a way in which Dissenting Ministers have commonly “ rendered essential and lasting service ” to the community.

“ In the year 1775, Mr. Watson rendered an essential and a lasting service to the town of Whitby, by establishing, with the assistance of a few friends, a Subscription Library. This was one of the earliest of these valuable institutions, which were first introduced, it is said, by the late Dr. Priestley, when settled at Leeds, and which have so largely contributed to excite and to sustain that general desire and pursuit of knowledge, which has eminently characterized the last fifty years. The Library at Whitby was at its commencement supported by *fifty-three* subscribers; the number is now increased to upwards of *one hundred and twenty*. From its establishment till the year 1822, the excellent and venerable founder held the offices of President and Treasurer.

“ It was during this part of Mr. Watson’s life that he was honoured with the friendly notice of the late Lord Mulgrave, the highly celebrated navigator of the Northern Ocean; who being fond of scientific pursuits, found in Mr. Watson a congenial mind. The urbanity of his manners, the cheerfulness of his temper, the variety of his information, and the soundness of his judgment, were recommendations equally powerful to the notice of the present Earl; and the numerous instances of kindness shewn to him by the noble residents at Mulgrave Castle and the other branches of the family, contributed in no small degree to his happiness during a long course of years.”—Pp. x. xi.

We are pleased with the statement that when this respectable minister was laid aside by infirmities, “ the zeal of his son (Mr. Thomas Watson, solicitor) and of his eldest grandson provided for his people means of religious instruction.”—P. xxvi.

Mr. Watson is succeeded in the

pastoral charge at Whitby by the Rev. James Rutherford, a native of Scotland.

These Sermons, nineteen in number, were chiefly selected by the author during the last year of his life. They are on a variety of topics, for the most part practical. The reader of Mr. Watson's former volumes will find them exactly what was to have been expected from the writer; plain, unornamented, sensible and liberal. The composition is sometimes loose and inaccurate, and the discourses immethodical. The texts of scripture are the only titles. Natural theology was the Preacher's favourite study, and observations and arguments on this subject abound in the Sermons. A few controversial passages are to be found in them, and these are decidedly anti-calvinistic. Further than this, Mr. Watson's creed scarcely comes out in any part of the volume. He manifests the deepest veneration of our Lord's character, and some of the best sermons are those which expatiate upon the moral excellence of Jesus as an evidence of his Divine Mission. We may refer for example to the following passage in S. XVII. on 1 Pet. ii. 21:

"We never see the smallest traces of severity in any part of our Lord's good actions; he is often so kind as to take offenders under his special care and protection. Amongst the number of those who applied to our Lord for bodily relief, we need not doubt but that a great number had been instrumental in bringing upon themselves their disorders. Intemperance spreads plague and innumerable diseases among men; but our blessed Saviour never mingles his benevolent cures with any harsh reproofs: all was done in kindness. I do not notice this, as if I meant to say, that such offenders should not be reprov'd; they well deserve it, and it is proper that they should be reprov'd. But I mention it as a proof of our Lord's exalted and perfect goodness: he did every thing complete. The great physician both of body and of soul, comforted his distressed patients by his acts of gentleness and kindness; when his hand relieved, his heart also pitied and melted for his patients."—"Our Lord does not perform his great cures with the cold indifference of one that is concerned only for his own interest or fame: he enters with the most tender

concern into every case that comes before him: his common language is,—*Son, daughter, be of good cheer*; and he adds, as the greatest of all comforts, *thy sins are forgiven thee*. There is the most amazing condescension in his manner and language. Those who, on account of their loathsome disease, had been for a long time the outcasts of society, and disowned by all men, are called the *sons* and *daughters* of our blessed Lord. It is remarkable also, that he almost always confers more than his petitioner durst ask. They applied only for the cure of their bodily infirmities; but our Saviour not only grants the request in its fullest sense, but also after adds,—*Thy sins are forgiven thee*."—Pp. 307, 308.

We cannot recommend Mr. Watson's Sermons as models of this species of composition, but there are sagacious hints in them of which the preacher may make good use. Thus in a comment on the passage relating Peter's denial of his Master and his strengthening the denial "with cursing and swearing," the author says, "One may infer that Peter must have been addicted to this shameful practice early in life," and "this also furnishes us with a criterion of the morals of the Jewish people at that time." P. 274.

One of the best Sermons both for method and argument is S. XIII. on Philipp. ii. 13, in which the preacher explains "what we are to understand by God working in us," and shews "that we are so constructed that we have powers and capacities conferred on us by our Maker, to enable us to do what God requires of us." In the course of his argument, he says,

"Whenever men separate the gospel from common sense and reason, we meet with nothing but absurdities. Human reason and the gospel speak uniformly the same language, for they proceed from the same source."—P. 225.

The amiable preacher's thoughts appear to have been led by the course of afflictive events in his later years to the subjects of mortality and a future state, and we must conclude this short notice of his volume by one extract from S. V. on 1. Cor. xv. 51, which represents the analogy between this life and the life to come:

"It may be said, that we can form

no idea of that future state; nor is this to be expected. Man, in his first state of existence, in the womb, is in a state of great imperfection. Were he endowed with any recollection of that state, he would remember that he could then form no idea of that more perfect life upon which he was to enter when he was to come forth into this world. He could form no conception what sight is, or hearing, or the other senses; far less what memory or judgment is, or the other powers and faculties of the mind. In his narrow lodging, he could not tell what motion is, or how he could remove from one place to another; and therefore how wonderful would it appear, that in this new condition of life upon which he was to enter, he should be possessed of powers to travel to great distances. And he could form to himself no picture of that wide world on which he was about to come forth, to become a member, and to act such a conspicuous part. He could not understand what society is, and conversation, and how the inhabitants could communicate with one another; and consequently, he must be equally ignorant of the wonderful power of speech, and how the inhabitants could converse with one another, when at the greatest distance, by the invention of writing. This to him must appear to be fully as unaccountable, as if we should suppose that, in the future world, the blessed inhabitants shall have the power of understanding one another's thoughts at the greatest distance, and in this manner to hold conversation together. Man, in the state of the womb, could form no understanding of the various creatures with which this earth is stocked; nor what the sun and moon and stars are; the wonderful revolutions of the heavens, and how much they contribute to the blessings of this earth. He must be equally ignorant of all the virtues and benevolent affections, which contribute so much to the dignity, to the ornament and the happiness of man.—Such is man in his first state, in the rudiments of his existence. And may we not believe, that his next advance in the scale of existence, may as far surpass the present, as the present surpasses that his first state in the womb; and that his future state, his perfect state, in extent, in knowledge, in the improvement of his powers and faculties, may exceed every thing that we can conceive whilst here? The natural birth sent forth man into the present state; and death, which delivers him from the prison of the world, will have the effect of expanding

and perfecting his powers and faculties, and presenting to him a wonderful display of the power, wisdom, goodness, and benevolence of the Creator."—Pp. 68, 69.

ART. II.—*Unitarian Christianity defended. Remarks upon a Plain Man's Answer to the Question, "Why do you not go to the Unitarian Chapel?"* By Edward Whitfield. Ilminster: printed and sold by Moore; by Teulon and Fox, in London. 1826. 12mo. pp. 35.

ALTHOUGH *the press* be not the only instrument of communicating knowledge, and of advancing the progress of truth, yet, when well employed, it is among the best. *Local controversies* too, if carried on, as, alas! they have rarely been carried on, with "meekness of wisdom," are highly useful in exciting inquiry, in assisting discussion, and in directing the attention of men to their common no less than to their separate principles. Of the publications which such controversies occasion, many deserve to be circulated beyond the town and district where they have been produced: and the performance before us is, we think, entitled to this distinction.

In a modest and candid, yet fearless spirit, in a clear and pleasing style, with no inconsiderable force of argument, and with much valuable information, the writer repels the statements of the *PSEUDO Plain Man*, and exposes his assumptions against Christian Unitarianism and its friends. It appears that the pamphlet on which Mr. Whitfield animadverts has not for its author any individual who was once a worshiper in some Unitarian chapel, from which, however, a change in his theological opinions constrained him to retire: on the contrary, it was drawn up by a person who, in a note, avows himself to be the minister of an orthodox congregation. Of this disclosure, which really ought to have been made in the title-page rather than in the body of the *Plain Man's* tract, the Remarker is not forgetful, but turns it to a fair and good account:

"Had not the writer of this tract in-

formed us, that the title 'Plain Man,' as a convert from Unitarianism, was fictitious, [still] there are few persons who could have been deceived by the fiction. None who has been in the habit of attending Unitarian worship could have given so false a representation of that worship as his first page contains. There is not heard 'a perpetual harping on the sufficiency of human reason to make manifest of itself what would be proper for God to reveal:' no such impiety stains the lips of the Unitarian preacher. He feels too deep a reverence for that Great Being; he is too sensible of the infinitude of divine wisdom, to take upon himself the daring task of deciding what God may or may not reveal. All Christians acknowledge that He can reveal nothing inconsistent with himself; and the Unitarian confines his inquiries to what He *has* revealed under the Jewish and still more under the Christian dispensation."—P. 4.

Mr. Whitfield denies the truth of the statement that the "subjection of our understandings to infinite and uncreated wisdom, is never enforced" in Unitarian chapels: nor does he admit that "Trinitarians are often spoken of as a set of idolaters:"

"—— ministers of the denomination in question, are not forward to use language in the pulpit which conveys to their hearers feelings of contempt for other religious professors. By the few it may be occasionally used—by the majority never. Sometimes a cry resembling the following is raised by their opponents: 'Unitarians are infidels, who deny the Lord that bought them;' but they can never imagine that the heart of every Trinitarian responds to the cry. So the Trinitarian may be occasionally called an idolater, but those who differ from him in opinions, do for the most part credit his sincerity, respect his feelings, and avoid the use of contemptuous language. More than this need not be said to disprove the assertion of the writer; more perhaps would be untrue, for Unitarians are of like passions and feelings with their brethren."—P. 5.

The Remarker, while he is perfectly candid, does not deal in blind, indiscriminate concession. He firmly opposes the allegation, "that Trinitarian Dissenters reject all human creeds and self-imaginings, and as true Protestants receive the Bible, and the Bible only, as the foundation of their faith and discipline;" and on

this topic, and on other similar subjects, he reasons with judgment and success.—Pp. 6—13.

As a proof of his acquaintance with the principles of scriptural interpretation, we shall transcribe his criticism on Isaiah viii. 14, 1 Pet. ii. 8:

"This [language] is addressed by the prophet to his contemporaries; and the meaning is evident. 'Peter,' we are told, 'applies this passage to Christ.' It would, certainly, have been more correct to say, he applies *part* of it to Christ. The apostle having cited the prophecy of a stone to be laid in Zion, Is. xxviii. 16, describes the consequences of disallowing this stone, in other words, of rejecting the Messiah, in language borrowed doubtless from the passage cited. But this is all he uses—'a stone of stumbling and a rock of offence.' In the one case it is predicated of Jehovah of Hosts; in the other, of the Messiah. Is this a proof that Jesus was Jehovah of Hosts? Can it be imagined that Peter entertained such an idea when he wrote his epistle? Had he done so, he would have quoted the whole of the passage, and not a few words of it. Immediately before he had spoken of God and Jesus Christ as separate and distinct beings; and he would not have neglected the opportunity afforded him, by the introduction of this passage, of stating clearly what his views were, had he regarded these two beings as identical—Jehovah of Hosts. No uninspired Trinitarian would be so negligent, — Peter was inspired."—Pp. 13, 14.

On the whole, we have been exceedingly gratified by the perusal of this tract, and consider it as not a little honourable to its author, to the body of which he is a member, and to the important cause—the cause of Truth, Righteousness and Charity— for which he pleads. N.

ART. III.—*The Mystery of Godliness. A Sermon preached at Halifax, on Wednesday, May 11, 1825, before the Members of the West Riding Tract Society; and again at Evesham, on Wednesday, July 12, 1826, before the Members of the Unitarian Tract Society for Warwickshire.* By Charles Wellbeloved. York: printed by Wilson and Sons; sold by Longman and Co., and by Hunter, London. 8vo. pp. 36.

IT is always an interesting part of our duty to notice a discourse

like the present, which belongs to a class that is happily on the increase among us. The passage which Mr. Wellbeloved has chosen as his text is 1 Tim. iii. 16, "And, without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." His object is to prove that, although usually adduced with much confidence by the advocates of the popular faith in support of at least one essential article of their creed, these words neither countenance the commonly-received opinions concerning the divinity of our blessed Lord's nature, nor oppose that system which is founded on the principle avowed by the author of the Epistle to the Hebrews, that "both he that sanctifieth, and they who are sanctified, are all of one; and that in all things it behoved *Jesus* to be made like unto his brethren." The Sermon necessarily embraces a variety of important topics, and is characterized throughout by an evident desire to ascertain not what is rational or what is orthodox, but what is scriptural; by eminent skill in sacred criticism; and by an entire freedom from that virulent, dogmatizing spirit which is so common in the Christian world and which has kindled the fires of persecution, and brought theological controversy into unmerited disrepute. It bears on every page the impress of a pious and cultivated mind, ardent in the pursuit of divine truth and accustomed to slake its thirst at the fountain head. While we cordially recommend it to all who aspire after an acquaintance with the word of God, we cannot but be of opinion that even those who may not agree with the sentiments of the writer or hold his reasonings to be conclusive, will acknowledge, if they possess any candour and ingenuousness, that his views are remarkably clear and distinct, and that his arguments, uniformly urged with kindness of thought and feeling towards those who differ from him, have a powerful claim upon their most serious attention.

After observing that the first clause of the text would be more accurately rendered, "Without controversy the mystery of godliness is a great thing,"

i. e. "an important matter, and a serious concern, which demands our attention and justifies our solicitude," and that the term translated "godliness," is used by the apostle for the gospel dispensation, Mr. Wellbeloved enters at considerable length into an examination of the scriptural meaning of the word "mystery." From an induction of passages, to which we apprehend a careful reader of the Sacred Volume will find it difficult to affix any other interpretation, he arrives at the conclusion that a "mystery" in the writings of the New Testament signifies, not what is inconceivable, inexplicable, or incapable of being fully known, but a secret, a hidden thing, a thing undiscovered and unrevealed.

"Every article of the Christian doctrine, which could not be known before the promulgation of the gospel, and particularly that part of it which related to the admission of the Gentiles to the same, and even greater privileges than those which the Jews had hitherto exclusively enjoyed, without being required to submit to the yoke of the Mosaic ordinances, is, in the writings of the New Testament, called a *mystery*; and [the whole of] the Christian doctrines, collectively taken, are denoted by the same term."—P. 10.

The preacher proceeds to shew, as Dr. Lardner indeed has maintained in a valuable sermon upon the same subject, to which Mr. Wellbeloved refers, that granting the clause, "God was manifested in the flesh," to have come down to us precisely as it was written by the apostle, it may be rationally and scripturally explained without admitting that such a doctrine as the incarnation of one of the persons in a triune godhead, is conveyed by it, since it necessarily implies nothing more than that the power of God was in some remarkable manner displayed in one of the human race.

"If Paul has indeed said that 'God was manifest in the flesh,' he designed, by this expression, to assert nothing more than that God was with Jesus, continually aiding him by his wisdom and his power, communicating to him those important truths which were to be delivered by him to mankind, and enabling him to perform those mighty works, which were a satisfactory evidence of his divine mission."—P. 17.

The phrase thus interpreted, however, is not without its difficulties. The expressions, "justified by the Spirit and received up into glory," seem to indicate that the writer is speaking not of a quality but a person; and it is not easy to conceive how God could be justified or how God could be received up into glory. It is therefore necessary to look for some other method of clearing the passage from the obscurity in which it is involved, and rendering the apostle intelligible and consistent with himself and with the other writers of the New Testament. In this part of his discourse, Mr. Wellbeloved explains with admirable perspicuity how errors have found their way, from time to time, into the Scriptures, in their original languages, by being often transcribed, in many instances by careless or ignorant copyists, and by other circumstances incidental to the multiplication of copies, prior to the invention of printing, and points out the means by which such corruptions of the original text may be detected. He then states that, from an examination of the most ancient and valuable manuscripts, from the important evidence furnished by the best and oldest versions and the writings of the earliest Christian fathers, there is abundant reason to believe that the clause in question, as written by the apostle, was no other than this, "He who was manifested (or appeared) in the flesh."

In shewing, for the sake of the unlearned, how easily that important change might have been introduced "by a trifling accident or a slight touch of the pen," the preacher is singularly happy.

"Figure to yourselves, a small word composed of two letters, exactly similar to the capital letters O and C of the English alphabet. You will then have the exact representation of a Greek word, as it is found in ancient Greek manuscripts, which, translated into English, would be *who*, or, *He who*. Suppose, now, that by accident or design, any transcriber should place a dot or a very small horizontal line in the middle of the O; this would be a very slight change in the form of the word, and might easily take place, but it would make a momentous change in the meaning of the passage. For we have thus the two letters which, in almost all an-

cient Greek manuscripts of the New Testament, exhibit the contracted form of the word which signifies God. To render this form perfect, a very small line above the letters is necessary; and as it easily might, so it certainly would, be added, when the letter O had undergone the change supposed, either through design or accident. Such is the change which I suppose to have taken place in this passage, four or five hundred years after the days of the apostles; and hence has been derived the declaration, falsely attributed to the apostle, that 'God was manifest in the flesh.'"—Pp. 23, 24.

If the reading thus proposed be adopted, every semblance of mystery, as that word is usually understood, immediately vanishes; and Mr. Wellbeloved goes on to consider with what eminent propriety the terms employed in the latter part of the text may be applied to Jesus Christ; and how these facts relating to him may be justly called "the mystery of godliness." We regret that our narrow limits forbid our following him through an examination, in the course of which many passages of Scripture are most clearly and beautifully illustrated. We must content ourselves with quoting a single paragraph.

"Such was the mystery of godliness. Such the mighty and gracious effects, resulting from the ministry of Jesus, though exercised in poverty and amidst a perverse and unbelieving generation, and terminating in apparent ignominy and discomfiture: effects which no one, uninstructed by God, could have foreseen; which no one, though endowed with the most extraordinary sagacity, could have anticipated; yet effects provided for, by all the preceding dispensations of Providence, and destined, in the secret counsels of the Most High, to be finally produced. The stone which the builders rejected, now became the head of the corner: it was the Lord's doing, and it is justly wonderful in our eyes."—P. 34.

The discourse concludes with earnestly exhorting those to whom this "mystery of godliness" is made known, to shew in the whole of their temper and deportment, that they are not unworthy of their distinguished privileges.

"You know that by the principles of the gospel you must hereafter be judged; by the principles of the gospel, therefore, be ever studious to live."

Mr. Wellbeloved inscribes his sermon to the Rev. John Kentish, "as a testimony of high regard and cordial esteem." It affords us great pleasure to witness this permanent record of the friendship subsisting between two individuals of congenial minds, who think it their first duty, and make it their chief occupation, to promote a knowledge of the Scriptures, and whose lives bring home to the heart, with effectual persuasion, the precepts and doctrines of the religion which they teach. J. H. B.

ART. III.—*Indifference to the Cause of Truth worse than Infidelity. A Sermon preached at Preston, at the Moor-Lane Meeting House, Bolton, and before the Unitarian Association of Hindley, Park Lane and Wigan, and published at their Request. By Robert Cree. Hunter, Eaton, and Fox. 12mo.*

THE subject which is largely and ably treated of in this discourse, is of the very first importance. We have, during the last years, heard abundance of invective poured out against the open opponents of the Christian faith. Not satisfied with crying down those persons who have dared to write and sell pamphlets that call in question the truth of our holy religion, our rulers have thought it their duty to throw them into prison, to mulct them by very heavy fines, and, as far as in their power, to ruin their reputation and starve their families. But has any benefit arisen to the cause of Christianity by these severe measures, these measures so decidedly opposed to the spirit and to the maxims of the gospel? Have they awakened the inhabitants of our land, and especially those of our large manufacturing towns, to a regard for the Scriptures and for the religion which they teach? And have their pious endeavours repressed that spirit of dissipation and of irreligion, which is prevailing in the houses of the nobility and gentry, and from them copied into inferior dwellings? They have, on the contrary, directed the attention of society at large to the more than merited punishment of these infatuated men; who, taking the advantage of the sympathy shewn them, have published their philippics

against Christianity on a small and cheap scale, and have obtained an immense and a rapid sale of them. Compassion has directed many to their shops; curiosity has awakened the doubts of more, and indignation against those who have thought it necessary to support their creeds by penalties and a prison, has turned away thousands from a profession, which, in the moment of alarm, has sought refuge in so disgraceful a sanctuary. The northern, and especially the north western part of our island, has been deluged with these small and cheap attacks upon our common faith, and it is to be feared they have been too successful in spreading unbelief; let us hope it has been chiefly amongst the thoughtless and dissipated classes of society.

Thus infidelity has become an enemy to truth. But the vendors of these pernicious tracts are not the only enemies that Christianity has to contend against: there are many in the garb of friends who, according to the author of this excellent discourse, are still more hostile to it, through whom it receives yet greater harm. They are those who indulge in a slothful indifference; who, while they profess to admit the truth, care little about its propagation, and will not employ the means which are in their hands to find it a place among the many who are walking in darkness.

"Were I asked," says Mr. C., "which is the greater foe to truth—which more weakens the influence of religious precept—which is the greater bane of vital godliness—Indifference or Infidelity? I should not hesitate to answer, Indifference."

"Infidelity is instrumental in sounding an alarm, and in warning the friends of truth of the threatening danger. Indifference cries Peace, peace, and counteracts the watchfulness which should guard the interests of truth, and throws her sluggish spell over the minds she entangles in her snares. Open opposition is favourable to the establishment of truth, because it calls forth her friends and her resources; and thus prepares her for a struggle in which she will ever be victorious: while indifference produces a treacherous calm, the forerunner of evils against which it gives no note of warning; it unnerves the arm of her strength, relaxes the exertions of her supporters, and prostrates the rampart of her security."

He then proceeds to shew how this deadly poison operated, first among the Heathen, to bring in the vilest idolatry; then among the Jews, "to pour upon them the spirit of a deep sleep, and to close their eyes;" and, in fine, how it has permitted "corruption gradually to intermingle with the holy system of Christianity, to tarnish its glories, and to obscure the light of its precepts."

"But, it may be asked, What is truth? How shall I certainly discern the object, on which I may worthily and diligently employ my best endeavours? Truth, it may be said, if we trust to the representations of her professed advocates, has had a most variable character. In the ancient world she was chained a captive to the Idol's throne, or given to the winds in the Sybil's scattered leaves: she delivered her testimony in the omens of the Soothsayer, or uttered her decisions in the ambiguous answers of the Delphian Oracle.

"In India she speaks in Vedas and in Shasters, or delivers her maxims in the glosses of the Brahmin. In Arabia she rules in the pages of the Koran, and defends her doctrine with the sword of Mahomet. In Italy she adorns her brow with the triple crown, and thunders out her opinions from St. Peter's chair. In England she delivers her infallible dogmas in the Creed of St. Athanasius, and condemns mankind to everlasting perdition, in order to set forth the glory of God and the transcendent sublimity of revealed religion. How then is it possible to discover truth?"

To assist in this great work, Mr. C. proceeds,

"One great help to the discovery of truth is to ascertain whether the thing claiming to be true be natural and reasonable, and whether it agree with, or oppose, the great principles by which the ordinary opinions and conduct of men are decided: for nature and reason present us with a test of truth, and by this test do men agree to call things good or evil, right or wrong, virtuous or vicious.

"Perhaps the following observations with respect to the perception of truth, may be deemed sufficiently explicit for our present purpose. The perception or discovery of truth is the detection of the natural agreements or differences of things; and the conducting ourselves according to the rule of truth, is the habit of observing these agreements and differences in our ideas, words and actions."

This rule is exemplified in various instances, and he decides that "truth in words, is a faithful report of the state of our own minds communicated to another—truth in action, is that conduct in all the relations of life which agrees with our state and circumstances as beings under the guidance of reason and revelation, and accountable to God and man—truth in religion is that system of doctrines which agrees with what the united voice of nature, reason and revelation declares respecting the attributes of God: 'God is one.' 'God is love.' 'God is the universal Father.'"

In order to awaken a regard to truth, he asks,

"If religious truth be a matter of such indifference as many persons represent it to be, how does it happen that men are better and happier under one system than under another? If Heathenism were as well calculated to draw forth and strengthen the virtues of humanity as the religion of Christ, what occasion was there for the innovation? For mere innovation it must have been if the then existing institutions of religion were equally well calculated to promote the honour and the happiness of man. The great ends of a mere worldly policy were answered quite as well under the ancient systems which Christianity overturned. They were closely interwoven with the machinery of the state, and the advocates of those systems were equally ready and determined, with the advocates of any subsequent state religion, to support the schemes of their party or the objects of their craft, whether righteous or unholy. The systems of antiquity had an influence quite as extensive and certain as any of those of more recent times. Priests controuled the destinies of men in the present world, and impiously pretended to fix them in the world to come. The mysteries of ancient rites were fully as imposing as any of the modern ceremonies: the tenets of the ancient faith were quite as incomprehensible, and were represented to be as necessary to man's salvation as are those of the most orthodox modern creed: the consciences of men were as much in the keeping, and their judgments as much under the direction, of the stewards and abettors of mystery in ancient systems of faith, as in those of the present day. Why, therefore, should a change have been effected which produced much immediate misery and offered such a doubtful good? Thus rea-

soned the indifferentists of antiquity, and thus reason the indifferentists of our own times."

After considering the state of religion in different countries, he puts it to the serious consideration of his auditory whether it be not a fact, that

"Amongst the various systems of religious belief with which our country abounds, some do not tend immediately to spiritual and temporal despotism, by checking the free use of the reasoning faculty and demanding an explicit and slavish obedience. Is there none which, by requiring 'the prostration of the understanding at the foot of the cross,' which in plain language means a submission of man's intellect to the direction of the priest, opens a wide door to all the dark shades of a withering superstition?" &c. &c.

We would willingly transcribe other passages of this excellent appeal to the understandings of men, but must be satisfied with adding, that

"Such compromising individuals are not only defaulters to integrity and great opposers of the truth, by the support which they thus disingenuously afford to error, but they are also great enemies to the consistent friends of truth. It is the time-serving, interested abandoner of truth who causes a double share of odium to fall upon the man of principle.

"If a man believe that the popular systems and opinions of the Christian world be true: if he believe, for instance, that episcopacy is 'part and parcel' of Christ's church on earth: if he believe that Athanasian Christianity be the Christianity of the gospel, he does well to support such a system and such opinions with all his heart and soul. Let him conform to the religion as by law established, and be a zealous member of the Church enacted by Parliament. But what shall we say to *him* who either partially or wholly conforms to a system, not because he feels the irresistible, the honourable motive, arising from conviction; but because either the fear of the frown, or the desire of the good opinion, of a perishing fellow-mortal, instigates him to belie his conscience?"

The remarks on "indifference, arising from a disappointment in our endeavours to propagate the truth," are truly excellent, as are many others in this long discourse, the notice of which we must conclude, by recommending it to the careful perusal of our readers, adding only one passage more:

"Let us labour diligently to discover and support truth. Let us not seek it as if it were a matter of small moment. Let us not advocate it with an indifference which is worse than infidelity. It behoves us to remember, that there are but two views of the religion we profess to advocate—but two views of the science we deem to be sufficient to make us wise unto salvation. It is a reality, or it is an imposition—it is true, or it is false. If it be a reality, no present sacrifice which you can make can be put into competition with the advantages of possessing it, and of fearlessly abiding by its dictates. If it be an imposition, declare your conviction openly and manfully, and abandon her cause to the obloquy, and the neglect, and the oblivion which imposture merits. If it be true, there must be, from the various opinions entertained of it, a corrupt and a more pure state of it. Seek ye that which is pure: seek ye that which is true, with unceasing earnestness; and it will well repay your toils and your anxieties. But on such a momentous subject as religion, abandon your indifference, your lukewarmness, your qualified infidelity, your unworthy desire to keep the good opinion of the worldling and the time-server of the day; and embrace her cause with the zeal and the perseverance which such a cause demands. Be ardent in your love, or consistent in your aversion."

W.

ART. IV.—*On Galvanism, with Observations on its Chymical Properties and Medical Efficacy in Chronic Diseases, with Practical Illustrations; also Remarks on some Auxiliar Remedies, with Plates.* By M. La Beaume, Medical Galvanist Surgeon, Electrician, Consulting ditto to the London Electrical Dispensary, Gratuitous Electrician to the Bloomsbury and Northern Dispensaries, F. L. S., &c.

THIS is a sensible and well-written Treatise on the medical virtues of Galvanism and Electricity. Mr. La Beaume is a respectable practitioner of some years' standing, and is sanctioned by some of the leading characters among the faculty in the metropolis. Indeed, it appears from the cases here enumerated that he has successfully applied the energies of Galvanism and Electricity to the alleviation even of the sorest and most inveterate maladies of humanity.

E.

POETRY.

THOUGHTS ON THE GRAVE.

A sigh will breathe o'er every bier,
A tear will gleam on every grave,
Though, idle all, our grief, or fear,
Sink in the pale and placid wave.

For there they lie, and greenly rest,
No dream to break their long repose :—
No wound can reach the shrouded breast
From changing friends, or constant foes.

"Life's fitful fever" now has ceased
Within their frozen veins to glow ;
Like sated guests, they leave the feast,
And press their silent beds below.

Alone, in midst of multitude,
Each rests his cold unconscious head,
Even though the dust he loved and wooed
Share the same turf that paves his bed.

There foes recline, their hate forgot,
There friends forego the power to change,
And levelled is the idiot's lot
With *his* whose thoughts through systems range.

Kings and their people there recline,
Their grief, their guilt, their glory o'er :
The injured million cease to pine,
The tyrant's axe is red no more.

The charge may sound above the spot,
Where low in dust the warrior lies ;—
It sounds in vain—he heeds it not—
What now to him who fights or flies ?

The tears of her he loved may fall
Upon the lover's early bed ;—
Alas ! unfelt, unheeded, all
Those diamonds of the heart are shed.

It matters nought, if urn, or turf,
If sculptured tomb, or rustic stone,
Or ocean's monumental surf,
Hide the mute dust and mouldering bone.

Alike in dim forgetfulness,
Beneath one pall, the solemn sky,
Their thousand beds they coldly press,
In one forlorn equality.

Under the green and holy sod,
Or in the blue deep's sparry caves,
They live but in the eye of God,
The sleepers of a world of graves.

Is this then all ? Is *this* the goal
For which the race of life is run ?
Must one dark flood o'erwhelm the whole
That vice has lost, or virtue won ?

It may not be!—There is a sphere
 Beyond this pale funereal sky,
 Where the pure lips, that faded here,
 Shall breathe thy winds, Futurity!
 The sea, the land, shall yield their dead
 At the lone Voice that bade them live;
 And flowers shall bind the sacred head,
 Which paradise alone can give.
 Then from the dust that sleeps below,
 Sad mortal! lift thy tearful eye,
 Since o'er each hallowed grave will glow
 The roses of eternity.
 Yet sometimes turn thee to the dead,
 To hear the music of the tomb;
 And let thy thoughts around them shed
 A beautiful and holy gloom.
 The still small accents of the grave
 Of truth and hope may teach thee more,
 Than ever wit, or wisdom, gave
 To those who wooed their splendid lore.
 There is no flattery in its voice,
 There is no falsehood in its tale:—
 Go, mortal, in thy God rejoice,
 And He will light this mystic vale!

Crediton.

SONNET COMPOSED IN BURBAGE WOOD.

UNTO the wood again, the deep green wood;
 Nature is ever lovely, ever fair;
 And sweet society is solitude,
 And sweet the language of the fields and air.
 The warbling thrush and blackbird, bleating lamb,
 And breeze and brook, tree, leaf and fragrant flower,
 Are my pure oracles, and shew I am
 Or may be like them for one passing hour;
 Filled with the loveliness of all things round,
 And happy in that feeling—glad to be—
 Nor fearing what the future may be found,
 Still hope from this as pure felicity:
 For sure such scenes and thoughts that rise from such,
 Are not in vain—if so, nature has given too much!

Hinckley, May 15, 1826.

JOSEPH DARE.

VERSES

To a Lady on the Birth-day of Miss Catharine —.

A CATHARINE, with imperial glory,
 Gilds the dark page of Russian story;
 Her Consort's fate, that tragic tale,
 While Mystery shrouds with courtly veil.
 For Catharine's wrongs, of gentler fame,
 The haughty Tudor's hapless dame,
 Born to the ills that, crowding, wait
 Where envy low'rs on royal state,
 Britain's kind hearts the sigh bestow
 On majesty allied to woe.

Yet, far above imperial station,
 Rais'd by her mighty mind's vocation,
 A later Catharine: see her name
 High on the rolls of British fame
 Midst Hampden, and his patriot host,
 Whose acts she told, their country's boast,
 Macaulay—she who rivall'd men,
 As wielding the historic pen,
 Nor meanly gifted to explore
 The maze of metaphysic lore.

Now, to thy Catharine would I pay
 An offering on her natal day,
 A day that prompts thy anxious zeal,
 A friend's best office to fulfil,
 Thy duty and delight combin'd
 To aid the progress of her mind.
 A verse may suit the gentle theme,
 If verse may hoary age beseem,
 Now fancy's fled, with manhood's prime,
 And grey experience guides the rhyme.

Yet the kind wish may rhyme disclose,
 Frank and sincere, as any prose.
 Be hers the choicest boons of Heav'n,
 'Bove all the boons by fortune giv'n
 Priz'd of the justly-judging mind,
 By virtue taught, by sense refin'd;
 Thus, as the stream of time shall glide,
 Whate'er through varied life betide,
 Still may she earn the meed of praise
Mens conscia recti ever pays.

J. T. R.

OBITUARY.

1826. Aug. 19, at *Portsea*, sincerely lamented, Mr. JOHN BRENT, aged 60 years. He united to great solidity of judgment a rational and enlightened piety. His talents and virtues were early conspicuous, and procured him the esteem of his judicious friends, and rendered him useful in those social religious meetings, then held by the congregation to which he belonged, for mutual edification. After close attention to the general arguments on the subject, in 1786, he submitted to the ordinance of Christian baptism, and became united to the General Baptist Church, St. Thomas Street, Portsmouth, and continued a support and ornament to it for forty years; twelve of which he was an active deacon of the society, and fourteen a gratuitous labourer in the gospel vineyard, preaching frequently in the chapel to which he belonged, and elsewhere, as opportunity offered for his talents being called into action. In preaching he produced a considerable variety, but excelled when treating on doctrinal subjects: then his

statements were particularly clear and reasonings most conclusive, while to the attentive hearer it was evident his candour kept him far above the trickery of controversy. In early life he was a decided Trinitarian, but, from a more attentive perusal of the Scriptures, became convinced they did not contain any thing to support the notion of two natures in the person of Christ, or the doctrine of three persons in one God: this conviction was then frankly avowed, and the important and consoling view of *the unity of God* in the person of the Father only, which had beamed on his mind, he held without wavering to the last. And with it, in preaching, strenuously insisted on the universal benevolence of the Supreme Being, and that in the redemption of man, through the mediation of Jesus Christ, was included the extirpation of sin and restoration of all men to virtue and happiness. This sublime view of the gospel dispensation he considered as perfectly consistent with an awful retribution beyond the grave, and was

very solicitous in guarding his hearers against making any system a subterfuge for evading those solemn sanctions that enforce the necessity of a principle of moral holiness as the most essential spring of virtuous obedience to the will of Almighty God. If in insisting on the obligation of Christians to submit to the ordinance of baptism, he was sometimes thought rigid, it most probably arose from want of attention in his hearers in not clearly discriminating between firmness and bigotry, as the writer of this paper feels confident neither his sentiment, feeling, nor general mode of expression, could justify the conclusion that he thought any of his fellow-Christians excluded from the favour of God for not according with his particular view of a Christian ordinance. Fully persuaded in his own mind of the truth of his religious views, he taught them regardless of the fear of man that bringeth a snare, and it must be admitted he courted rather than declined discussion, when he thought it would tend to elucidate the truth and advance the improvement of his fellow-men. On this principle he printed and circulated, in 1814, a *Discourse*, preached at Portsmouth, in vindication of the General Baptists from some aspersions cast on that respectable body in Letters by the Rev. Joseph Ivimey, and lately published a *Lecture*, preached at Portsea, in reference to what he deemed an unhandsome reflection, made when he was present, at a missionary meeting, relative to the preaching at the chapel to which he belonged, which has been well received by his friends. [See p. 240.] In politics, Mr. Brent's mind was most comprehensively benevolent, and embraced no less an object than the universal liberty of mankind, to forward which he was ever decidedly prompt. In him the Catholic found an able pleader for restoration to his rights, as did the Slave for his liberation from oppression and bondage. How near these objects were to his heart the following circumstances shew. An advertisement, calling the inhabitants together to consider of measures relative to the claims of the Catholics and of the bill then before Parliament, having excited a strong feeling in the town, he, though then suffering from the distressing illness that terminated his life, made a particular effort, attended the meeting, and in a concise, liberal, argumentative speech, highly satisfactory to his friends, insisted on the right of the Catholic to all the privileges of a subject of the British empire. At another time, when in a convalescent but very debilitated state, he delivered, with considera-

ble energy, a sermon on slavery, designed to impress on his hearers the necessity of persevering exertion to procure the gradual improvement and final emancipation of the slaves in the British colonies. At the last general election, his constitution having rallied, he, with the consent of his medical friends, went to the Guild-Hall, Portsmouth, and being a burgess, at the request of a respectable gentleman present, after paying a just tribute to the virtues of his family, and expressing the high sense he felt of the personal qualifications of *John Carter, Esq.*, to fill the important station, seconded the nomination of that gentleman again to represent the independent Borough of Portsmouth, in Parliament. He appeared quite satisfied with this public declaration of patriotic feeling—it was his last. He had now to endure many weeks of suffering, extremely painful to himself, distressing to the feelings of his friends; but which he supported with a patience and fortitude that became a virtuous man and enlightened Christian. At length nature being exhausted, his most earnest desire was accomplished: he sunk gently into the arms of mortality! For him death had no terrors; he did not indeed boast of any raptures, but expressed a grateful sense of the kind attention of his friends, spoke of his approaching dissolution, gave his dying admonition, and took his last farewell with perfect calmness. His death has certainly added another testimony in proof of the consolatory nature of Unitarian Christianity. "My mind," he would say, "is comfortable; let yours be the same on my account. Remember, death is only a temporary separation, we shall meet again. *The gift of God is eternal life through Jesus Christ.*" He was interred on the Tuesday after his decease in the General Baptist Chapel, St. Thomas Street, Portsmouth, close by the side of his brother, *Mr. James Brent*, who died January 15th of the present year. [See p. 123.] Mr. Beard, of Portsmouth, performed the service, and also on the following Sunday afternoon improved the event in a sensible discourse, from Psalm xxiii. 4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil;" delivered to a respectable and deeply affected audience. Mrs. Brent and two sons survive to cherish the memory and lament the loss of one of the best of husbands and fathers.

Portsmouth.

Oct. 19, Mrs. ELIZABETH EAMES, of Ilminster, aged 74; who was long a worthy and respectable member of the

Unitarian congregation of that place. She was a kind, tender and indulgent parent; and her loss will be felt and deeply deplored by her children. Her virtuous and moral rectitude of character gained her the highest respect and esteem of all who knew her; and it may be truly said, that her "grey hairs went down with honour to the grave." The Sunday after her funeral rites were performed, the Rev. Mr. Whitfield preached an impressive and appropriate sermon, on the melancholy occasion, from Psalm xxxvii. 37. The preacher said, that "the general tenour of her conduct had been marked out by a pure and virtuous course,—that *her life was upright, and her end was peace!*" She has left behind a good name, which is, as Solomon wisely observes, "*better than great riches.*"

J. E.

November 18, 1826.

Oct. 20, at Chatham, in the 81st year of her age, Mrs. RACHEL SEATON, relict of the late Mr. Joseph Seaton, for many years the respected pastor of the General Baptist Church, at Chatham. [Mon. Repos. VI. 726.] She was born Feb. 7, 1745, at Headcorn, the daughter of Mr. Edward Love, one of the principal supporters of the General Baptist interest in that place, whose family have been and continue the friends and ornaments of the same interest in various parts of Kent. She was married to Mr. Seaton, at Smarden, Dec. 15, 1768; and she proved a true help-mate to her worthy husband. She was a woman of strong sense, remarkable activity and kind affections. Her profession of religion was steady and consistent, and adorned by the virtues of her whole life. She had enjoyed unfailing health, and her faculties were unimpaired to the last. It pleased Providence to remove her by a sudden dissolution. She has left five sons and five daughters who knew her worth and revere her memory.

Nov. 7, by an awful calamity, the Rev. JOHN CUNDILL, a General Baptist minister. He was on board the Graham steam-boat in the Humber, on his way from Grimsby to Hull, when her boiler burst; and he was thrown by the explosion into the water, from which he was no sooner taken out than he expired. He was successively minister of General Baptist congregations at Soham, Chatham, Cranbrook, Saffron Walden and Hull. In none of these connexions was he happy, and a little before his untimely death he had nearly given up the ministry and had professed some change of religious

opinions, but we know not to what extent.

On the 10th inst., on which day he completed his 71st year, at his house at Dinglehead, near Liverpool, the Rev. JOHN YATES, late minister of the respectable Protestant Dissenting Congregation assembling in Paradise Street, Liverpool. He was, we believe, a native of Bolton, and was educated at the Warrington Academy. [Mon. Repos. IX. 390.] In the year 1777, he was chosen pastor of the Paradise Street (then Kaye Street) Congregation, on the removal of the Rev. Philip Taylor (a grandson of Dr. J. Taylor) to the Presbyterian Congregation, Eustace Street, Dublin, of which Mr. Taylor is still the highly respected minister. [Mon. Repos. IV. 658, and IX. 205.] Mr. Yates continued in the same pastoral charge for the long period of forty-six years; truly acceptable as a preacher and much esteemed for his private virtues. On his resignation, in 1823, the congregation presented to him a piece of plate, of the value of One Hundred Guineas, as an acknowledgment of gratitude for his public services. [Mon. Repos. XVIII. 610.] Mr. Yates published several single sermons, which remain as proofs of his talents and scriptural learning and zeal for divine truth. His character and his station in life, as the known possessor of large property, gave him great influence in his own denomination, which he exerted invariably in behalf of truth and freedom. As the head of a numerous and truly respectable family, his life was of great importance, and his death must be felt as an irreparable loss. And we are persuaded we may add with perfect correctness, that he will be long lamented in the town of Liverpool, to whose charities he was a benefactor, and of whose liberal institutions he was a warm and constant supporter.

Nov. 13, between ten and eleven o'clock at night, in the 61st year of her age, Mrs. POLLY KITE FREEMAN, wife of the Rev. Stephen Freeman, by Forty Hill, Enfield. An enlargement of the heart (so pronounced by her physician) and consequent hydrothorax, had been insidiously working their mischief unknown to the patient herself. At length she suspected something amiss, and on application for medical aid her husband learned with pungent grief, for the former there was no relief, the latter might in some cases be stayed, but that was uncertain. She had been in her youth brought up as a member of the Church of England. At the age of about twenty years, in consequence of her father's se-

cond marriage, she was boarded in the house of a Calvinistic Dissenting minister at Ponder's End, where (to use her own expression) she vegetated, not lived, during sixteen years. He would fain have instilled into her mind all the peculiar doctrines of the sect to which he belonged. But her plain good understanding revolted from them. Yet the influence of those notions thus urged upon her, had rendered her dreadfully afraid of death. After her marriage her views gradually changed, and that dread of the last enemy of man was lost. The paternal government of the one only God, his free, unpurchased love and mercy to his frail creature man, embracing the whole human race and eventually working out the final happiness

of all, were themes on which she delighted to dwell, in which she exulted during life, which calmed her former terrors, and, relieving her mind of all alarms, smoothed the bed of death and shaped for her an easy descent to the grave. To a relation of the contrary faith who visited her a few hours only previous to her decease, and who asked her on what her hopes were founded and how she felt, she serenely replied, "I am unable to talk, but our views are totally different." An additional testimonial this to the many already produced, that an *Unitarian* can exult and say with the apostle, Oh death! where is thy sting? Oh grave! where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

INTELLIGENCE.

South Wales Unitarian Quarterly Meeting.

THE Quarterly Meeting of the Unitarian Christians in South Wales, was held at Ystrad, Cardiganshire, on Thursday, October 5. On the preceding afternoon a service was held at Capel-y-grô, another Unitarian Chapel in the same neighbourhood and connected with the former, at which place the devotional part was performed by Mr. W. Williams, of Llangendyrn, Carmarthenshire, and Mr. Benjamin Philips, of St. Clear's, in the same county, preached from John xxi. 19, the last clause, and was succeeded by Mr. D. L. Jones, Classical and Mathematical Tutor in the Presbyterian College, Carmarthen, who took for his text Rom. x. 9. On Thursday, October 5, at Ystrad, the introductory part of the service was conducted by Mr. J. Jones, a student in his fourth year, of the said College; and Mr. J. James, of Gellionnen, Glamorganshire, preached from John xiv. 8. After the sermon a conference ensued on the subject of "the Difference between Doctrinal and Practical Preaching," as was proposed in the last annual meeting. The meeting was well attended, and all seemed to be very attentive to all its proceedings.

The next Quarterly Meeting was appointed to be held at Rhyd-y-park, Carmarthenshire, on Thursday, December 28, at which D. Rees, M. D., of Merthyr Tydfil, Glamorganshire, is to preach. The subject proposed for discussion in the next meeting is, "the Utility or Benefit resulting from Public Worship."

R. D.

Lloyd Jack, Oct. 24, 1826.

Unitarian Congregation Newport, Isle of Wight.

THE Unitarian Congregation of Newport, in the Isle of Wight, met together on Friday, October 20, for the purpose of commemorating the anniversary of the re-opening of their Chapel. The Rev. Michael Maurice, of Southampton, was invited to preach in the morning, and delivered an affectionate address to the congregation from Exod. xviii. 7, "They asked each other of their welfare." From these words the preacher earnestly recommended to the members of this religious community an anxious solicitude for each other's well-being, and the cultivation of the purest feelings of Christian fellowship and brotherly love. In the evening of the same day, the members of the congregation and a large party of their friends drank tea together at the Assembly Room in the town. Two or three hours were spent in a very interesting and social manner. The different addresses of the gentlemen present, and the apparent proofs of the prosperity of the Society, gave every one heartfelt satisfaction. The Rev. Russell Scott was present on this occasion, and preached on the Sunday following, in the morning, on the Importance and Duties of the Christian Sabbath, and, in the evening, an able and impressive lecture from 2 Pet. ii. 1, explaining the scriptural signification of the phrase "denying the Lord that bought them." These discourses excited great interest in the minds of large and attentive audiences.

Appointments in Dissenting Institutions.

THE Rev. R. HALLEY, late Pastor of

the Independent congregation at St. Neots, Huntingdonshire, to be classical and resident Tutor at the *Highbury College*, vice the Rev. John Hooper, deceased.

The Rev. J. K. FOSTER, of Rochdale, to be Classical Tutor, for the ensuing year, in *Cheshunt College*.

Ecclesiastical Preferments.

Rev. J. BRINKLEY, D.D., to the Bishopric of *Cloyne*, vacant by the death of Dr. Warburton.

“Dr. BRINKLEY, the celebrated astronomer, of Trinity College, has been promoted to the vacant Bishopric of *Cloyne*. The Doctor is a Cambridge man, and is said to be indebted to Mr. Goulbourn for this promotion. We understand he is amiable and learned, and likely to do credit to his patron.”—*Freeman's Journal*.

The Rev. F. WINSTANLEY to the Vicarage of *Isleham*, Cambridgeshire, vacant by the death of — *Isaacson*.

Bequests to Lady Huntingdon's Connexion.—The late Mr. John King, of St. John's Street Road, Clerkenwell, who died Jan. 20, in the 67th year of his age, has bequeathed

To Cheshunt College, (besides a bequest of Books to the Library,)	£200	0
To the Provident Fund	100	0
To Spa Fields' Chapel Day-Schools.....	40	0
To ditto ditto Sunday-Schools	15	0
To the Education Society for the Children of Ministers ..	19	19

And a moiety of his residuary estate to be equally divided between Cheshunt College and the Provident Fund.

Dr. Fellowes's Academical Prizes.

[See p. 126 of this volume.]

WE mentioned in the course of last winter, the very liberal conduct of the Rev. Dr. FELLOWES, of Reigate, Surrey. This gentleman, who is sole residuary legatee of the Baron Maseres, considering it a duty to devote a part of the fortune which he owes to the generous bequest of his learned and revered friend, to the promotion of science, has determined, with that view, to institute several prizes—some permanent, others occasional and temporary—to be bestowed as the rewards of superior diligence and proficiency, among the students of the Natural Philosophy Class in this University (Edinburgh). Among the prizes for this year, the first, of £50, is to be given for the best essay on Comets. To give

some general interest to this essay, we understand that Professor Leslie has announced that he wishes the writer to begin with a notice of the earlier notions entertained on the subject, and to trace their influence on the conduct and opinions of mankind; he will then review the hypotheses which have been successively advanced; and having produced his own speculations, he will conclude with a clear exposition of the most improved mathematical theory of the cometary motions.—*Scotsman*.

A SUBSCRIPTION has been opened at Bengal, for the purpose of erecting a sepulchral monument of marble to the memory of the late lamented Bishop HEBER, to be placed in the Cathedral Church of Calcutta. It has also been determined, if the funds should be found more than sufficient for the expense of the above, to appropriate a portion of them to the purchase of a piece of plate, to be preserved in the family of the brother of Bishop Heber, as an heir-loom for ever.

JOHN BUNYAN.—We copy the following from “The Sunday Times,” of Oct. 22. No authority is given for the strange statement, and we shall be much surprised if any be brought forward. “The friends of *John Bunyan* will be much surprised to hear that *he is not the author of Pilgrim's Progress*, but the mere translator. It was, however, an act of plagiarism to publish it in such a way as to mislead his readers, but it is never too late to *call things by their right names*. The truth is, that the work was even published in French, Spanish and Dutch, besides other languages, before John Bunyan saw it, and we have ourselves seen a copy in the Dutch language, with numerous plates, printed long previous to Bunyan's time. What will the Calvinists say to such an *exposé* of their friend John?”

Death's Doings.—“We took notice, a few days since, in the course of a comment on Mr. Dagley's book, *Death's Doings*, of a series of designs which had appeared several years ago upon a wall near Turnham Green, and of which no one, at least as far as our inquiries had gone, knew the composer. We have since been informed, upon good authority, that these sketches were made by a nephew of Mr. Baron Garrow, a young man, whose spirits had outrun both his own means and the patience of his relatives, and who was then living, in very unostentatious retirement, nearly opposite the spot which was the scene of his operations. The drawings were worked

upon at a very early hour in the morning, and diverted the artist's attention from unpleasant recollections for a considerable time. We are not sorry to add, that he has lately obtained a situation in India, and is, probably, now turning his talents to a more profitable purpose."—*Times*, Oct. 13, 1826.

FOREIGN. FRANCE.

Persecution of the Religious Press.

[Extract of a letter from a Paris correspondent in the *Times* Newspaper, of the 26th ultimo.]

THERE are, with us, two principles which are yet far from being understood by an immense number of persons. These are, liberty of public worship, and resistance to arbitrary power. Now these are the very two points which are perpetually contested before the tribunals, by the Catholic priests and the agents of the police. Both know well enough that their reign is past if discussion continues. They endeavour, therefore, to stifle it; but as they cannot attain their object without the assistance of the tribunals, their efforts only tend to make it more animated. They blow on the fire with the hope of extinguishing it, and they forget that they are kindling a conflagration. Two trials of this kind at present occupy public attention. In one of my former letters I stated to you that the people were willing enough to be religious, provided they got for religion good morality and freedom from dogmas or superstitious observances. A bookseller, who seems to have been aware of this tendency, took it into his head to publish all the moral passages of the gospel, and to omit all its miracles. His work, which appears to have had an astonishing success, was immediately denounced to the Court as an attack on the religion of the State. The King's Advocate contended that not to publish the miracles along with the morality of the gospel was to deny them, and to deny them was an outrage not only against the Catholic but Protestant religion. Some Protestants, among whom was M. B. Constant, gave a formal contradiction to this doctrine. They declare that they never consider freedom of discussion an outrage on their faith. A learned Jew, called Michael Behr, has entered the lists, and demanded for his fellow-worshippers the right not only of disputing the miracles of the gospel, but even the divinity of Christ. He has invoked, in favour of himself and his brethren, the article of the Charter which guarantees freedom of worship. The

Romish clergy would be fortunate if they lost their cause, because, if they gain it, an appeal will be made to the *Cour Royale*, and the discussion will then assume more importance and gravity. Every thing, in my opinion, conspires to force upon us a religious reform, and particularly the conduct of our clergy.

Sentence of Correctional Police on Tonquet.

"THE pamphlet, having for its title *Evangile, Partie morale et historique*, being only a mutilation of the Gospel, the author having suppressed every thing relative to the miracles, and in thus mutilating the divine book, the basis of the religion of the state, suppressing in the work all the miracles which signalized the birth, death, and resurrection of Jesus Christ, the author has had for his object to deceive uninstructed persons for whom his book is intended, by shewing them Jesus Christ as a man, and not as a God. This is the greatest outrage which can be done to the morality of religion and to the religion of the state; for it is evidently done with a view of denying the divinity of the author of this religion, and, consequently, the religion itself; attacking the morality of the religion by shewing its author as a mere philosopher. It not being for a negative fact, against which the penal laws are impotent, that the present work is prosecuted, but for a positive fact, for the author has presented as a complete Testament a book which is not so; and that, moreover, the author has thought proper, besides suppressing the miraculous facts, to distort several of the facts which he has mentioned, such as the birth of Jesus Christ, whom he describes, suppressing the mystery of the incarnation, as born of Joseph and Mary. As far as concerns Tonquet, for these reasons, he having declared himself the editor of the accused work, pretending in vain that he had the intention of publishing a second part, to complete the Gospels, in which he was to recount all the miracles, which is only an allegation, but which, if it were proved, would not then make Tonquet guilty of outraging religious morality, and the religion of the state, by the publication of the first part of this work; consequently, he has rendered himself guilty of outraging the religion of the state, as provided for by the articles one and eight of the law of May 17, 1819, and that of March 25, 1822; he is sentenced to nine months' imprisonment, and to pay a fine of 100 franks. The seizure of the work is declared lawful, and the copies seized shall be destroyed."

AMERICA. UNITED STATES.

Episcopal Clergymen.—The following statement appears in the Episcopal Register:—

The principal fluctuations, and the most striking instances of rapid growth, may be discovered by the following tables:

	1789.	1814.	1826.
New England...	24	53	95
New York	33	53	107
Pennsylvania ..	18	21	44
Maryland	18	24	54
Virginia	62	0	37
South Carolina ,	11	13	37

Making allowances for the imperfect returns in the earlier periods of our ecclesiastical organization, it may not be far from the truth to estimate the number of clergy in 1790, at about 200; and upon the whole, it was scarcely on the increase in 1814; although some States were then just commencing their career of exertion and prosperity. In little more than twelve years the number of bishops has nearly, and of clergy perhaps quite, doubled.

JEWS.—A writer in the North American Review thus speaks on the subject of the Jews in the United States:—

"It is difficult to arrive at their number with any precision. Such are the influences of habit and time, that while in the Old World, under innumerable exactions and disqualifications, there are six millions of Israelites, there are in these happy United States not more than six thousand. I arrive at this conclusion rather from comparative corollaries than from any given and accurate data. In the New England States there cannot be more than three or four hundred in all; in Pennsylvania about that number; in New York about nine hundred and fifty; in Virginia about four hundred; in North Carolina about four hundred; in South Carolina about one thousand two hundred; in Georgia about four hundred; in Florida, thirty or forty; in Louisiana about one hundred; and, making a large allowance for the scattered and unknown, I think six thousand the maximum."

SPAIN.

The Burning of a Heretic, said in some accounts to have been a Jew, is thus glossed over in the French papers:—"A deplorable event happened at Valencia, on the 30th of July, without the knowledge of the Spanish Government. A man convicted of heresy was executed in that city with some of the forms of the ancient *autos da fé*. It is to be observed,

that the ecclesiastics called to take cognizance of this affair, did nothing but declare the heresy, after some conferences intended to bring back to the unity of the faith the unfortunate man, who was preaching new doctrines. It was a tribunal of laics, who, applying the laws against heresy, pronounced the sentence of death."

RUSSIA.

Bible Society.—The following Imperial Ukase bears date the 12th of April, and is addressed to the Metropolitan of St. Petersburg:—

"Having taken into consideration the representations of your Eminence and of the Metropolitan Eugenius, respecting the difficulties which present themselves to the progress of the cause of the Russian Bible Society, and considering your opinions well founded, I order you, as President of the said Society, to suspend its activity in all its operations without exception until my further permission. You are hereby empowered to extend this my order to all the committees, branches and associations connected with the Society throughout Russia; and at the same time to obtain a particular account of all property, moveable and immoveable, in houses, lands, books, materials and money belonging to the Society wherever these are to be found, and to furnish me with the most accurate and circumstantial information possible thereof. The sale of the Holy Scriptures already printed in Slavonian and Russian as also in the other languages in use among the inhabitants of the Russian Empire, I permit to be continued at the fixed prices.

(Signed,)

"NICHOLAS."

By accounts from Petersburg, dated the 6th of June, we learn that the Emperor Nicholas has made an important alteration in the criminal law of Finland, inasmuch as he has abolished the punishment of death in all cases except that of treason. It is stated in the *Ukase*, that time and circumstances do not at present permit the submitting the plan of a new law to the States of Finland, and that his Majesty, therefore, exercises his prerogative of pardon or commutation. It is, however, thought advisable that persons sentenced to perpetual imprisonment and labour, in lieu of death, should not be detained in the interior of Finland, but that, on the capital punishment being commuted, they should be sent to the distant governments of Siberia to labour in the mines.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

A Portrait of the late Rev. James Lindsay, D. D., of Bow, engraved from a Miniature of Robertson's. Prints, 7s. 6d.; Proofs, 15s.; Ditto on India Paper, 17. 1s.

The Credulity of our Forefathers; consisting of Extracts from Brady's *Clavis Calendaria*. 8vo. 1s. 6d.

Letters on the Church. By an Episcopalian. 8vo.

Genuine Christianity, or the Unitarian Doctrine Briefly Stated. By a Physician. 12mo. 1s.

The Classical Student's Manual; containing an Index to every Page, Section and Note, in Matthias's Greek Grammar, Herman's Annotations, Vigerus on Idioms, Bos on Ellipses, Hoozeveen on the Greek Particles, and Kuster on the Middle Verb; in which Thucydides, Herodotus, Pindar, Æschylus, Sophocles and the Four Plays of Euripides, edited by Professor Porson, are illustrated and explained. By the Rev. W. Collier Smithers. 8vo. 8s.

A Short Statement of the Reasons for *Christian*, in opposition to *Party* (not "Private," as printed by mistake in our last No., p. 635, col. 1) Communion. By Robert Hall, A. M., of Bristol. 8vo. 2s.

Communion at the Lord's Table, regulated by the Revealed Will of Christ, not Party, but Christian Communion: a Reply to the Rev. Robert Hall's Pamphlet, &c. By Joseph Ivimey. 1s. 6d.

The Parliamentary History and Review for 1826, containing the Debates of the Last Session, carefully Revised and Arranged under appropriate Heads. Part I. Royal 8vo. 17. 5s.

The History of the Reign of Henry the Eighth; comprising the Political History of the Commencement of the English Reformation: being the First Part of the Modern History of England. By Sharon Turner, F. A. S. R. A. L. 4to. 27. 2s.

An Historical Defence of the Waldenses of Vaudois, Inhabitants of the Valleys of Piedmont. By Jean Rodolphe Peyran, late Pastor of Pomaret, and Moderator of the Waldensian Church. With an Introduction and Appendices, by Thomas Sims, M. A., Domestic Chaplain to Her Grace the Duchess of Beaufort. 8vo. 15s.

Memoirs of the Life and Writings of Lindley Murray, in a Series of Letters Written by Himself. With a Preface and a Continuation of the Memoirs, by

Elizabeth Frank. 8vo. Portrait and Fac Simile.

A Series of the Lord Chancellors, Keepers of the Great Seal, Masters of the Rolls, Vice Chancellors, Chief Justices and Judges of the Court of King's Bench and Common Pleas, with the Attorneys and Solicitors General of England, from the Reign of Elizabeth unto the Present Day, with the Promotions, Deaths or Resignation. By H. W. Woolrych, Esq., of Lincoln's Inn. 3s. 6d. Extra Boards.

History of the Inquisition of Spain. Abridged and Translated from the Original Work of D. Jean Antoine Llorente, formerly Secretary of the Inquisition. 8vo. 15s.

Sketches of Hayti, from the Expulsion of the French to the Death of Christophe. 8vo.

Notes and Reflections during a Ramble in Germany. By the Author of "Recollections of the Peninsula," &c. 8vo. 12s.

The Story of a Wanderer; founded upon his Recollections of Incidents in Russia and Cossack Scenes. Post 8vo. 9s. 6d.

A View of Rome at the Present Period. 8vo. 1s. 6d.

The Revolt of the Bees. 8vo. 12s. 6d. Extra Boards.

The London Hermit's Tour to the York Festival: in a Series of Letters to a Friend; in which the Origin of the White Horse, Abury, Stonehenge, Silbury Hill, and also of the Druids and Ancient Britons, is attempted to be ascertained; and the whole concluded with some General Hints respecting Musical Festivals. 12mo. 6s.

Transactions of the Geological Society of London. Pt. I. of Vol. II. Second Series. 17 Plates. 17. 10s.

Tributes to the Dead: in a Series of Ancient Epitaphs, Translated from the Greek. By Hugh Stuart Boyd, Esq. To which is annexed a Poem on the late Melancholy Catastrophe which occurred at Malvern on the 1st of July last. 12mo. 3s. 6d. Extra Boards.

The Negro's Friend; or, the Sheffield Anti-Slavery Album. 5s.

Aune Boleyn, a Drama. By H. M. Grover, St. Peter's College, Cambridge. 8vo. 5s. 6d.

Elements of Arithmetic on an entire New Plan. By Ingram Cobbin, A. M., Author of Grammar for Children. 1s. 6d.

The Wanderer of Scandinavia; or

Sweden Delivered, in Five Cantos: and other Poems. By Sibella Elizabeth Hatfield. 2 Vols.

More Odd Moments. By the Author of Odd Moments.

Truth, a Novel. By the Author of Nothing. 3 Vols. Royal 8vo. 17. 4s.

Death's Doings. 24 Plates, designed and etched by R. Dagley. Demy 8vo. 16s.

Poetry and Poets; a Collection of Anecdotes relating to Poets of every Age and Nation, with Specimens of their Works and Sketches of Biography. By Richard Ryan. 3 Vols. 17. 11s.

Select Specimens of English Prose, from the Reign of Queen Elizabeth to the Present Time. With an Introduction. By George Walker, A. M., Head Master of the Grammar School, Leeds. 12mo. 9s.

Select Specimens of English Poetry, from the Reign of Queen Elizabeth to the Present Time; with an Introduction. By the Same. 12mo. 9s.

The Living and the Dead. By a Country Curate. Post 8vo.

The Exile; a Poem. By Robert Haldane Rattray, Esq., of the Civil Service, Bengal. From the Calcutta Second Edition. Post 8vo. 6s.

The Day of Judgment, the Roving Genius and Other Poems. By Thomas Randell.

The Tor Hill. By the Author of Brambletye House. 3 Vols. Post 8vo. 17. 11s. 6d.

Honor O'Hara. A Novel, in 3 Vols. By A. M. Porter, Author of Don Sebastian, &c. 17. 4s.

Remarks on the Claims of Scotsmen Abroad on the Christian Sympathy and Exertions of their Countrymen at Home. By William Rintoul, M. A., Minister of the Scotch Church, Maryport, Cumberland. 1s.

A Letter to Viscount Althorp, on the Resolutions of the House of Commons, respecting Bribery at Elections. By Lord John Russell. 1s.

An Inquiry into the Consistency of those Persons who call themselves Baptists, with reference to the late Publications of Messrs. Gibbs, Birt and Cox. By Thomas Eisdell, of Twyford, Berks. 1s. 6d.

The Anti-Carlile; or Convincing Reasons for a Full Belief in Christ and his Divine Doctrines. Addressed to the Deluded Professors and Patrons of Deism, Atheism, and the Irreligious of every Denomination. By Richard Cumberland, Esq. 8vo. 1s. 6d.

An Account of the Life and Conversion of George Bowden, formerly a Player. 1s. 6d.

Selections from the Miscellaneous

Works of Dr. Doddridge. By the Rev. J. Hinton, M. A. Portrait. 3s. 6d.

The Admired Missionary Hymn of Bishop Heber, set to Music by C. Wesley, Organist in Ordinary to His Majesty. On a Card. 1s.

Letters to a Friend, containing the Writer's Reasons for withdrawing from Circulation his former Work, entitled, "Dialogues on Important Subjects," published in 1819; together with a Declaration of his Faith, in the Proper Deity of the Son of God and the Divine Personality of the Holy Ghost. By James Harrington Evans, once a Minister of the Establishment, and formerly Fellow of Wadham College, Oxford.

The Homilies reconsidered, in Answer to the Right Rev. Dr. Jebb, Bishop of Limerick's Letter, entitled "The Homilies Considered." By the Rev. R. H. Graves. 3s.

A Word to the Members of the Mechanics' Institutes. By R. Burnet. 8vo. 8s.

An Address to the New Members of the New Parliament, on the Proceedings of the Colonial Department, in furtherance of the Resolutions of the House of Commons of the 15th of May, 1823, for Ameliorating the Condition of the Slave Population in His Majesty's Colonies: and on the only Course that ought now to be pursued by His Majesty's Government. 1s. 6d.

A Letter to the Primate of England, His Grace the Archbishop of Canterbury, on a Subject of Vital Importance to the Interests of the Established Church. By a Layman. 8vo. 1s. 6d.

The Coming of the Messiah in Glory and Majesty. Translated from the Spanish of Lacunza. 2 Vols. 8vo.

Missions at Home; a True Narrative. By the Rev. Dr. Malan, of Geneva. 18mo. 1s.

Thoughts on the Scriptural Expectations of the Christian Church. By Basilicus. 8vo. 3s.

Bible Society.

Minutes of the Committee of the British and Foreign Bible Society relating to the Publication of an Edition of the Holy Scriptures, with an Introduction prefixed, by the Strasburg Bible Society in the Year 1819; accompanied by the Official Correspondence which took place on the Subject. To which is added, the Particulars of the Expenditure of the British and Foreign Bible Society during the last Year; with Observations thereon by the Auditors. 1s.

Remarks upon the Recent Accusations against the Committee of the British and Foreign Bible Society, in a Letter to a Clergyman in the Country from a Lay Member of that Institution. 1s.

State of the Country.

The Poor and their Relief. By George Ensor, Esq. 8vo. 10s.

Mr. Dumbell's Letter to the Right Hon. Robert Peel, containing Observations upon Peace and Plenty, the Distress which now prevails, &c. 3s.

A Letter to the Earl of Liverpool on the Cause of the present Embarrassment and Distress, and the Measures necessary for our Effectual Relief. By C. C. Western, Esq., M. P. 2s. 6d.

A Letter from the Earl Stanhope on the Corn Laws. 2s. 6d.

Practical Observations on the Importation of Foreign Corn. By Layton Cooke, Land Surveyor, &c. 1s. 6d.

An Apology for the Corn Laws; or, High Wages, and Cheap Bread Incompatible. By a Country Curate. 6s.

Letter to the Members of both Houses on the Resources of the Country, Currency, Taxation, &c. 8vo. 1s.

An Examination of the Policy and Tendency of Relieving Distressed Manufacturers by Public Subscription, &c. 8vo.

Eunomia; Brief Hints to Country Gentlemen, and others of Tender Capacity, on the Principles of the New Sect of Political Economical Philosophers, termed "Eunomiuns." 2s. 6d.

Price of Corn and Wages of Labour. By Sir Edward West. 8vo. 5s.

Corn, Trade, Wages and Rent. By Edward Cayley, Esq.

A Letter to the Electors of Bridgenorth upon the Corn Laws. By W. W. Whitmore, Esq., M. P. 3s.

1827.

The Amulet; or Christian and Literary Remembrancer for 1827; containing about One Hundred Original Articles in Prose and Verse, contributed by nearly Sixty Authors. Embellished by Engravings.

The Evangelical Diary; a Religious, Literary and Historical Almanack for the Year 1827, with Additions and Improvements.

Forget Me Not, a Christmas and New Year's Present for 1827: with Ninety Poems and Prose Articles. 12s.

Friendship's Offering: Edited by T. K. Hervey, Esq.

The Literary Souvenir, for 1827, containing One Hundred Original Articles by the most Popular Writers of the Day. Twelve Embellishments. 12s.

Time's Telescope and Guide to the Almanack for the Year 1827. 9s.

Fulcher's Ladies' Memorandum Book and Poetical Miscellany for 1827. Frontispiece, Vignette and Eight Views. Coloured Binding. 2s. 6d.

Marshall's Pledge of Friendship for the Year 1827. 9s.

Sermons.

The Irish Pulpit. A Collection of Sermons contributed by Clergymen of the Established Church. 8vo. 9s.

The Christian Contemplated: in a Course of Lectures. By William Jay. 8vo. 12s.

At Beresford Chapel, Walworth. By Edward Andrews, LL.D. 8vo. Part I. 5s. 6d.

Of Hugh Latimer, some time Bishop of Worcester; now first arranged according to the Order of Time, and illustrated with Notes; to which is prefixed a Memoir of the Bishop. By John Watkins, LL.D. 2 Vols. 8vo. Portrait 11. 4s.

The Great "Appointed Day;" or, Two on the Last Judgment, preached at Salters' Hall Meeting, Cannon Street, April 2 and 9, 1826. By H. L. Popplewell. 2s. 6d.

Single.

A Charge delivered at the Triennial Visitation of the Province of Munster, in the Year 1826. By Richard, Archbishop of Cashel.

A Charge to the Clergy of the Archdeaconry of Derby and Chesterfield, June 25 and June 26. By S. Butler, D. D. F. R. S., Archdeacon of Derby, and Head Master of Shrewsbury School. 4to. 2s. 6d.

A Charge, delivered June 14, 1826, to the Clergy of the Episcopal Communion of Ross and Argyle. By the Right Rev. David Low, LL.D., their Bishop. 8vo. 1s.

Cæsar and God, preached before the Corporation of Leicester, September 21, 1826. By E. T. Vaughan, A. M., Vicar of St. Martin's. 1s. 6d.

Preached at the Opening of Partis-College Chapel, near Bath. By Dr. Holland, Precentor of Chichester. With a Plate of the College, and a Short Account of the Institution. 1s. 6d.

Boast not of To-morrow—preached at Middle Claydon Church, at the Funeral of Sir Harry Calvert, Bart., G. C. B., and Lieutenant Governor of Chelsea Hospital, who died at Claydon House, Bucks, after an Illness of Eight Hours, September 4, 1826. By Henry Blunt, A. M. 8vo. 1s.

The Shadow of Life: occasioned by the Lamented Death of Mrs. Lyon, Wife of Captain George Lyon, R. N., one of the Daughters of the M. N. House of Leinster. By James Churchill, Thames Ditton.

The Appearing of Divine Love: delivered in Zion Chapel, Waterloo Road, July 23, 1826. By S. B. Haslam. 1s.

Missionary Prospects: preached in Hoxton Chapel, October 10, 1826. By J. A. James. 1s. 6d.