

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. II.

FEBRUARY, 1827.

ON THE HEBREW POINTS.

POINTS or certain marks above, below, or within the letters, are used in Hebrew for three purposes : 1, as Vowels, or as guides to the pronunciation of vowels ; 2, as modifying the pronunciation of Consonants, or intimating the omission of them ; and, 3, as Stops and Accents. Some have maintained, that all these are parts of the original language, and have been preserved amongst the Jews from the time of Moses ; whilst others reject all of them, as not only of a comparatively modern date, but as often injuring the sense, and always increasing the difficulty, of the language. The earliest editions of the Hebrew Scriptures, and the greatest number of those which have been printed, follow the *Biblia Hebraica Bombergiana* which was printed at Venice 1525-6, under the editorial care of the Rabbi Jacob Ben Chaim, “ who had the reputation of being profoundly learned in the Masora and other branches of Jewish erudition, and who pointed the text according to the Masoretic system.” These Masorites, who were by some deemed the preservers or restorers, and by others the inventors, of this system, seem to have lived at Tiberias, on the lake of Gennesareth, where they had a College ; but their age has been much disputed. In the sixteenth century, Capellus called the antiquity of these points in question ; and he was supported by most of the eminent scholars of that time. The question was argued at great length, and though a few persons continue to maintain their antiquity and even their divine origin, yet the far greater number of learned men of all sects and parties seem to give up both of these, and to consider the points as a Masoretic invention, however they may differ about the time in which they were introduced, or the utility of their introduction.

Admitting, then, that the points in the Hebrew Bible have no peculiar sanctity, that they may be in some cases erroneous, and that they may be fairly made the subject of critical investigation ; admitting, also, that they are a contrivance of the grammarians or critics called Masorites, and neglecting for the present the discussion at what time they were first used, and whether they were invented all at once or gradually,—what seems most deserving of consideration is, whether any circumstances recommend them to our notice ; that we may decide whether, as the study of the language seems increasing, it is desirable that young men should be instructed in them, or should apply themselves solely to the unpointed text.

If the pronunciation only were concerned, it would be of little consequence how such a question might be decided; for, should we be inclined to prefer the directions afforded by the points, we know that the Jews are not agreed about the sounds represented by them or the letters; and, changeable as all languages are in this respect, it is not probable that the pronunciation of the time of Moses was known in that of Ezra, or that the latter is represented by the Masorites. Pronunciation, then, unless we wish to converse with Jews, (and in this case the peculiarities of those we would converse with must be attended to,) is of little importance; for the correct pronunciation is unattainable. But the points do not merely guide to a certain pronunciation; they also, in many cases, fix the signification of words, and in others direct to their origin. The same letters, according to the points with which they are accompanied, may represent a noun or a verb, or different parts of a verb, and the reader of a pointed text has these distinguished for him; whilst he who rejects this help, must be guided by studying the context, or must rely, as is generally done, on the versions. The word **דבר** is allowed to have no vowel if the points are rejected, yet as a substantive it signifies *a word, a plague, and a fold or pasture*; as a verb it may be rendered, *he spake, or speak thou, or speaking, or to speak*; all of which are distinguished by the points, which also mark some other distinctions, such as when the noun is used in connexion with another word, &c. The word **עבֵּעַ** signifies the number *seven, or full, fulness, he was full, &c.*, all of which are clearly distinguished by the points. Now, if these points are found generally to mislead, if they direct to a verb when the word should be taken as a noun, or refer us to a wrong word as the root from which the sense is to be derived, we shall wisely reject them; but if, though in some few instances erroneous, they more frequently lead to the correct meaning, they must be serviceable to all students who will take the trouble of learning them. Besides, as observed by the Rev. G. Hamilton, they teach us “how the Jewish critics understood passages where words of doubtful signification occurred, and furnish us with the views they entertained of the text.” The pointed text may be considered as the Jewish Version of the Old Testament, even if allowed no greater authority, and as such it would deserve to be carefully attended to. Admitting the latest period in which the points are said to have been invented, they were surely intended to represent the manner in which the language was pronounced and understood by the Jews then living, as it had been transmitted to them, and as it has been continued to be read in their synagogues to this day, with perhaps some slight variations in the sound of letters. Capellus, one of the earliest opposers of the antiquity of the points, admits their usefulness, and even says, that in following the reading of the Masorites we build upon the foundation of the prophets; and Bishop Walton, also an opposer of their antiquity, observes, “that it is not lawful for any to reject their reading at pleasure, but that all are tied to it, unless some error or better reading can be clearly proved.” That the Masorites have fairly represented the pronunciation of that day by the vowel points may be inferred from a comparison of their reading with the proper names in the Septuagint and Vulgate, and with the Greek representation of the pronunciation given in the Hexapla of Origen. It will be found that the word as pointed by the Masorites has in most cases a strong resemblance, whilst the various substitutes which have been proposed have not in general the slightest resemblance. A few instances may be adduced in illustration. Thus **מֹשֶׁה** the name of the great Jewish Lawgiver, would be, according to Dr. Wilson’s scheme, which is, perhaps, as unobjectionable as any, *Mēsēh*;

but the Masorites point it *Mōsheh*; the Seventy call him *Μωϋσης*; and the Vulgate renders it *Mōyses*. What, according to the points, is *Aharōn*, and in the Seventy *Ααρων*, according to Wilson would be *Aērēn*. The pointed name of God, *Elohim*, is written by Origen, *Ελωειμ*, whilst it would be according to Wilson, *Alēim*. The pointed *Bokēr* is in Origen, *Βωκερ*, and in Wilson, *Bēkēr*. The pointed Maal is in Origen, *Μααλ*, and in Wilson, *Mōl*. Of eight verses produced by Wilson from the Hexapla to prove the error of the Masoretic pronunciation, I do not think there is a single word which differs from it as much as Wilson's mode of pronouncing does in the above instances, whilst most of them are as conformable as those quoted. It is reasonable then to suppose, that the Masorites represented by their points the pronunciation of their time, and that it did not differ much from the pronunciation in the time of the Septuagint, 283 B. C., of Origen, A. D. 230, and of Jerome, A. D. 390.

Most of those who argue for the points do it on the ground that the letters are all *consonants*; but this is not necessary. There are three which have been called *matres lectionis*, viz. *a*, *i*, *u*, two of which are used occasionally as consonants in English and other languages. These, and perhaps *He*, (constituting the letters *Ehevi*, or quiescent,) may be considered as vowels, sounded at different times in a different manner, as we know to be the case in our own language. The Masoretic pointing, then, with respect to them, would be of the same nature with the marks in Sheridan's or Walker's Dictionary, directing when the sound of Aleph should be that of *a* in *all*, or in *hat*, or in *hate*; when Yod should be sounded as *i* in *bite* or in *bit*, or as *ee* in *feet*; and so in other cases. This hypothesis, without denying the existence of vowels in the Hebrew and other Oriental languages, corresponding with those in Greek, Latin, and the modern alphabets, still considers the points as useful. There are, however, a great number of Hebrew words in which none of these supposed vowels occur; and in these we must supply the deficiency either by the Masoretic points, or according to a fanciful invention of some modern opposer of them. That the former comes nearer to the old pronunciation, as well as to the modern Jewish one, cannot be doubted, and therefore, though it may have some imperfections, it should be preferred. But, as observed before, if pronunciation only were concerned, the question would not deserve consideration. It is because the pointing marks a distinction in the meaning of words having the same consonants, which shews how the Jews understood them, that it is peculiarly valuable; and, though some instances of a contrary nature may be adduced, yet in most cases we have reason to believe that it is a faithful version. As an instance, *קרא* in many passages signifies, *he shall call*, whilst in the 23d verse of the 2d chapter of Genesis it signifies, *it shall be called*, being the future of Kal in the former, and of Niphal in the latter case. The context may enable us to discover this, but it is clearly and at once intimated by the points; the one being *קרא* the other, *קרא* the point in the Koph of the latter intimating that the Nun, which forms the conjugation, has been suppressed, or rather changed into Koph, and that the Koph is of course to be doubled. This and similar uses of the Dagesh are constantly occurring; and contrivances of the same kind were introduced in other languages, when manuscripts were the only records. In many instances the sense may be ascertained without the points, especially by having constant recourse to the English or some other version; but in others it is highly important that the biblical student should know the reading which the points designate. Similar assistance may be derived from the stops and accents, which are found useful

in other languages, though I imagine resting on no better authority. Few persons would be able to read a Latin or Greek work without stops; and we know that the readers of the unpointed manuscripts in the Jewish synagogues go through a tedious course of education to qualify them for reading without such aid. The use of the points in etymological researches has not been insisted upon, because this is a matter of comparatively little importance. But the probability that a letter being changed or suppressed would make a difference in the sound of the word such as the points suggest, may be adduced as favourable to the Masoretic system. Thus נִפְּלֹ is the representative of נִפְּלֹ in two syllables, and this leads us to נִפְּלֹ as the root. The Dagesh enables us also to trace a connexion with other languages; thus, *a throne* in the Arabic, Syriac and Chaldee, is כְּרִסָּא, whilst in Hebrew it is כִּסֵּא, the Resch being omitted in Hebrew, or rather its sound being changed to that of Samech, which is expressed by the points כִּפְּיָא.

But it may be said, We can do without the points now, however useful they may have been, and therefore need not have the trouble of learning them. So much, indeed, is this trouble dreaded, that some recommend learning without points first, and then adding the points. Now, if learned at all, it seems less troublesome to begin with them. They are not as formidable as many imagine. Experience teaches that they may be acquired without much labour in a few days, and that they offer no difficulties which may not be easily overcome. Those who have not learned Hebrew with points may fancy it disgusting, and speak of it in very harsh terms; but, compared with the other dead languages, and with most modern languages, especially Oriental ones, it will be found considerably less difficult; and, indeed, unless learned with points, it will scarcely prove of so much use in acquiring others as to deserve the appellation given to it of *Janua Linguarum Orientalium*.

May it not be concluded, then, that though the points may not be of as great antiquity, or as high authority, as some would have us to believe, yet that they may be of considerable use in facilitating our knowledge of the language, in making us acquainted with the Jewish mode of understanding it, and in enabling us to extend our critical inquiries; whilst, wherever differences between it and the ancient versions occur, we are equally at liberty to depart from them, and to judge according to the rules of criticism, as if we had never learned them? And if this be so, ought not the points to be universally taught in places of education for the ministry, not as *essential* parts of Scripture, but as a useful preparation for the exercise of sound Biblical Criticism?

Δ

VOLUNTARY DISSECTION.

THE vast importance of surgical and anatomical knowledge to the well-being of the community, has, with the improving intelligence of the times, acquired universal assent. That this knowledge cannot be obtained by the study of books or of living subjects, so as to enable a student or young practitioner to undertake difficult and critical operations with a reasonable prospect of success, is almost as self-evident as my first proposition. A sculptor or a designer has only the exterior of the body to examine; and the relative situation of the parts, the flexibility of the joints, and the tension of the muscles, are subjects better understood by putting them all into varied action, than by any thing a lifeless body can possibly supply: but it is far otherwise with

the medical student, and the chief information he has to seek lies concealed where the probe or dissecting knife can alone disclose it. Who, for instance, would consent to the amputation of a leg, or to be cut for the stone, by one who, however skilful or ingenious he might on all hands be allowed to be, had never had the opportunity of making himself thoroughly acquainted with all the minutiae belonging to the parts by actual operation on a real subject? And if a single life be saved by each living surgeon in consequence solely of his practical and experimental skill in operating upon dead bodies, the value of the purchase is inestimable and worth any sacrifice to attain. Unfortunately, though this principle will be generally admitted, causes have, from time immemorial, been operating to counteract its beneficial tendency, and have placed our judgment and feelings in irreconcilable opposition. Our public journals are daily exhibiting the absurd anomaly of magistrates being called upon to punish what they must inwardly acknowledge to be for the public good; and our anxiety for the welfare of the living is absorbed in horror for the violation of the rites of the dead.

How, then, can these contradictions be made to harmonize? If the present laws are made more severe, we shall only increase the difficulty of procuring subjects without decreasing the demand; and if all restraint is abandoned by our Legislature, as well may we at once decline all our church-yard burials, for there will be no security whatever for our dearest relatives retaining their cold and silent beds for even a single night after interment. If we place our dependence upon the supply which would be afforded by criminals who may be placed by execution in the hands of the Sheriff, how totally inadequate would be this supply! If every county furnished two cases annually, the number would be about 100 to supply perhaps not fewer than 12,000 students, rating the male population of England at 6,000,000, and one surgeon to every 500. Supposing, then, that we resort (as has been so frequently hinted) to the Hospitals and Poor-houses, and use all the unclaimed bodies for the purpose required,—this may be a reasonable mode of proceeding; for, no kindred feelings being injured, of course no complaints would be made. But, without pretending to know the secrets of the “charnel house” in the slightest degree, I apprehend that this source is already made available to its full extent, and the supply found far inadequate to the demand. Else, why do our resurrectionists ply their calling under such universal execration? The late disclosures at Liverpool shew an extent of dealing far beyond what the public had previously conceived; and no doubt many a funeral service is pronounced over a coffin laden with ballast, which never teemed with animal life; thus carrying on a farcical mockery in the very face of Heaven. In France, I am told, the average price of a subject is about ten shillings; in England it is six or eight pounds, which proves that with us the supply is still attended with much difficulty.

As the last resource, the country is called upon to petition the Legislature to “do something;” but no one (as far as my information extends) ventures to hint what that something should be. If it should be to authorize Hospital Committees and Overseers to surrender their dead promiscuously into the hands of the faculty, this I conceive would be an outrageous violation of the common feelings of humanity which the country would not and ought not to endure. The prejudices of the poor are as strong, and in this case would be as delicate, as those of the rich, and deserve as much protection. However Providence may permit inequalities in rank and comforts during life, they cease at its termination, and those humiliating agents, the worms, know of no distinction of persons between the prince and the pauper.

“ Here all are equal ; now thy case is mine ;
This is my rotting place, and that is thine.”

Under these apparently insurmountable difficulties, there appears to me one, and only one, mode of proceeding which would effectually obviate them, and that is, to encourage in all classes, and without any invidious distinction, the voluntary surrender of each individual, as a personal request or injunction to his family or executors, consigning his remains for dissection on such conditions as he himself may dictate. I have long entertained this opinion, and the late perusal of the Memoirs of Major Cartwright has removed all my hesitation on the subject. A paper in his own hand-writing was found, but not till after his interment, directing that his body should be given to some responsible person for dissection, and then returned to his family for interment. I have passed the book from my hands and cannot recollect his expressions, but his ideas are plainly these—that as his mind had been occupied during his long-continued life in endeavouring to serve and benefit mankind, so it was his wish that his body to the last moment should be rendered subservient to the same end. The more I reflect on this determination the more I feel convinced of its propriety, and see no sufficient reason why the sentiment may not become general and even popular. And why should it not ? The horror so generally entertained in former times at having bodies opened before interment for the advancement of science, has been slowly but progressively subsiding, so that now families or individuals of the most exquisite sensibilities can consent to and even approve the practice. Where, then, is the agonizing difference between opening a corpse and a partial dissection ? The friends of the deceased may easily stipulate how far the operation shall proceed, and, the practice becoming general, the operators would be satisfied with a limited authority, because of the facility of obtaining other subjects.

Two modes present themselves for consideration—first, that the body be placed under the responsibility of a respectable practitioner, to be removed, say on the second evening after the decease, to some public rooms appointed for the purpose, and returned on the evening of the third day for interment, with as little parade or bustle as possible, and all entirely at the cost and trouble of the operators ; or, second, that the operation should take place in the house where the death occurred ; and the latter appears decidedly, on due consideration, to have the preference. To the first, the serious objections present themselves of the unavoidable display in moving the bodies to and fro—the reluctance at surrendering them into other hands, whatever conditions may be stipulated—and the insecurity there would be for the identity of the body returned, when so disfigured as not to be recognized by its relatives or friends. These objections would be entirely obviated on the second plan, and pleasanter arrangements made without any difficulty. Suppose the number of operators to be limited to two persons of established reputation and practice, and four pupils, with admission to any other persons the family might think well to appoint ; and any conditions would be willingly accepted to prevent the body being mutilated or the limbs dissevered so as to excite any unnecessary pain or disgust in the minds of the relatives.

It is almost needless to mention the necessity of avoiding, in every possible degree, any cause of annoyance to the feelings or comforts of the family. Every attention to decorum and quietness should be scrupulously given, and all implements provided by the operators, with the exception perhaps of a few basins with warm or cold water, and all flutter removed without any dependence on the inmates of the scene of action. With such precautions,

how few objections would remain—or rather, what numberless advantages would follow! The present disgusting and detestable traffic would be annihilated—the faculty would be relieved from the offensive, humiliating and dangerous practice of operating on loathsome and putrid carcasses—the dread so naturally felt by many at the idea of being interred while the possibility of life remained, would cease to exist—and we might all rest in full assurance that, having once gone through the process of dissection in any degree, our bodies would never be wantonly disturbed, either for profit or experiment, but suffered in all the solemnity of peace to await the final disposal of our Maker.

On these conditions, why should we hesitate? The resurrection of the body, so as to preserve its identity, is almost an universal expectation: it is natural, then, to wish for its unmutilated and safe deposit; and the feeling expressed by our unrivalled bard finds a vibrating chord in every breast—

“Blest be the man who spares these stones,
But curst be he that moves my bones.”

That I may not incur the charge (too generally applicable to our public teachers, Heaven knows!) of recommending to others what I do not perform myself, I hereby declare it to be my wish that, at my decease, my family should act on this my recommendation. Circumstances may possibly occur, which I cannot foresee, that would render it exceedingly inconvenient, and in such case improper. Something must always be left to their discretion; it is enough that I follow the example of one of the most zealous, disinterested and upright of men, and request that, as they regard my memory and good will, they will endeavour to comply with my intentions. This proviso must, however, be understood, that the request must come from the intended operators themselves, and not that the application should be made to them by my friends.

Let, then, the faculty themselves, if they approve the plan, voluntarily come forward and ensure its success by the surrender of their own persons when the hand of death shall have arrested their useful labours, and consigned them to “that bourne whence no traveller returns,” to confer farther benefits on their fellow-men.

JAMES LUCKCOCK.

SONNET.

“ANTI-SUPERNATURALISM.”

MILD Teacher! thou that once to earth brought down
Celestial lore—thou, simple, grave, sincere;
Is it of THEE they say that thou didst wear
The *semblance* of a pow’r to Thee unknown?
What! when the sea grew calm before thy frown,
When sight and sound thy gentle hand restor’d,
And when the dead came forth to meet their Lord,
And nature seem’d through all her pow’rs to own
The greatness of thy presence—could it be
That Thou, deceiving or deceiv’d the while,
Couldst see the erring numbers led by Thee,
Partaker of their weakness or their guile?
If it be so, then, human hope, pass by!
Wisdom is foolishness, and truth a lie.

E.

CORRESPONDENCE BETWEEN THOMAS AMORY, ESQ., AND REV.
WILLIAM TURNER.

To the Editor of the Monthly Repository.

SIR,

I SEND you a somewhat curious correspondence between the late Thomas Amory, Esq., (the eccentric author of the *Life of John Bunce, Esq., &c.*) and my father. It is stated in the *Life* of the latter, annexed to Mr. Wood's Funeral Sermon, that frequent communications passed between them, several of which were afterwards made by my father the foundation of articles of great value in the early volumes of the *Theological Repository*. The following are the only ones which I can just now lay my hands on; and if you should think them proper for insertion in your New Series, they are quite at your service.

I am, with every good wish for the success of your undertaking,
Your most obedient,

Newcastle, Nov. 28, 1826.

WILLIAM TURNER.

No. I.

SIR,

I return you three of the things you favoured me with a sight of; the tracts,* the *Livery-Servant*, and the *Doctor's Sermon*: but still I want *Bowman on the Fig-Tree*. You shall have the *Layman's Observations on Oxford and Gloucester*, and the *Conversion of a Deist*, as soon as I have done with them; and, in the mean time, I observe in general, that the Quaker is out in some things, and Mr. Harwood is greatly mistaken in the account he gives of Collins, Morgan and Bolingbroke, I may add Chubb: I knew the four men well. I do not believe Harwood ever saw them. Three of them were ever men of as strict morality as ever lived: and if the Noble Viscount was once extremely wicked, in his younger days, he was an excellent man at last in morals. It is very extraordinary, that of all the writers against him, there is not one of them understood him; or, that had the soul to take notice, that in his works there is one of the most beautiful moral pieces was ever written. This is concealed from the public by the Answerers general, who write more like Turks than Christians, as the saying is: Warburton's book, in particular, looks as if it came from the hand of the Devil. Morgan is sadly misrepresented: it was extreme pain made him take opium and brandy sometimes: and it is not true that Collins received the Sacrament now and then for emolument sake. He was a constant communicant, for the last twenty years of his life, in the Church of England. He was remarkably punctual at the Supper every month. He never missed: and if the *Scheme and Grounds* of this great man are the strongest pieces against Christianity that have been written, they were designed, not for the people, but for the most learned Christian divines; to solve the difficulties which occurred to him in reading the Bible; to satisfy his mind in the first place; and, in the next, by a removal of such difficulties, to bring Turks, Jews and Infidels into the Church: and, till all hard things are made easy, the Gentiles will not come in. There are many things which yet want explication.

I could wish Mr. Turner was obliged to give me all the satisfaction I require in various particulars, and then I should begin at the first leaf in the Old Testament, and be asking him questions till I came to the last of the New. Tell me, dear Sir, I would say, what is meant by *Eden*, the *two trees*, the *apple* and the *serpent*; can you make it a *rational* relation in a *literal* sense?

* Probably Lowman's on the Logos, &c. W. T.

Let me hear you. Or is it *hieroglyphic* and *allegory*—one thing said, another meant—as the writer was learned in all the learning of the Egyptians? And if so, lend me your key.

[The second question relates to the sun standing still in the days of Joshua. Both the question and Mr. Turner's answer are inserted in the Theological Repository, Vol. I. pp. 103, &c.]

3dly. Who is *Baal-zebub*, the *God of Ekron*? 2 Kings i. 2. What is the meaning of the name; and why do the Evangelists give this name to *Satan*? Why should *one Devil* go by the name of an *idol-God*—a real being be equipt with the title of an imaginary being—a nothing? Does it not look a little as if there was no such real being; and *Satan* mean no more than the *adversary*, whether it be *passions*, *persecutions*, or the *inimicus homo* in various forms?

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5thly. “Thy navel is like a round goblet,” &c. Cant. vii. 2. Can this be, as the Church affirms, the Holy Ghost's description of a baptism and Lord's Supper, that were to be many ages after? Stuff. What does Mr. Turner think?

I remain, Sir, your assured humble servant,

T. A.

Wednesday Morning, Sept. 21, 68.

P. S. I must not forget to ask you, in relation to my five questions, if you think I am right in adhering to the following proposition in every inquiry I make relative to revelation:

A Proposition.

By taking an objection out of the hands of infidelity, we do an honour to the truth of God, by rendering it plain, rational and intelligible. The more rational and intelligible every text of Scripture is explained to be, it must carry with it so much the more stamp of divine authority: for what seems contradiction and nonsense can never come from Supreme Reason, from Divine Wisdom and Goodness: nor can the unintelligible have any more relation to rationals than laughter has to iron.

No. II.

I thank you, good Sir, for the anecdotes you give me concerning Morgan, Collins and Bolingbroke. From reading Shaftesbury's preface to the volume of Whichcote's Sermons which he published, and also his Letter to a Student, I am led to think that he wrote the passages in the Characteristics which seem to bear hard upon Christianity, with like views as those to which you ascribe Collins's pieces, the Scheme and the Grounds; and also to engage Christians to examine their several religious systems more carefully, and clear away the rubbish with which they had encumbered them: and, particularly, to make them ashamed of the artifices, by which the priests of all communions had metamorphosed the simple and pure religion of Jesus into an ecclesiastical polity, a kingdom of this world. Shaftesbury certainly had just and noble sentiments of the Christian institution, and highly revered it, on which account he had no patience with whatever he thought disgraced it. But while he employed the incision-knife of wit very freely on the wens and warts, the keen edge sometimes cut deeper than, perhaps, himself could have wished in the cool hour of sober reflection. But who could have the heart to stifle the bright offspring of genius? A parent's heart must needs feel strong reluctance against such a parricide. A fine combination of ideas may surely be pardoned for a *little* perverseness and mischief. But I am waiting with impatience for the appearance of the honest John Bunce, Esqr.'s Notes on Man, &c., from whence I expect much entertainment and instruction.

Pardon me, Sir, if I say that I am really humbled, when you do me the too great honour of proposing Scripture difficulties for my solution, conscious, as

I am, of the vast inferiority of my abilities and furniture. It is from you, Sir, who have read every thing, and employed a long life in religious inquiries, and particularly in the prosecution of that noble object contained in your excellent proposition, that I expect solutions of this kind. However, to shew you the sense I have of your condescension and my confidence in your candour, I will not scruple to lay before you my poor thoughts on the subjects you propose.

Qu. 1. As to the Mosaic account of the Fall, I cannot still help thinking that the writer meant to give us an historical narrative; not a parable or an allegorical representation: partly on account of the appearance of simplicity through the whole narration, in which I can perceive nothing that bears the air of parable, poetry, or hieroglyphic; and, partly, because I observe that the succeeding sacred writers, especially those of the New Testament, refer to the several circumstances of the story as to real facts.

I cannot help thinking that all the appearances of unaccountable, childish and irrational, which occur to us in the story, take their rise from a hasty presumption of our own, that the first human pair were produced into being in like circumstances as those in which we find ourselves when we arrive at mature age: I mean, with like compass of thought and sentiments, with all the variety of our affections and passions, and all the extent of our experience. Had that been the case, I own, the several circumstances of their trial and fall, as related by Moses, would have appeared to me strange and unaccountable indeed. I know also that the Rabbins have vainly fancied, and many Christian divines have adopted the fancy, that Adam and Eve were originally endowed with much superior perfection in intellectual and moral excellencies than any of their posterity have ever attained to, which would place this story far beyond all the bounds of credibility. But I cannot but regard all this as *mere stuff*, as you say.

I have been wont to consider this subject in the manner following. I figure to myself Adam just come from under the plastic hand of his Creator, endowed with the bodily senses and intellectual capacities of man in full perfection, but those capacities, as yet, unoccupied with the actual knowledge of any thing. I suppose him to be furnished with the seeds of all the affections and passions of the human heart; but those seeds as yet dormant, and to be developed by impressions and events which might afterwards occur. He opens his eyes, and is immediately overwhelmed with astonishment and confusion by the impressions things make on them, scarce distinctly conscious of his own existence, and comprehending little of the things around him. Though surrounded with the means of sustenance, he would be liable to perish through ignorance of their properties or how to use them, unless he was endowed with some instincts, of which we are destitute, or his benevolent Creator inspired him immediately, or instructed him gradually in the knowledge of the properties and uses of things. In one of these two latter ways I suppose Adam soon to have received from his Maker so much natural knowledge as was necessary to his support and happiness. I suppose him also to have received, in the same way, the rudiments and principles, at least, of language, so far as was necessary to fit him for that limited society into which he was shortly to enter. Accordingly, we are told, that he gave names to the several living creatures before Eve was formed; and this I suppose him to have done, prompted or guided by divine inspiration or instruction.

Thus I suppose him to set out with a furniture of natural knowledge and speech sufficient, and not more than sufficient, for his present uses, and to enable him to make improvements upon afterwards by his own attention and industry. The only affections I can imagine to have been awakened in him hitherto, are those of wonder, joy, sensitive pleasure, and the pleasure attending the perception of knowledge.

Eve was now formed, and committed to Adam for his companion and partner, and to be instructed by him in what himself had learned. Now all the social affections awoke and the tender passions between the sexes.

But the human pair was endowed with still nobler capacities and designed for higher purposes, i. e. the moral and religious, which must now be called forth and fulfilled. The great end and perfection of every rational and religious creature is to maintain a continual deep and governing sense of its dependence on God, and to become habituated to submission to his authority and obedience to his commandments. In order to form the first pair to this character and these attainments, it was necessary that they should first be instructed in the knowledge of the origin of all things, and of themselves from God; that all their enjoyments flowed from his bounty, all their dependence was on his favour, and that the way to secure it was by obedience to his injunctions.

That some such general instructions in the fundamental principles of religion were given them, seems not only probable to suppose, but even to be intimated in the book of Job, ch. xxviii., towards the end; where, after Job had described the divine constitution of the air and its meteors in wisdom, he adds, ver. 28, *And to man* (אדם to Adam) *he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.* If this admonition was really addressed first to Adam, it seems to have had like success with him, as that which the frequent repetitions of it since have had on his posterity.

And now we may suppose the religious affections and passions to have awoken in the hearts of our first parents.

But instruction only in the great principles of religion, or a simple conviction of the understanding concerning their truth and importance, is not sufficient to impress on the heart of man a deep and governing sense of dependence on God; it must be effected by often-repeated serious consideration; but for this all men must be left to themselves. The habits of submission to the government and obedience to the laws of God are not to be gained by a single resolution, but by oft-repeated acts of submission and obedience. That the first pair, therefore, might have an opportunity to acquire these habits, it was necessary to put them to a trial and require them to yield obedience to a law or laws given them. But then it was fit also that this law, or these laws, should be suited to their capacities and circumstances. Should the whole system of moral and religious duties required from us have been enjoined on them? But then the whole system of our knowledge and experience ought to have been imparted to them likewise, which there seems no reason to imagine was the case. Besides, how small a part of our system of duties could possibly have been either observed or violated when there were only two persons on the face of the earth, and they so situated, so circumstanced!

I own, the account which the historian gives us of the law enjoined on Adam and Eve, and of the trial of obedience to which they were subjected thereby, seems to me much more consonant to Divine Wisdom, as much better suited to their capacities and circumstances, to that infantile state of human nature, if I may be allowed to call it so.

Two trees were pitched upon in the midst of the garden wherein they were placed: one of them was called the tree of knowledge of good and evil; this they were forbidden to eat of, or to touch it, on pain of death. Whether the fruit of it had *naturally* any pernicious qualities tending to destroy or otherwise prejudice the human constitution, we are not told, nor is it material. The other was called the tree of life: perhaps its fruit might have some salutary virtue to preserve and perpetuate life. However, it was an appointed visible symbol of divine favour and assurance of the continuance of life to them, so long as they maintained their obedience. Of the fruit of this tree, as well as of the rest of the trees of the garden, the first only excepted, they were allowed a free use.

Will it be objected, that it seems scarcely consonant to the wisdom of God to place the trial of the obedience of rational creatures upon so indifferent a thing? What moral *good* or *evil* could there be in abstaining from or eating an apple? How then can we suppose God to have made a law attended with

such important sanctions and consequences about such a trifling subject? I answer: Doth not common sense dictate to us all, when we undertake a course of trials and exercises with a view to improvement and gradual advancement towards perfection, to begin with little things, and to increase in proportion as the state of improvements from time to time will allow? Is it not in a similar manner that we think it prudent to treat our young children in order to fix in them a habit of obedience to us, which, when attained, we account of real and great importance, although the means employed may appear trifling? Adam and Eve were the young children, I had almost said the infants, of the human species. Had they approved their obedience on this first trial, probably the Divine Wisdom would have appointed them others of a higher and more perfect nature in proportion as their knowledge and experience had enlarged, and their good dispositions gathered strength. The abstaining from or eating an apple was intrinsically of little moment, but their performing one act of obedience or disobedience to a law of God in relation to it was of great importance.

But if the state of the knowledge and affections of the first pair was, in any measure, such as I have supposed it to be at the time when they received this law, I think it will appear, that the prohibition contained in it was a very considerable, I had almost said a hard, trial for them. The name given to the prohibited tree was, *the tree of knowledge of good and evil*. Ever since they came into being, they had experienced inexpressible delights from growing accessions to their knowledge. We feel by experience how delightful knowledge is to the soul; but to us the first dawns of knowledge are on the feeble capacities of infancy and childhood; we acquire it slowly and with difficulty, and our relish for it is considerably palled by time, by the fatigues and sufferings we endure. How then can we conceive of the extasy of delight they must have enjoyed who came into life with mature capacities, exempt from wants and pains, into whose minds knowledge was hourly poured in copious streams and without fatigue! How ardent must be their aspirations after it! It was the knowledge too of *good* which was suggested, and this alone they had hitherto experienced and enjoyed. As to the knowledge of *evil*, they had no experience, and could form no conception of it, and therefore could be little alarmed with the apprehension. So that the very name of the tree carried in it a strong temptation to spirits influenced by such affections and directed by so little experience: a temptation which they could overcome only by recollecting their dependence on God, their obligations to him, their hopes in him, the authority of his commandment, and the admonition he had given them, that *the fear of the Lord, that is wisdom; and to depart from evil is understanding*.

Now, we find, that the subsequent temptation turned upon these two capital hinges; first, it addressed their warm desire after increase of knowledge, and secondly, flattered them with the hope of becoming independent on God, and self-sufficient—*like Gods* themselves. *For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil*. Their crime, therefore, consisted partly in an irregular pursuit of knowledge by prohibited means, and partly in violating their dependence upon, and withdrawing their subjection to, the government of God, not in this one transgression only, but in aiming to do it wholly and for ever. That in this last consisted the chief malignity of their sin, I think the Apostle means to intimate in that much controverted text, Philipp. ii. 6, where, I apprehend, he alludes to the story of the fall. In recommending it to us to imitate the example of Christ's humility, he says of him, *Who being in the form of God*, (in a much superior degree to our first parents, who are said to have been made after the image and likeness of God,) *thought it not robbery to be equal with God*, Οὐχ ἀρπαγμον ἡγήσατο το εἶναι ἰσα Θεῷ, *He led not a seizure to be like God*, i. e. did not, like Adam, set an example of an arrogant attempt to be like unto God, or *as gods*. N. B. If you think there is any justness in this criticism, I don't pretend it is my own, but send you here-

with a little pamphlet from whence I had the hint of it. This example of Adam's attempt to exempt himself from dependence on and subjection to God, and to make himself *like God*, pursuing the dictates of his own will only, hath been but too universally and fatally copied by his posterity.

But though trials or temptations should be allowed necessary, not only to prove but even to acquire habits of subjection and obedience to the Divine government; and that it might be a very proper condescension to the scanty knowledge and want of experience in the parents of the human race, that so simple and easy a thing, as abstaining from one particular tree in the garden, was made the matter of their first trial; yet doth it not seem very strange and unaccountable that a serpent should become the agent or instrument of suggesting the transgression? I answer, that this also appears to me to have been directed by the same wisdom and goodness. The temptation was not allowed to be suggested by a voice proceeding from an invisible agent, nor from a visible, glorious and angelic form; for this would have carried in it an appearance of divine authority, and thereby confounded and perplexed understandings which had not been used to discover delusions where appearances seemed similar; but it was permitted to come only from one of those creatures which had a little before been subjected to their dominion, as being much inferior in nature and dignity to themselves; neither from any of the more noble and generous of the inferior animals, but from one of the meaner of them, and therefore the least reflection would have immediately apprised them, that the suggestion of such a creature ought not to stand in any competition with the command of their Author and Supreme Benefactor. But, alas! like their children, they did not reflect.

But it may be asked, Whence came it, that Eve was not surprised, or even terrified, at hearing a serpent speak articulately and rationally? But is it not our own experience only that propoundeth that question? It seems to me much more natural to suppose, that when Adam and Eve, at their creation, found themselves endowed with understanding and speech, they would suppose every animal whom they beheld moving around them, was endowed with the same powers, and that they would wonder, when they afterwards learned, that they were destitute of them. However, it is to be observed, that Eve, to whom the serpent spake, was not formed till after the inferior animals had passed in review, as it were, before Adam, and he had given them names by divine direction, and perhaps been instructed in their several natures and properties; we may, therefore, reasonably suppose, that she had not yet been instructed in all these particulars, and, e. g. in the characters and qualities of the serpent. Possibly she might not have even seen him before.

But how could a serpent speak and reason thus? Not of himself, I own. But you know, Sir, that not only divines have supposed, but the holy writers also seem to suggest, that he was actuated by another being. And doth not the latter part of the sentence pronounced on the serpent seem to imply it? Because, if we understand it in the literal sense only, as foretelling the accidents which happen in the encounters between men and snakes, it seems much beneath the dignity of the occasion and speaker. I refer it to your superior acquaintance with ancient writers, whether there are not to be found in them traces of an ancient and obscure tradition, that in the first ages of the world the inferior animals had the use of speech; and might not this be the ground on which the ancient fabulists built their beautiful and instructive fictions? Now whence could such a tradition arise?

I shall only add, that what greatly aggravated the folly and guilt of the first pair in thus irregularly aiming to acquire knowledge and perfection by the violation of an express command of their Creator, was, that from the first moment of their existence he had been hourly imparting knowledge to them, and advancing them by gradual improvements towards the perfection to which they so hastily aspired. Happy had it been for all us, their descendants, if, admonished by their unhappy attempt *to be as gods, knowing good and evil*, we had been more grateful for and attentive to the divine instructions we have

received, and confided in our Father's paternal wisdom and goodness, to guide us by his counsels, and afterward receive us to glory.

Thus I have laid before you, Sir, my poor thoughts on the principal particulars of the Mosaic history of the fall. You will perhaps smile, and you are welcome, for I am sure it will be with good nature. But can your good nature excuse the length I have proceeded to? I intended only hints, and I have been led into a dissertation. I will endeavour to be shorter on the remaining questions.

* * * * *

Qu. III. As to your question concerning Baal-zebub, I am not sufficiently skilled in the antiquities of eastern idolatry to answer it. He is called the God of Ekron, a city of the Philistines. The name signifies *Lord of Flies*. Probably the Ekronites might believe him to be the genius that presided over the locusts, and might worship him to preserve their territory from the ravages of those destructive insects, to which, by its proximity to Arabia, the native region of locusts, it was much exposed. Probably also, the Jews, after their return from the captivity, which had cured them of attachments to idolatry, might, out of antipathy to the Philistines, the hereditary enemies of their country, and by way of shewing their contempt for their great deity and oracle, affect to call the evil spirit, whom they considered as prince of the devils, by the name of the Philistines, Lord of the Locusts.

I do not find that the evangelists, or Christ, do themselves any where call the prince of the devils by the name Beelzebub. They only represent the Jews, and particularly the Scribes and Pharisees, as calling him so, and even applying the name to Christ.

* * * * *

Qu. V. As to the text in Canticles, and what you say the Church affirms about it, I give it you up wholly. I consider the book, according to its obvious appearance, as only a love-song, or Epithalamium, and, in that light, regard it as a curious remain of ancient Oriental poetry. I should be glad to read a lately published *attempt to illustrate it on a new plan communicated from the East*, which I understand to be by extracts from books of travels into the East, and the accounts there given of the customs, manners, &c., of the eastern nations.

W. T.*

* The following account of Mr. Amory is extracted from a letter of Mr. W. Turner, Sen., dated November 19, 1773:

"Mr. Thomas Amory, supposed author of the *Life of John Bunce*, is, as I am told, son of a Mr. Amory who was Secretary to King William in his wars in Ireland, and there got possession of two thousand pounds per annum; I suppose of the forfeited estates: by his mother he is allied to the Fitzgeralds and several other noble families in Ireland; but was really disinherited by his father for his want of orthodoxy, as is mentioned in John Bunce: however, he still is in possession of about five or six hundred pounds per annum, which his father could not deprive him of. As for seven wives, we account that embellishment. His son, a physician in our town, says he knows of no wives his father ever had besides his mother. 'No,' says the old man, 'how should he, for his mother was my last wife.' Mr. Amory is a remarkably healthy and strong old man of near eighty, still retaining all his faculties in full vigour, with uncommon cheerfulness among his friends. He lives very retired, and spends much time in reading and writing; but, when the weather will permit, walks three or four hours with surprising strength and agility. His character is very peculiar: the same force of sentiment, strength of expression, and high colouring, that distinguish his writings, appear also in his conversation. In his earlier years he was a sort of spy upon mankind, and entered into all orders and scenes of life; this has given him a kind of inquisitive habit which he still retains. He still pays great attention to the ladies, and is superlative in his encomiums on those who excel in understanding and mental improvements. He is just now finishing for the press a second volume of *Memoirs of Eminent Ladies*. Bigots have misrepresented him as an Unbeliever; but he has often expressed to me the highest esteem and admiration

LIFE.

“ What is the gift of Life ? ”

Speak thou, in young existence revelling—
To thee it is a glorious god-like thing :
Love, Hope and Fancy lead the joyous way,
Ambition kindles up her living ray,
There is a path of light mark'd out for thee,
A thornless path, and *there* thy way shall be ;
A thousand spirits by thy side shall fall,
But thou shalt live, and look beyond them all,—
Yes, Life indeed may seem a joyous thing.

“ What is the gift of Life ”

To thee, subdued and taught by wisdom's voice,
Wisdom of stern necessity, not choice ?
Whose cup of joy is ebbing out in haste,
Who hast no fountain to supply the waste,
Whose spirit, like some traveller gazing round
On broken columns in the desert ground,
Sees but sad traces, on a lonely scene,
Of what life was, and what it might have been,—
O is not Life a sad and solemn thing ?

“ What is the gift of Life,”

To him who reads with Heav'n-instructed eye ?
'Tis the first dawning of Eternity—
The future Heav'n just breaking on the sight,
The glimmering of a still increasing light ;—
Its cheering scenes, foretastes of heav'nly joy,
Its storms and tempests, sent to purify ;—
O is not Life a bright, inspiring thing ?

“ What is the gift of Life,”

To him whose soul through this tumultuous road
Hath past, and found its home, its Heav'n, its God ?
Who sees the boundless page of knowledge spread,
And years as boundless rolling o'er his head ;
No cloud to darken the celestial light,
No sin to sully, and no grief to blight ;—
Is not that better life a glorious thing ?

E.

of Christianity, and I believe him to be a believer in it upon the deepest conviction, and after a most accurate examination of the subject. He has studied the Scriptures long and critically, and is, I believe, truly pious and devout, though he attends no place of public worship when here. He is a strenuous Unitarian, and told me not long since that the Creeds and the Litany are what keep him from Church : what keeps him from the places where those are absent I know not. Not long since he told me merrily, that if he dies in this country he will appoint me executor and administrator of his papers, to be disposed of at my discretion : these, he says, will fill a cart chest. He has no children besides the physician mentioned above ; but he has a family of eight young children.

OBSERVATIONS ON THE CONTROVERSY AS TO THE ORIGINAL LANGUAGE OF THE BOOKS OF THE NEW TESTAMENT.

(Continued from p. 17.)

THE author of *Palæoromaica*, in his first disquisition, examines the opinion, that a knowledge of the Greek language was general and almost universal in the age of the apostles, an opinion which, he submits, he proves to be at once contrary to probability and to facts. Now a great deal of this argument, in which the author discusses at some length the opinions of Walpole and Dr. Falconer, has really very little to do with the main question. Indeed we may say that it has none at all, except as it bears on the argument of antecedent probability, which, as Dr. Maltby observes, after all "must partly at least be founded in a species of *à priori* reasoning against a supposed historical fact." It is not, perhaps, so completely open to the objection as Hardouin's second position was; but the latter has, on the other hand, the advantage of being a much more cautious and proveable proposition than that of his disciple.

In the second and third disquisitions, the author submits on somewhat the same line of argument, that, considering that at least one of the Gospels and several of St. Paul's Epistles (including, as the strongest point, the Epistles to the Corinthians, on the same ground as Hardouin had put it) were addressed to Latins, it might have been expected that these portions, at least, of the New Testament should have been sent to them rather in Latin than Greek. He further argues that our Elzevir* text bears marks of being a version from the Latin, and that it is not improbable that a translated or retranslated text may have supplanted the original; the author not himself determining the question in all cases whether the lost Latin, from which the present Greek text is a supposed translation, was the immediate original, or only itself a version from a lost Greek original. The interesting part of this disquisition consists in an inquiry, well worthy of close investigation, into the striking peculiarities of the Apostle Paul. To support, however, the author's argument, that the existing Greek of the Apostle's Epistles cannot be his original text, because he must have been a man of learning and therefore able to write purer Greek than these Epistles exhibit, rests on the assumption of a great deal to which it is very difficult to allow any probability, in the face of universal testimony and tradition to the authenticity of his writings. No reasonable allowance for defects in translation would, moreover, in any way account for or bear the blame of the main peculiarities of the Apostle's style, though they might be the occasion of some of the present anomalous words used in the Greek text.

The fourth disquisition proceeds to support the author's theory by a list of words, phrases, &c.; all, as he contends, tending to establish that what is called the Hellenistic style is not Hebrew but Latin-Greek, and to prove the conclusion which he draws, that our present text is derived from the Latin. In doing this, he is obliged to deal the same measure, for like reasons, to the existing Greek versions of the Old Testament, as well as to all the remains

* By this of course he means all the existing Greek texts and MSS., though he chooses throughout (except in a short note) to adopt rather an absurd system of reference to and impeachment of this edition only; a plan which answers no other end than to give a needless appearance of evasion and disingenuousness to a book otherwise sufficiently open and straight-forward.

of the apostolic age and the Apocryphal books, and he thereby of course proportionably increases his difficulty of accounting for the total disappearance of all this mass of original Latin literature. His remarks on these heads, however, contain a fund of highly curious and interesting matter, proving, no doubt, as might naturally be expected under such circumstances, that a great deal of Latinism exists in the corrupt and compounded Greek dialect then in use. But he is by no means so satisfactory in his opposition to the theory (which has probably been pushed too far) of the Hebraic or Syriac preponderance in this corruption, as he might have been, if he were acquainted, as it seems he is not, with those languages whose traces he is so anxious to disprove; being, perhaps, under such circumstances, not very likely to discover them. It is one thing, too, to prove that a man writes either Latinized or Hebraistic Greek, and another to prove that he did not, in fact, write the Greek at all, but that what we suppose to be his work is a translation from a Latin or Hebrew original. When an author like Eusebius, living comparatively so near to the period of the writers of these books, and speaking from his birth the same language, does not perceive the circumstances of supposed mistake and confusion, which (if they be well founded and obvious to a stranger in the nineteenth century) must have been manifest to a Greek, in a hundred-fold degree; when every peculiarity in their style is considered by such a man as accurately described and accounted for by the mere phrase of *την δε γλωτταν ιδιωτευοντες*, it requires a body of proof, strong indeed, to raise even a probable supposition that the peculiarities of style in the books of the New Testament require any such explanation as our author imagines.

The fifth disquisition strives, with much unsuccessful labour, at obviating a very important difficulty in the hypothesis, namely, how these Greek translations so completely got the better of the Latin originals;—how the influence of Roman literature declined, as Christianity spread in a western direction, so as to come more and more within its sphere;—how Latin theology slept till the days of Tertullian;—and how, when the canon was formed, a general proscription of the Latin originals was proposed, resolved, and successfully executed. In this part of the work, by the way, are some important practical observations, which it would be well if critics, in discussing questions relative to the general state and diffusion of the books of the New Testament during the two or three first centuries, would always bear in mind. They relate to a common mistake of viewing and talking of these writings in the early times of Christianity in the same way as they would do under our present advantages of having them printed, bound up in a volume, and present in every house. Dr. Horsley tells Dr. Priestley, “that the principles of the Christian religion were to be collected neither from a single Gospel, nor from the four Gospels; nor from the four Gospels with the Acts and the Epistles; but from the whole code of revelation, consisting of the canonical books of the Old and New Testament.” The author before us very properly observes, that “in this case the principles of the Christian religion could scarcely have been collected till after the invention of printing.” We may add, that even some of the peculiar seats of learning, nearly a thousand years afterwards, seem, from the old catalogues preserved of their libraries, to have possessed only portions of the sacred books. But this observation rather militates against, than in any way supports, the author’s hypothesis; for it is obvious, that the dispersion and individuality of each book would render a general concurrence in the desertion and destruction of the originals

vastly more improbable. This disquisition concludes with a strange and hardly serious detail of the supposed concurrence of preceding editors of the New Testament, in the basis of the hypothesis. This concurrence the author deduces from the authority which they ascribe to the existing Latin versions; not to his own supposed original, (which he admits to be lost, for he gives up that part of Hardouin's *dream* which sees it in the Vulgate,) but to versions obviously formed from the Greek. That a version, say even of the eighth century, formed, we will suppose with care, from MSS. then probably very ancient, should often be considered of as much, perhaps more, weight than an older MS. of the original language, say of the sixth, which may be a mere transcript by an ignorant hand, is by no means an irrational conclusion. The former may bring the testimony of a faithful witness on an examination of documents now lost, but which were very likely of more value and antiquity than those which remain to us; and that testimony besides is often free from the suspicion that tricks have been played with it for party purposes, which we know to have been the case with the Greek text after the disputes between contending sects had arisen. From these tricks a version might have a better chance of escaping. But what has this to do with any admission or assumption of the theory of a previously existing, but now lost, Latin original, from which the text of these Greek MSS. was formed? And to what more would the argument drawn from the Latinizing of old Greek MSS. amount, supposing the fact to be clear, than to prove this sort of reliance on the part of their writers on the evidence of old versions in doubtful cases? It amounts to nothing more, unless, indeed, it could be shewn, that there were in fact no such versions in existence anterior to the date of those Greek MSS. At any rate, the Latinizing of early Greek MSS. would *necessarily* prove only this, that both they and the Latin versions draw their authority from some common original; and it may be added, that this agreement of ancient Greek MSS. with versions, is not peculiar to those in the Latin language, but exists in a similar way with regard to those in other tongues, such as the Syriac and the Coptic.

In the sixth disquisition the author makes an attempt in which one can hardly suppose he means to place any reliance, and which, if he does, throws more discredit on his judgment than any other portion of his hypothesis. He endeavours to support his theory by forcing it to elucidate the system of the most eminent foreign biblical critics as to the different *families* of *recensiones* of MSS. For this purpose, he relies on Griesbach's description of certain classes or *recensiones* (we might better say, *editions*) of MSS. as exhibiting "textum toto suo habitû, universoque colore diversum." This he chooses to twist into an expression of that sort of difference which two independent translations from a given original would exhibit. Here, he argues, is a proof of a common Latin original, or at least of a Latin version more ancient than the present various Greek texts, which are, he contends, separate and distinct versions. There is much that is instructive, much that is, at all events, highly interesting, in the Palæoromaica, as opening new topics of important inquiry; but the author can hardly suppose that such speculations as those which we have last adverted to, would either redound to his personal credit for judgment, or propitiate public attention to the graver arguments in favour of his hypothesis. In reality, the circumstance of there being even in Jerome's time many distinct Latin versions, and substantially only one Greek text, seems decisive against the notion that the latter is the result of translation. For if so, why should it not be found existing in as

distinct and evident forms of individuality as Jerome found the Latin versions? Why should the Christian world be supposed to have unanimously agreed in one Greek version, when they had innumerable Latin ones?

The author subsequently published a supplement to his work, in which he briefly replied to the remarks of some opponents, in the persons of the active Bishop of St. David's, of an able Reviewer in the *British Critic*, and of Mr. Conybeare, the late Prebendary of York. They have all borne testimony to his talents and originality, and, if such be the extent of his ambition, they appear very willing to concede to him that degree of praise which is implied in Lardner's remark, that "to readers of a superior order, it is not of the first importance whether an author supports a right or a wrong opinion, if he collects together the materials on which a judgment can be exercised, because such persons will form their own notions on the statements that are submitted to them." He has made his book a storehouse, for instance, of curious quotations, and is at least entitled to the merit, if it be one, of having given us some very plausible reasons why we might have been inclined to suspect some things to have happened in one way, if we could shut our eyes to overwhelming conviction, that, in point of fact, they happened in quite another. The main position, and one certainly which deserves a thorough investigation, is that which has at present been least minutely considered by his opponents, we mean the argument drawn from supposed mistranslations of Latin words or phrases. The author has coupled his theory with an avowed recognition, nevertheless, of the authenticity of the books of the New Testament in some text or another. For this purpose he has been obliged, as we have seen, to have recourse to some extraordinary and highly improbable assumptions, in which it is very likely that many of his readers will not follow him; and it would have been as well, therefore, to have explained how he meant to obviate the consequences which he can hardly be ignorant have been drawn from the admission of his principal position, as to a lurking Latin original, coupled with a rejection of the *rest* of his hypothesis. He must, we should think, be aware that this principal position has been maintained, though not publicly advocated, by at least one eminent scholar; who used it as proof, not that the inspired Jewish teachers wrote Latin, and that this Latin has disappeared every where from the face of the earth, with the other improbabilities attendant upon our author's hypothesis; but that the writings which bear their names are spurious, and a mere Roman fabrication, transferred into the Greek language by clumsy hands. It is impossible not to see that this would be a conclusion likely to occur to some whom the main argument might convince, while the accompanying assumptions startled them by their gross improbability; and if a solution so hostile to the truth of Christianity itself be really far from his thoughts, we repeat, that it would have been better to have stated and met the difficulty which would thus stand in the way of his hypothesis.

In what we have said of the book before us, we must remind the reader that our object has been to state the progress of the controversy rather historically than critically. We cannot pretend to have done any thing like *critical* justice to such a book as the *Palæoromaica*. Its merits consist rather in the mode and details of its execution, than in the results of its arguments, and a bare skeleton can therefore do it little justice. As it is, however, we have taken up so much space, that we must defer to another Number a few remarks on Dr. Maltby's Sermon, which we are happy to see he announces as "part of a series designed to illustrate the original languages of Scripture, particularly the Hellenistic Greek."

LA PROVIDENZA.

SONETTO. FILICAIA.

QUAL madre i figli con pietoso affetto
 Mira e d' amor si strugge a lor davante,
 E un baccia in fronte, ed un si stringe al petto,
 Uno tien sui ginocchi, e un sulle piante ;
 E mentre agli atti, ai gemiti, all' aspetto
 Lor voglie intende sì diverse e tante,
 A questi un guardo, a quei dispensa un detto,
 E se ride e s' adire é sempre amante.
 Tal per noi Provvidenza alta infinita
 Veglia, e questi conforta, e a quei provvide
 E tutti ascolta e porge a tutti aita.
 E se nega talor grazia o mercede,
 O niega sol perchè a pregar invita
 O negar finge, e nel negar concede.

PROVIDENCE.

A SONNET, FROM THE ITALIAN OF FILICAIA.

As a fond mother, with deep love possest,
 Her offspring views, and melts in softer joy,
 One to her lips, one to her heart is prest,
 Some at her feet or knees sweet rest enjoy ;
 While by their gestures, tones, or looks exprest,
 Their various hopes her tender thoughts employ,
 These by a look, those by a word, are blest,
 Nor smiles nor frowns her steadfast love destroy.
 Thus watches over us, with love supreme,
 Almighty Providence, whose grace bestows
 On all, comfort, support and aid. A gleam
 Of joy may seem sometimes denied to those
 Who weep—but if it lead to pray'r, a beam
 Of lasting bliss shall rise from human woes.

M. R.

ARTICLES OF THE CHURCH OF IRELAND.

To the Editor.

SIR,

PRESUMING that your work is designed as a channel for theological inquiry, I beg to ask for information, from some one of your correspondents, respecting the Church of Ireland. Somewhere, I think in the Works of Chillingworth, I have met with a reference to the *forty-second* Article of this Church : now I wish to learn when the Irish Articles were reduced to thirty-nine, and what the supernumerary articles were ? Perhaps, they were the same with the articles at first adopted in England, but afterwards lopped off, in the reign of Edward VI., of which there is an account, if I remember aright, in Archdeacon Blackburne's "History of the Controversy concerning the Intermediate State."

Should any correspondent answer my inquiry, he will oblige me by informing your readers also, when and by what law the two Churches were united in their articles and discipline. Is there any Irish Convocation? Has there been any since the Reformation? And when was its authority, if it ever had any, taken away?

In looking into books, and in seeking from persons well-informed on ecclesiastical subjects, for replies to these questions, I have been surprised, as I have often been on other occasions, with discovering how little is known, or can ordinarily be learned in this country, of the literature and religious history of Ireland. Have you not, Sir, some correspondents in the sister isle who could instruct us in these matters, a knowledge of which is wanted to make the Union between the two countries real and beneficial, a union not merely of island with island, but of people with people.

CLERICUS ANGLICUS.

CONTROVERSY ON THE EARLY OPINION ON THE PERSON OF CHRIST.

To the Editor.

SIR,

As a New Series of the Monthly Repository is commencing, allow me to suggest a subject, which I cannot help considering to be very important, and one which the time may be come for discussing with effect and impartiality. Whether it be not too extended a subject for your pages, may, perhaps, be a question; but if it be, I for one shall be still better pleased to see a more permanent and detailed consideration of it in the form of a distinct work. I allude to the main *basis* of the controversy between Dr. Priestley and his different opponents on the state of Early Christian Opinion and the Testimony of the Fathers on the Person of Christ. In doing this, all the by-play, all the collateral topics, into which controversialists, in the heat of the war, run with various success, and still more, all the personalities, will be got rid of; the desirable object being to learn from some one, who himself knows the ground and can judge of it independently of the views and representations of the disputants, what can be considered as ascertained ground on either side; where the real weight lies, setting aside the inaccuracies or sanguine views of either party; and, in short, what effect on the main points which this inquiry was considered by either side as subserving, may in the result be fairly and dispassionately said to have been made.

It is evident that such a review would require an author of candour, judgment and learning. He must, at all events, not be the partizan of any of the disputants on the last occasion, whatever opinion he may entertain of their conclusions. He should enter upon it, and balance the evidence, with that sort of impartiality which some of the German theologians bring to the consideration of these questions. By the bye, who are there of the latter who have shewn great proficiency in the works of the Fathers?

REVIEW.

ART. I.—*The Services at the Ordination of the Rev. R. Brook Aspland, M. A., &c., in the Chapel, Crook's Lane, Chester, on Wednesday, Aug. 9, 1826; consisting of Prayers on the occasion by the Rev. J. G. Roberts and the Rev. W. Turner. The Congregational Address by Mr. Swanwick, and the Reply by the Rev. R. B. Aspland, The Sermon by the Rev. W. Shepherd, and the Charge by the Rev. R. Aspland. Chester, Pool and Harding; London, R. Hunter.*

WE are happy to find a prevailing disposition to revive amongst us the custom of celebrating, by a religious service suited to the occasion, the first entrance of the young Christian minister upon the duties of his office. The occasion, it must be allowed, is one of deep interest to all the parties concerned. If a man desire the office of a bishop, he desireth not only a good work but an arduous one, a work which he cannot perform well without active, laborious, self-denying virtue, and which he cannot neglect without serious and certain risk to the welfare and happiness of himself and many others, both in time and eternity. The Christian pastor assumes a heavy responsibility, and those also who choose him to be the helper of their faith and joy render themselves answerable at the same time for the performance of correlative duties little less weighty. If he has to take heed how he speaks, they have to take heed how they hear; if he has to lead their devotions in the true spirit of genuine piety, in the like spirit they have to join in them; if he has to make an honest report to them of what the Scriptures appear to him to contain, they have to search the Scriptures for themselves with Berean diligence and candour, that they may be justified in adopting or rejecting, or may have it in their power to rectify his judgment. In short, the obligations on both sides are many and mutual, and each party is equally bound to be the helper of the other's faith and joy. What then can be more natural, what more proper, on the first formation of such a connexion, than, by a service wisely adapted to the occasion, to endeavour to impress upon their minds a sense of their mutual responsibility, to take a deliberate view of the duties which their new and interesting relation involves, and to implore the blessing of God upon their resolutions and efforts to discharge them? But, wherefore, it is said, seek the intervention of a third party for these purposes? Why invite the assistance of other ministers? Simply because it is likely that the faithful counsels of experienced friendship may in such circumstances prove beneficial; because a full and faithful statement of duty and obligation may be expected with greater reason, if not with greater propriety, from mutual and impartial friends, than from either of the parties interested. It is of great importance both to ministers and congregations that they should understand their relative duties; it is well, therefore, that they should occasionally hear them explained by those who, while they are induced by friendship, need not be prevented by delicacy, from entering into a full detail of them. For our part, we think that the work of exhortation in the majority of our churches is too exclusively performed by the pastor, and cannot therefore regret that once at least in his life he too should enjoy the privilege of being exhorted. Such services appear to us to be beneficial also in another respect, as they place on record

for the young minister of Christ those views and feelings with which he first enters on the discharge of his pastoral duty; views and feelings which it may afterwards prove highly advantageous for him to recall to his mind, and compare with those by which his subsequent conduct has been guided. Alas! how often might the sincere and fervent resolutions of the young disciple administer a wholesome rebuke to the faint zeal and meagre performance of his maturer years! How frequently, were we but careful to record our moral history, might we find eloquent and useful monitors even in our former selves! Nor is it the young minister alone who, on these occasions, derives benefit from the counsels that are addressed to him. His elder brethren and fathers in the faith, while reminding him of his duties, are reminded of their own; and seldom, we may safely affirm, does an occasion of the kind pass away, without awakening regrets and kindling resolutions in their breasts; the good fruits of which may, and, it is to be hoped, often do, appear in their subsequent ministrations. To any minister of the gospel who doubts the utility of such services, we would earnestly recommend the serious perusal of the publication before us, or of any one of those of a similar nature which have lately been given to the public, and we are much mistaken if, at the close, he will not be able to pronounce from his own experience, that the practical benefit to be derived from them far outweighs any danger that an exaggerated* fear of superstition might have previously led him to apprehend.

Amongst the good effects which we anticipate from the frequent publication of such services, is the gradual accumulation of useful materials, from which valuable selections may be made from time to time for the permanent† edification of ministers and candidates for the ministry. With respect to those persons who condemn all services of this kind under the name of *will-worship*, we would only ask them, for what portion of their own worship, if they have any, they claim a divine appointment. We trust that these enemies of superstition are not themselves so superstitious as to assert the divine authority of any ritual, however simple. All our worship, as to the form and manner of it, must, as far as we can see, be will-worship. We may, indeed, on scriptural grounds contend for *some* observance of the Lord's-day, and for the administration, *in some form or other*, of the rites of Baptism and the Lord's Supper, though even this many good Christians will not grant; but scrupulous as we may be in obeying what we deem the general law on these points, we have nothing to guide us but our own reason, or in other words, we must be will-worshippers in our manner of doing so. We have, in our judgment at least, Scripture authority to warrant our assembling ourselves together to pay to God a social service; but as to the times and seasons and mode, we have little or nothing to determine us but our own conscientious views of what may be useful and therefore right.

After all, it is probably the *name* that is the great objection, and the fear is, lest the performance of what is certainly misnamed an Ordination-service now, should revive that dreaded *thing* which was once called Ordination amongst us. We feel, we confess, no apprehension of this kind; any more than we do, that the nominal Presbyterians of this southern part of our island will, for the sake of consistency and to deserve their ancient and venerable

* See Mr. Swanwick's Address, p. 18.

† We cannot hope for many such sermons as Paley's on the "Dangers incident to the Clerical Character;" but how invaluable would be a volume on the pastoral care, composed of similar materials!

name, relinquish the independence which they have so long enjoyed, and induce their worthy pastors to form themselves into Presbyteries and Synods, who, under the judicious guidance of such moderators as a Cooke or a Hogg, may rule them, even as their brethren the genuine Presbyterians of Scotland and the North of Ireland are ruled. We repeat it, we feel no serious apprehensions of this nature. Presbyterian ordination *amongst us*, we not only hope but firmly believe, rests, with her parent Presbyterianism, "in the tomb of the Capulets." At the same time, we really think that it would have been neither uncharitable nor unwise to respect the scruples of tender consciences on this head, and to relinquish the use of a name which is confessedly not descriptive of the thing designed, and with which some of our body, whose horror of superstition is too great to allow them to see anything imposing or picturesque even in its ruins, evidently retain unpleasant associations. There is an inconsistency, we cannot deny, in inscribing on the title-page of such publications as that before us, "Services *at* the Ordination," &c. &c., when we are afterwards very properly told, both by the organ of the congregation and the preacher himself, that the real ordination had taken place previously.

"You have been unanimously chosen as our minister," says Mr. Swanwick; "no individual of your congregation has gone unconsulted, and all have given their voice for your appointment. This we conceive to be genuine ordination. There is no earthly power to improve your title, and it remains with yourself alone to seal it with that heavenly approbation and sanction with which none of our brother mortals can stamp it."

"Your free and unbiassed choice," says the Rev. R. B. Aspland, "is the only ordination I accept, or the validity of which I admit; and I shall cease to consider myself as morally your ordained minister, the moment my services fail to be acceptable to any large portion of this congregation."

Some alteration, then, a regard to consistency absolutely requires. "Services *on occasion of* the Ordination of A. B. to the Pastoral Care," &c., is a title that might perhaps be defended on the principles of Mr. A. and Mr. S., which we suppose are those of every Unitarian minister and congregation in England; but "Services *at* the Ordination," &c., all parties are agreed, these cannot truly, and ought not therefore to be called. Notwithstanding our objection to the title, however, we anticipated, before we had turned over a single page, that the *thing*, which we must be excused for deeming of the most importance, would be right, though the *name* might be wrong, and we had no doubt that the Ordination of the Rev. R. B. Aspland, all that is said to the contrary in the title-page notwithstanding, would be shewn in the body of the publication to have taken place previously to the 9th of August, 1826, in the legitimate manner, without any improper intervention of the Presbyters of distant churches, or any heavy laying-on of the hands of uninspired men. Our readers have seen that this expectation was not disappointed, and we may therefore hope that they will not be deterred by any laudable prejudice against the ancient mode of Presbyterian ordination, from perusing the unexceptionable and truly valuable matter which succeeds the title-page of this little work, the several parts of which we shall now briefly characterize, illustrating our opinion by a few extracts.

Of the devotional services by which it is commenced and concluded, it may be sufficient to remark, that they are excellent of their kind—simple, appropriate and affectionate, well calculated to excite and to express those devout feelings and aspirations with which on such an occasion pastors and people should come before God. The Congregational Address of Mr. Swan-

wick appears to us particularly happy. It is cordial, judicious, and concise. No Christian minister could wish to receive a kinder welcome to the post of duty, or to be cheered on his entrance upon his labour of love with words of fairer promise.

"We welcome you affectionately amongst us," says Mr. S.; "we each of us seek to be your personal friend, to interchange with you the offices of kindness and co-operation, to maintain with you an intercourse, manly, frank, candid, and charitable."

The observations which follow are conceived in the same spirit with this introduction. A few very valuable practical hints are thrown out as to the qualifications which the society, in whose name he spoke, might, in his opinion, fairly wish and look for in their minister; but the tone is throughout that of frank and manly friendship, not of dictation; and the first wish of the young pastor when he heard this address, must, we think, have been, that his congregation might ever continue to feel and speak and act towards him in the spirit of their worthy representative; and that he might himself never prove undeserving of such a friendship as that which had been thus proffered to him, a friendship which should combine honesty and frankness with charity and candour. In a few words of Mr. Swanwick's we find a forcible and sufficient defence of the religious service in which he was engaged.

"We are no favourers of aught that would narrow the road to heaven, or would impede it with obstacles of human invention. But it is possible, we think, to be 'superstitiously afraid of superstition;'—and we would not reject the unexceptionable means to a good end, because these means may be occasionally associated with objectionable practices. . . . Therefore, Sir, as we hope that you are to aid us in fashioning the youthful mind to the reception of the highest and purest motives, and the conduct of our children to practical virtue; and that your instructions will tend to guard all against the inroads of that selfishness which active engagements in the world are too apt to generate, and to strengthen all in whatever is praiseworthy and of good report—we do not think it either unnatural or unwise to commence our connexion with you by listening to admonitions and joining in a service calculated simply to impress upon our minds the vital importance of the objects we are pursuing, and the means most likely to ensure their attainment."

The reply of the Rev. R. B. Aspland appears to be that of an ingenuous young man, entering with zeal and alacrity on the duties of his new situation, and animated by a strong desire to discharge them well. We are particularly pleased with the modesty and candour which appear in the following reference, if we mistake not, to a truly wise and friendly suggestion in the preceding address.

"I shall never be backward in stating and defending, on all proper occasions, what we believe to be the peculiar doctrines of the gospel. In noticing the opinions of others, I trust that I shall always exhibit a calm and candid spirit. I am too great a lover of independence of mind and freedom of inquiry to be angry with those who have thought and searched for themselves, however widely their conclusions may differ from my own. Should, however, the excitement of a public address or the ardour of youth ever tempt your minister to pass beyond the boundaries of moderation and charity, some friendly voice will, I trust, warn him back and admonish him of his danger. It is my wish to live in peace with all men, and to be able to hail every fellow-Christian, be his peculiarities what they may, as a friend and a brother."

This is exactly as it should be, as modest and charitable as it is spirited and manly. In the concluding sentence of his reply, the young minister

expresses his virtuous resolution to devote himself to the important duties of the Christian ministry, which he concisely yet comprehensively represents as consisting in

“The study and faithful exposition of the Scriptures, the maintenance of pure religion, the visiting of the fatherless and widows in their affliction, and the keeping of himself unspotted from the world.”

The Sermon follows, by the Rev. William Shepherd, of Gateacre,—an excellent discourse from Luke viii. 18: “Take heed how ye hear.” After a short introduction, in which Mr. S. distinguishes between the preachers of the gospel, considered in their personal character, and as heralds of the Divine will; and observes that it is not to themselves, but to the pure doctrine which they preach, and which is addressed to *them* no less than to their hearers, that men are required to give heed, he proceeds to inquire, “What dispositions of mind are necessary on the part of hearers, to render the gospel itself effectual to salvation.” Those which he enumerates are humility, meekness, an earnest desire of knowledge, candour and impartiality, attention, serious recollection, and a sincere intention to practise what we hear. On each of these heads many judicious and some striking and pointed observations are made. We must content ourselves with a few extracts.

“Let us not,” says Mr. S., treating of the earnest desire of knowledge as a needful qualification of the Christian hearer, “mistake a mere desire to hear our own opinions asserted, for a desire to know the truth. It is extremely flattering to the imagination, and soothing to the passions, to hear our sentiments boldly maintained and warmly commended. But, after all, this may be rather the result of partiality to our own opinions than the effect of a generous regard to truth. To hear our sentiments proved for reason and confirmed by Scripture, cannot fail to give us pleasure, as it confirms us in our persuasion that we are right. But our improvement does not depend so much upon our being confirmed in what we believe to be right, as in our being convinced where we are in the wrong, and in our being taught something which we did not know. And this desire of knowledge, to be of the greatest possible benefit, must extend to all truths of real importance to conduct.”

May we be permitted to add, that these excellent remarks will admit of a much more extensive application than the great majority of hearers and readers may probably suppose. “What truth of real importance to conduct,” many of these will be inclined to inquire, “am I ignorant of? Even where I am not guided by it in my practice, is not my knowledge of the truth sufficiently clear?” We reply, that wherever the theory and practice are widely at variance, we should feel strongly disposed to answer in the negative. It is, in our opinion, a deficiency of knowledge that very frequently, if not generally, makes practice so defective as it is. Multitudes transgress in opposition to a loose, general knowledge of their duty and interest, who neither would nor could do so if that knowledge were more accurate, intimate and extensive. They take only a hasty and partial view of the nature and tendency of their actions. Perhaps they know them to be evil, but they know not why or to what extent they are so; they have by no means contemplated them in all their bearings and consequences; they have not maturely considered how they will affect them in their various relations to their fellow-creatures and to God; they call them evil, in short, but they know not half the evil that is in them, or, if they did, their conduct would, of necessity, be affected by their knowledge. It is a very false and pernicious, though prevalent, idea, that on practical subjects there is no knowledge to be given or gained. Constant accessions of the most valuable

and important knowledge of this kind may be made by every man, who under the influence of that "earnest desire" of it which Mr. S. recommends, keeps his ears and his understanding open to receive it.

In speaking of attention as a requisite quality in a wise hearer, the preacher observes, that "attention is a habit which must be acquired as other mental habits are formed, by frequent exercise, and by a strict discipline of the mind. A mere desire of knowledge," he adds, "can no more *instantly* form a habit of attention, than a desire of wealth can produce a habit of industry." This remark is perfectly just; at the same time we may observe, that as Attention,* when analyzed, seems to be nothing more than perception fixed, as it were, and enlivened by desire, to strengthen the desire of knowledge by every means in our power, to impress more deeply upon our own minds the conviction of its importance, will be the very best means of forming the habit of attention. The desire of wealth, it is true, cannot instantly produce a habit of industry, while there are other desires, such as those of pleasure, ease, &c., which counteract its influence; but, should it be nourished by any means or circumstances into such strength as to overcome all these, the habit of industry will infallibly be formed. So likewise we have only to cultivate and cherish our desire to work out our salvation, and a growing attention to the means of doing so will be the certain consequence.

We recommend to the attention of our readers the following excellent passage on serious recollection, as a requisite qualification of the wise hearer:

"When we are once well convinced of the truth, it is not of the first import to recollect all the arguments by which it has been proved. The most enlightened intellect is a storehouse of the general results of the process of ratiocination. But as it distracts the attention too much to be seeking for objections when we should attend to an argument, recollection may be very useful to prevent our being misled. Recollection is the proper introductory process for re-examining the proof of a doctrine, or if we be perfectly convinced, yet many truths are themselves highly deserving of being remembered that we may be prepared for their defence if they be impugned, or for the discovery of the conclusions which may be fairly deduced from them. But especially if they be truths which ought to influence the conduct, it is of the greatest importance to reflect on them, to endeavour to revive the good impressions which they have made, and to bring them home to our business and bosoms at a time when, unobserved by human eye, we may freely pursue a train of thought, and indulge impressions, which the presence of others has a tendency to restrain."

We cannot close our remarks on this truly valuable Sermon, the whole of which we earnestly recommend to the reader's perusal, without noticing what appears to us the very happy comparison of the momentary compunctions of the thoroughly hardened and impenitent hearer of the word,—the mental and bodily contortions, by which he sometimes excites, in the mind of the spectator, a delusive hope that the principle of moral life is not yet dead within him,—to "the convulsions caused by the application to a lifeless subject of the mysterious fluid, on the subsiding of which the limbs relapse into the inertness of death."

Mr. Shepherd's Sermon is followed by the Charge, delivered by the Rev. Robert Aspland, of Hackney, to his son. It is difficult to conceive a father

* See Lectures on the Philosophy of Mind, by one of the most acute, discriminating and amiable of philosophers, the late Dr. Thomas Brown, Vol. II. Lect. xxxi.

placed in a situation more interesting, or more likely to try his feelings to the utmost. The minister of Christ, his own duties and responsibilities pressing upon his recollection, giving solemn charge to a brother minister, and that minister his own son, could not but have spoken from and to the heart. Mr. Aspland's "standing in the church, his known devotedness to the cause of truth, and his intimate connexion" with the young man whom he was addressing, must, as Mr. Swanwick justly observed, have "given to his admonitions an especial authority and a peculiar grace." The words upon which Mr. A. grounds his admonitions, are those of St. Paul, in his First Epistle to Timothy, chap. vi. vers. 13—16: "I give thee charge in the sight of God," &c. In the commencement of his Address, Mr. A. dwells at considerable length on the obligation under which the object of his paternal counsels lay, to acknowledge Christ as his sole Master in religion; to look to him continually as the only authority in matters of faith, and the only rule in matters of practice; to assert not only for himself, but for others, the most unbounded liberty of conscience; to act, in short, such a part as might justly be expected from

"A Hebrew of Hebrews, a Protestant with regard to Protestants, who had never been brought under spiritual bondage to any man or any church, who from a child had been taught to make the Scriptures the only rule of his faith, and who, while some of his progenitors on both sides purchased their freedom with a great price, was free-born."—"Various are the grounds," says the preacher in this part of his Charge, "on which Protestant Dissenters justify their secession, with so much inconvenience, and in some cases with so many sacrifices, from the National Church. Some choose to stand in their non-conformity on this principle, and some on that. I can enter into the sense and spirit of that Dissent which consists in conscientious objection to the imposition of ceremonies, in themselves indifferent, which are not of Divine ordination; for the same authority which is competent to decree one rite or ceremony may decree rites and ceremonies without end, and overwhelm religion with pomps and vanities: I admire that withdrawal from a religious establishment by the secular power which is occasioned and justified by some supposed error of doctrine, or some false worship in that establishment; because quiet submission to errors in faith and practice is in some cases the same as assent to them and approbation of them, and yet the errors may be, from their very nature or from their tendency to growth and multiplication, subversive of the simplicity of Christ, and fatal to the design of his religion, pure and undefiled before God, even the Father: but I applaud most of all that religious non-conformity which, without regard to this ceremony however grievous, or that error however obnoxious, meditates simply the escape from intellectual thralldom, and the attainment of that spiritual liberty in which the mind shall be prepared for every truth that may beam upon it from the source of light, and the church collectively, consisting of many free minds in a state of union, shall be capable of pursuing any reformation which may appear to be pointed out by the finger of God, whether seen in the Scriptures or in the book of God's Providence, which is another volume of Scripture, opened gradually, and, as it is opened, expounded, by time."

To the sentiments contained in this spirited passage we give our cordial assent. We agree with the writer in thinking that no enlightened and consistent friend of truth, no one who fully understands and feels all that his fealty to truth requires of him, will consent to become a member of any political church-establishment, however liberal, or to subscribe his name to any confession of faith imposed by man, however simple and scriptural he may deem it. In a subsequent passage, after enjoining it upon his son "to form with deliberation, to express with diffidence, to defend with temper,

and to urge upon others with candour," those conscientious opinions, the honest and fearless avowal of which he had previously recommended, Mr. A. makes the following excellent remarks :

"Moderation, as a real, unquestionable virtue, refers not to doctrines, but to the spirit in which they are held and professed, and to the language in which they are explained and enforced. It is humility in thinking, and good taste, courtesy and charity in the expression of what is thought. Even in controversy the bounds of moderation need not be exceeded; though controversial preaching is apt, without great caution, to betray a minister, and a young minister particularly, into intemperance. Polemical divinity in general is often a useful and sometimes a necessary course of study and labour; but it is a thorny path, and of those that have pursued it most prudently and most successfully, few are there that have not felt at the close of the strife that they have received some wounds during its progress. A Christian minister, worthy of the name, is always a 'defender of the faith;' never an 'accuser of the brethren.' And if in all cases moderation, in its general scriptural sense, be a virtue, much more is it a virtue becoming young men and young ministers. In the ardour of feelings, purely constitutional, some of these are apt to use strong and extravagant language, and even to mistake this for a mark of what is called genius, when, after all, it is the sign of nothing but the existence of an untamed imagination and the want of self-controul."

The passage immediately following this contains also excellent counsel to young ministers, at the same time that it kindly bespeaks for them the candour of their hearers. The Charge concludes with a number of detached counsels, concisely and simply yet strikingly expressed, and evidently flowing warm from the paternal heart. All of these we could willingly extract, did our limits allow. We regard them, indeed, as constituting the most valuable part of Mr. Aspland's Address, and if we could have wished for any thing different, it would have been that this most impressive and useful portion of the Charge, to which the preacher's long and active experience would doubtless have enabled him to make many valuable additions, had been extended, even though it might have obliged him to omit some of the less peculiarly appropriate, though in itself excellent, matter which precedes.

We have been led to notice these Services so much at length by the interest which the subject has excited in our minds, and likewise by the strong wish, which we confess we feel, to induce our readers to think favourably of the revival, in an improved form, of a custom, in our opinion, likely to be attended by the most beneficial effects.

ART. II.—*An Exposure of the Hamiltonian System of teaching Languages, in a Letter addressed to the Author of an Article recommending that System, in No. 87 of the Edinburgh Review.* By J. Jones, LL.D. M. R. S. L.* London, 1826.

ROGER ASCHAM, many years ago, expressed the result of his experience to be unfavourable to the success of short cuts to the acquirement of the learned languages,—to the plan of getting in at the window, as he expressed it, instead of following the usual mode of entering and ascending into the

* We deeply lament that since this article was composed this learned writer has been removed by death from the scene of his active and useful labours.

interior of the house. Metaphors are not always sound arguments, and they sometimes delude by fancied analogies. The one in question will not, perhaps, be deemed conclusive by the disciples of the short-cut system, for a question still arises as to the object which the aspirant has in view. For some purposes it is obvious that the shortest way of getting into the house *de facto* whether by the window or up the staircase, is the best; and for others it may be of more importance to take into view the collateral advantages attending particular steps of the progress, such as what the passenger may see, admire or learn on his way, and what sort of a figure he is to cut when he has made good his admission. In this way it seems to us that the question stands for preliminary discussion as to education. It is obvious, that there may be two distinct classes of scholars; first, those who want to learn thoroughly, and who, in so learning, regard not so much the mere matter to be acquired as the mental discipline involved in the process; and, secondly, another class, whose only object it may be to acquire by rote, for a given purpose, with the least possible expense of time and mental labour, the greatest number of words, (as, in fact, a child does in a foreign land,) without caring in the least for any collateral objects. The establishment, therefore, of any system, as an expeditious mode of teaching either lazy men, idle boys, or parrots, a given number of words, would be very far, even if effected, from settling the question, whether the present system of education, judiciously applied, is bad, or the Hamiltonian scheme, as adapted to the exigencies of a school-boy, any thing better than a mischievous quackery.

The basis of the argument for subverting the old system of induction and investigation, rests on the assumption, that in education (without distinction as to the subjects of it) the object in view is the acquirement of the Latin and Greek, or whatever else is to be learnt, in the quickest manner and with the least labour. We humbly conceive this to be a gross fallacy. In the education of a boy, (whom, of course, we assume to have the proper time and means before him,) habits of attention and industry are to be acquired, and a long course of mental discipline patiently cultivated. For this purpose *some* species of severe study must be assumed. Experience and common consent have pointed out the learned languages, not only as being useful as *means* for the purposes of culture and discipline, but as being in themselves worthy of attainment as *ends*. Whether, however, the latter part of the proposition were true or not, and if these languages were not *per se* objects worthy of the pains to be taken in their acquirement, it would be difficult to divine a branch of study in which the gymnastics of the mind could have better scope: it is fortunate that the two objects coalesce so well as they do; and that we should have the consolation of reflecting, that, in going through a laborious process, a valuable store of great and excellent materials is acquired, and indelibly fixed in the mind. If this be so, the question is not how Greek and Latin are to be packed into the memory fastest, but how that Greek or Latin, or whatever else we take for the basis of our training process, is to be acquired in the manner most conducive to the primary object of discipline and invigoration. The Hamiltonians assume labour, analysis and induction to be in themselves *bad*—we call them the *good* of the process. We look to the labour of the first ascent as bracing the sinews for further exertions. Beautifully has Milton said, “I shall straight conduct you to a hill-side, where I will point you the right path of a virtuous and noble education; laborious, indeed, at first ascent, but else so smooth, so green, so full of goodly prospects, and melodious sounds on every side, that the harp of Orpheus was not more charming.”—“The chief object,” Dr. Jones

observes, "is the developement of mind in the learner ; and it is clear that that end is most effectually answered, not by what is done for him in a literal version, but by what general rules and habits of analysis enable him to do for himself."

It is said, however, that, though it may be necessary, in order to acquire a scholar-like proficiency, that the learned languages should be studied by a slow and somewhat painful process, yet that in so doing we sacrifice other more important objects ; that, in short, on the present plan every thing else is given up to the acquirement of these languages as the single end and object of education. We answer, that if it be so, there is no necessity for it ; that because one thing is done well, it does not follow that every thing, or that any thing else, should be done ill ; on the contrary, that doing one thing well lays a foundation for proficiency in others. A youth well taught and disciplined in his main pursuit is notoriously the one who, with the least difficulty and most success turns to another, when he comes to an age to do so with any beneficial effect. If the tutor or parent is so stupid as to sacrifice the end to the means, and to think that when the foundation is well laid there is no need of a superstructure, he must be left to his own folly. The truth is, that it is only in modern days that a theory has been industriously propagated by minds seeking an apology for laziness and slovenliness, that an excuse may be found for the neglect of the rudiments of sound education in an assumption that, if the latter had been duly cultivated, the more showy (or, as they are pleased to call them, the more useful) acquirements must have been sacrificed. We should be glad to be informed what pursuits there are which can be usefully substituted as the basis, as the *principal* employment of the hours of study, between the ages say of 8 or 9 and 15 or 16, for those which form the usual basis of education ; and we would also inquire, with what objects which can be cultivated to much purpose during those ages, the pursuit of classical studies needs to clash ? It seems to us, that there are none of the scientific or physical facts proposed to be thrust by the hot-bed system into a boy's head, which he will not acquire without the least difficulty, when he has spent his early years in habits of industry and precision. There are still left to him hours and years of study in which he may acquire whatever his taste, inclination or ultimate calling may dictate. If he is intended for a learned profession, has the time really necessary for a sound acquaintance with the classics trenched an hour upon whatever time could be at all usefully directed in those years towards the more peculiar studies of his future profession ? What pretence is there for our theologians, for instance, endeavouring to excuse a disgraceful ignorance of the rudiments of all sound education, by pretending that they have been better employing their time, when the truth must almost always be, that those years which ought to have been sedulously employed in pursuits properly adapted to them have been thrown away ? Our standard of education has, so far as regards the severer studies, become too low—far lower than it was, for instance, among the Dissenters a century ago, notwithstanding our increased facilities. Theologians of old regarded the learned languages as the tools of their trade, the first acquisition to be made, without which they would not have considered themselves competent to commence. They not only read but wrote with facility in the learned languages, and would never have expected to see men, ignorant of their very elements, set up for theologians, and cover their deficiencies under the pretext of regard for higher objects, which it is quite time enough to begin upon, when the master-key has been

attained by that patient industry which can alone lay the foundation of permanent excellence.

But supposing the old and more severe course of study to be the best for ensuring real proficiency, it will still be said, that there may be (and no doubt there are) many persons to whom speedy acquisition is the end in view, and who cannot take into consideration collateral objects. This particularly applies to modern languages. These persons would never, perhaps, think of, and indeed could not afford, the patient drudgery with which a school-boy, who has all his full course before him, must wade through difficulties that gradually vanish away. An older and stronger mind shrinks from these difficulties; it seeks a quicker path, and it may often find it. But it should be remarked, that experience shews attainments so made to be always of an imperfect character. This class of scholars, who have borne the title of *ψιμαθείς*, are proverbially below the level of real proficiency, but to persons so situated this may be all they can afford to reach. To them the Hamiltonians should peculiarly direct their anti-attrition system for smoothing the jarring ruggednesses of the road to knowledge.

It appears, indeed, to us *a priori* in the highest degree probable that for such persons, as well as for certain classes of schools for those boys who cannot go through a more complete course, a readier and more expeditious plan than the old one may in many points be adopted. In this view it becomes important to consider the merits of the Hamiltonian or any other process that may profess to give those who can afford only a limited time a more extended quantum of knowledge. This is in truth a matter of calculation and experiment. Even here the sturdy advocates of old ways would, perhaps, contend that the slow plan of learning a few words thoroughly in the given time, is more useful in the end than packing a great many into the memory imperfectly. Supposing that in a given time at the commencement less was actually learned on the old than on the new plan, it might be said, that it is by no means clear that the old plan may not improve the capacity more than the new, so as to facilitate the result of future experiments by those habits which a severer course of discipline will excite and cultivate.

On this part of the subject we shall quote Dr. Jones's summary of the Hamiltonian system, with the opening of his vigorous attack upon its fundamental principles, addressed to the Edinburgh Reviewer:

“ Mr. Hamilton's system, as far as it is peculiar, consists in three things: first, in excluding the use of the grammar and dictionary; secondly, in affixing to each term one undeviating signification, however differently applied; and thirdly, in prescribing to the pupils a *Key*, containing a closely literal version. On each of these heads I shall make a few brief remarks. And with regard to the first, I observe that the Latin and Greek Grammars furnish systems of general principles as necessary to construe the simplest sentence, as the knowledge of the letters is for reading. I here suppose the attention of the learner to be at first directed solely to general principles; such as the declensions of nouns, adjectives, pronouns, and the conjugations of verbs, without dwelling on exceptions or technical rules of syntax, until he shall have made some progress in construing.

“ Mr. Hamilton professes to teach *ten thousand* words in *ten lessons* of one hour each; and this vast multitude of words he finds in the Gospel of John. This circumstance at once falsifies the assertion. The Gospel of John is the simplest of all narratives, and consists not of many words, but of the same words, and those the most common, repeated some more or less in every verse from beginning to end. Exclude the indeclinable particles, such as the pre-

positions and conjunctions, and the aggregate of all the terms will hardly amount to ten thousand. Here, then, we discover the grossest imposture. Reduce the repetition of every word, and the variety of terminations under which each appears, to *one*, and the ten thousand dwindle down to a few hundreds. The Iliad and Odyssey of Homer exceed *sixty thousand verses*; each of these on an average contains six words. All the words in these poems then amount to three hundred and sixty thousand; and at the rate of ten thousand in ten lessons, or one thousand in one lesson, a pupil of Mr. Hamilton will learn three hundred and sixty thousand words in three hundred and sixty lessons or three hundred and sixty hours!

“This immense volume of words must be learnt by mere dint of memory, without any aid from the understanding, unassisted by analogy or any general principle whatever: and yet, for the honour of his consistency, Mr. Hamilton asserts that nothing is learnt by rote in his establishment!!”

“But after the pupil has made some progress in the knowledge of words, ‘a grammar,’ says Mr. Hamilton, ‘containing the declensions and conjugations, and printed specially for my classes, is then put into the pupil’s hands, (not to be got by heart,—nothing is ever got by rote on this system,) but that he may comprehend more readily his teacher on grammar generally, but especially on the verbs.’ This paragraph, if it contain any truth, is a tacit acknowledgment that his own system turns out impracticable, and he is obliged, after abusing the confidence and misapplying the talents of his pupils, to return to the established method of learning the grammar. He finds his scholars sinking on one hand under the difficulty of retaining in their minds a mass of words half learnt and half barbarous, and incapable on the other of mastering the still greater mass that lies before them, and he sily retreats with the pupils in his train to teach that at last which he ought to have taught from the beginning,—the inflexions of nouns and verbs. These inflexions after all are not to be got by heart,—nothing is to be got by rote on this system; no, a knowledge of a comparatively few terminations which would reduce a million of words into a few thousands, and of thousands into a few hundreds, is not to be got by heart. This is said in the same breath where the pupils are said to have learnt ten thousand words, and that by the exertion of the memory. What drudgery can be more painful than this? What abuse of time, what trouble on the part of well-disposed young men can be more gross and more fruitless? And what more stupid, more wanton and inconsistent on the side of the master?

“A child in his fifth year learns the names, figures and powers of the letters, puts them together so as to form syllables, and is thus enabled to read. A person starts up and professes to have invented a system which supersedes all this trouble, and he teaches to read without the necessity of learning the alphabet. He takes a child for his pupil yet not knowing his letters, and he points his attention to some such sentence as the following: ‘The God who made me is great and good.’ The master puts his pencil on the first word, directing him to look at it, and teaching him to utter the sound *the*. This he repeats in connexion with the figure, till the child can distinguish and enunciate it, wherever he discovers it in the page. He leads his pupil through the same process in regard to the succeeding words, till he acquires the whole sentence: in the course of a fortnight he extends, by continued attention, the acquisition of his little scholar over several pages. The master then takes the child to his parents; and he fills them with surprise and delight. Unable to contain the important discovery, they tell their neighbours of a wonderful art invented by a certain clever man, of reading without the trouble of learning the alphabet. He again resumes his charge; but, as he proceeds, he finds the task increasing in difficulty, till it becomes impracticable. He returns, therefore, to the first elements; and his pupil, after much labour lost, and after being raised in his own conceit far above the letters, has now the mortification to find that he must after all learn them. The cheat is then discovered,

and the professor is laughed to scorn.—This will be found the exact parallel of Mr. Hamilton.

“I now proceed to the second head of his system, thus contained in his own words: ‘I have said that each word is translated by its *one sole, undeviating* meaning, assuming as an incontrovertible principle in all languages, that, with very few exceptions, each word has one meaning only, and can usually be rendered correctly into another by one word only, which one word should serve for its representative at all times and all occasions.’

“You found it necessary, Sir, to disguise the strange doctrine advanced by the author in this paragraph. ‘Mr. Hamilton,’ you say, ‘has expressed himself loosely: but he, perhaps, means no more than to say that in school translations, the metaphysical meaning should never be adopted, when the word can be rendered by its primary signification.’ If you thought proper to dispense critical justice with impartiality on this occasion, you would have remarked that the man who could advance a position so absurd, must be a total stranger to the theory of language, and never could have submitted in English or Greek a single sentence to a correct analysis.

“The meaning of words depends on the association of ideas; and to say that each word has but one sole idea, is to say that the idea at first annexed to a term cannot be altered by subsequent associations. All associations are in continued flux; and the same word, as it is associated with different words in different connexions, must hence borrow a new shade which modifies its primary signification.”—Pp. 4—7.

After enumerating several striking instances in which the Hamiltonian plan imprints nonsense on the mind, with as much labour as need be used to give sound and rational impressions, Dr. Jones proceeds:

“Remarks like these might be much further pursued: I give them as specimens of what an intelligent master would furnish his pupils, as they proceed in construing Greek. They form a criterion whereby to judge of Mr. Hamilton’s translation; and they warrant the three following conclusions: first, that to form a Key like his, no other qualification is necessary than an ability, by means of a dictionary or by the help of the common version, to annex an English word to the corresponding word in the Greek Testament;—secondly, that Mr. Hamilton’s plan is improperly called a *system*: he should rather have called it an *anti-system*, as it is constructed on the absence of every general principle, which renders the study of language rational, instructive and agreeable. It appears, indeed, from his own words, that he considers language as not founded in reason; and he has done all that he could, instead of calling forth, to extinguish the rational faculties in the acquisition of it.

“My third conclusion is, that while Mr. Hamilton’s method exercises the memory alone, he has, by studied perversion, rendered what is to be stored in the memory most irksome and repulsive. If he thought fit to present his scholars in the form of a Key with a jargon at once uncouth, ungrammatical, and scarcely intelligible, he ought as a competent master to have supplied them with some intermediate ideas, by which they might convert it into sense and grammar.”—Pp. 14, 15.

He thence proceeds to discuss some of the positions of the Edinburgh Reviewers, whose object it appears to be “to discourage the use of the dictionary as a wretched waste of time, and to recommend literal translations as a great saving of time;” not, however, espousing the cause of Mr. Hamilton’s versions. After observing upon the use and abuse of a dictionary under a judicious instructor, and the necessity of teaching a boy to follow the significations of a word from its primitive, through its various derivative senses, as an exercise for his inductive and reasoning faculties, he adds,

“I will now suppose the Tyro, of whom I speak, to begin Greek, and have,

on the above plan, a few chapters in John to learn ; while another youth has to learn the same chapters from the common version, or, if you think it more rational, from the jargon which Mr. Hamilton calls his ' Key.' The Hamiltonian disciple, on reaching the end of the assigned chapters, will not be able to know one word distinctly, or to account for it correctly. I say this for two reasons ; because each noun is not traced to its nominative, nor each verb to the present tense, and there associated in his mind with its peculiar signification ; and because he views the words under different terminations, amalgamated with the context. Besides, his object is expedition, and wishing to save time and trouble, he learns his lesson *superficially* ; and if he may be said to know the words, he knows them only so far as he recollects the drift of the whole ; and as the whole cannot be long retained, the meaning of every term is effaced with it. In the mean time, every faculty is dormant, excepting the memory ; no rule of syntax, no idiom or peculiarity of construction, no principle explaining the cause of the difference in the arrangement of the two languages is suggested, during his progress, though calculated, and highly necessary, to awaken his understanding, his imagination, and his judgment.

" Turn next your attention to him who learns Greek by the assistance of a lexicon and an able teacher. On having finished his task, he has ascertained the sense of each word singly, and that at the root. The trouble he has been at in acquiring this meaning makes him *value* it ; and he stores it in his mind as a small piece of silver in his purse ; and being aware that time, like a thief, may steal it, he will occasionally see if it be still in his possession. Besides, during his progress through these chapters, he has seen illustrated many rules of syntax ; has acquired many principles of extensive application ; has learnt in some instances the laws by which the Greek words are arranged in a sentence ; in an especial manner he is made to observe the transition in the meaning of a word, and to determine the art of fixing the true sense by the context. In this way, his faculties have all been employed as well as his recollection. Thus, at the close of a few chapters, he feels himself a little critic, with powers able to master the noblest of all languages. In the prospect of success, his mind shoots forth like the tendrils of the vine in spring, and in the course of a few months it swells and ripens with clusters of delicious fruit, like the same vine in autumn. Finally, with a little assistance from an able teacher, he is made to understand the *cause* of ramification in the import of words ; and thus he forms an early acquaintance with the *Association of Ideas*, the great law which regulates the intellectual and moral world. By such means the little urchin is preparing, even at this early stage, to climb up the shoulders of Locke, Hartley and Priestley, and contemplate the human mind reflected in the structure of language as in a mirror."—Pp. 18, 19.

" A considerable portion of your article consists of vague declamation against the absurdity of making the acquisition of language tedious and disgusting. Your arguments, Sir, have weight only when they are turned against yourself and Mr. Hamilton. Who renders the acquisition of language tedious and disgusting ? The rational teacher who takes pains to enlighten the understanding of his pupils ; who by the assistance of analogy and general principles calls forth all his faculties to the aid of memory ; or the man who exercises his memory at the expense of every other faculty ? The terms of an unknown tongue, however polished, appear barbarous, and are difficult to be remembered by a novice ; and the exertion of the retentive faculty in mastering them is a painful drudgery. The scholar so occupied is an unwilling slave ; he labours, not because it is his delight, but because as a slave he is obliged to labour ; and when he accomplishes his task, he no more comprehends its rationale, than the menial scribe does the legal document given him to copy."—Pp. 19, 20.

" The use of translations is not a new question : it has been discussed and decided a century ago ; and experience since has justified the decision given against it, as not only fruitless, but pernicious. The nature of the case, indeed, as well as the authority of the most competent judges, justify me in asserting,

that it is impossible to arrive at the knowledge of the classical languages through the medium of translations, whether free or literal. They may, indeed, be occasionally *consulted as helps*; and great helps they will prove, if judiciously used; but solely to depend upon a version in reading an original author, is the surest way to render a promising youth an idler and a dunce. The injury done to his talents is not confined to the school or the college. His character is then formed; and when he engages in the business of life, he will inevitably display the same imbecility of mind, the same propensity to acquiesce in superficial views of things, the same reluctance to depend on his own exertions in trying emergencies; and, finally, the same disposition to expect success, only from the concurrence of others, which had been his constant practice during the period of his education.”—P. 22.

Apart from the peculiar plan of Mr. Hamilton, which we concur with Dr. Jones in thinking not only imperfect in essential points, but absurd and mischievous in others, we are still inclined to believe that several improvements might be made, and no doubt by judicious masters are often made, on the usual system. For instance, while grammar is studying and translation pursued on the laborious plan of self-instruction, of dictionary-hunting and analysis, we should think the scholar might acquire greater freedom and a command of words by employing a *portion* of his time in more rapid translations, in classes like those used by the Hamiltonians. For these exercises, either preparation might be made by previous reference to good versions, or the instructor might lead the way by translating each passage aloud. In either way the pupil should have the real sense and grammatical construction given him, not those which are barbarous and nonsensical. The exercises most proper for such a purpose would be, what appear an obvious desideratum in such a system, namely, compositions expressly formed with a view to comprise the roots and simplest constructions of a language. One is at a loss to conceive how a man could think of selecting for this purpose a book like St. John's Gospel, the greater part of which the pupil knows by heart before he begins, and which is necessarily full of derivative senses and constructions, giving him no sort of clue to, but rather leading him away from, the elementary forms of the language. A short tract or two might be so contrived as to involve nearly every root in a language, and from thence the pupil might be led on to analogical and derivative senses. It is obvious that a portion of a boy's time, thus employed, might be rather a relaxation than an increase to his labours, to which it would be a valuable auxiliary. By having his memory familiarized with the simpler senses of common words, he would feel himself more at his ease, as it appears to us, in the severer branches of his duty, those of tracing their etymological progress and grammatical affinities. We have sometimes thought, too, that in schools where it was important to bring pupils forward as fast as possible, it would be found useful to adopt two grammars of a language; the one short, simple, and comprising only the primary and essential elements, to be got by rote; the other, of a more comprehensive character, to be used in an advanced stage of the progress.

ART. III.—*A Vindication of certain Passages in the Fourth and Fifth Volumes of the History of England.* By J. Lingard, D. D. London. 1826.

WHEN it comes, as it sometimes does, to the lion's turn to paint, the picture, as may be expected, is materially altered. The labours of Dr. Lin-

gard as a Catholic historian would have their utility, if they did no more than force us to think over again the impressions which the tales of our youth and the studies of our maturer years have so graven upon our memories, that the inquiry would never otherwise occur to us, whether these things be so or not. A candid mind must pause and review its prepossessions when it finds a good and learned man, whose inquiries would tend to reverse the epithets of good or bad, which Catholic or Protestant zeal have associated with the leaders on either side, and who would even venture so far as to clothe the demon of cruelty and religious bigotry with some other form than that of "Bloody Mary."

It is impossible that English history should have run in one current so long without affecting its impartiality. The Reformed opinions have been too long connected with power, and power has made too good use of opinions, for us to be likely to come at once to a correct conclusion about matters which we have been used to view through distorting mists. Ask an Orangeman even of the present day, what he thinks of some honest neighbour who has the misfortune to be a Papist, (or reverse the parties, if you will,) and truth itself, backed by the strong evidence of a good life, will form no protection against the slanders of religious prejudice. How then are we to expect good faith from the testimony of many who, from various motives—some good, some bad—enlisted under the banners of the men who, two or three centuries ago, contended for the honour of imposing on us our state religion?

The time is not yet come for writing English history in characters of truth; and it never can come while bad passions and false zeal continue to lead us to deny justice to our neighbours; while man considers difference of opinion as a moral blot, and heresy from his own creed a sufficient ground for the punishment of the presumptuous offender. To write and judge justly, we must act justly. In the meantime, however, Dr. Lingard deserves well, not merely of those of his own faith who feel a natural desire to vindicate forgotten worth or to repel calumny, but of every disinterested inquirer. The first lesson for him who tries to find the road to truth amidst the din of bad passions, bigotry or slander, is to learn to mistrust the exaggerated tales of interest and fanaticism. The charitable heart will rejoice to find, that even in some of those whom history has stamped with the blackest hue, the deepness of the shade is the fiction of the artist, not the colouring of nature; and he who has learned to dread no opinions but when linked with temporal power, and to distrust all when so allied, will find fresh confirmation for his opinion. He will see each in his day assuming the attributes which it is not given to man lawfully to possess; he will find persecution no lovelier in the Protestant saint than in the Catholic, and will cling more closely to those principles which lead to separate religion from authority, and to expect mischief where there is capacity for doing it.

Dr. Lingard writes with zeal, but he possesses also great industry and strong sense. He will probably redeem many an injured name from a portion at least of its obloquy, and will fix a blot on the escutcheon of many a smooth-faced knave, who has covered foul purposes with the cloak of religious zeal. He has, indeed, in the warmth of such a pursuit, sometimes erred on the opposite side; but he writes in an age when unfounded assertion or misrepresentation will do little ultimate harm to any but those who use them. Doubts may in some cases be unnecessarily raised, but sounder conviction will be the result of the process of dispelling them. His errors will find hosts of correctors, and it will do no one any harm to pierce a little

through that poetic and apocryphal form with which it has been the fashion to adorn history; to cultivate a taste for simple details; to disbelieve many things and doubt many more; to pass all through the ordeal of severe investigation; to turn the other end of the glass and see how differently the same subject often looks when viewed through another medium or with an altered power of observation. The tale of the struggles between contending sects, in which stout hearts and honest feelings were doubtless mixed on each side with baser matter, can well bear to be retold, and re-argued, and to have its minutest points brought to the test of investigation and original authority.

We are not at this time proposing to enter into an examination of Dr. Lingard's works. He has been attacked on all hands; and what is established after the scrutiny which our history has lately sustained from such inquirers as himself, Mr. Turner, Mr. Hallam, and (for a later period) Mr. Brodie, will be a much more trustworthy foundation than we have yet had to build upon. But they are none of them calculated, as popular and general historians, to take the place of Hume, who, hollow and faithless as he is, unfortunately occupies a position as one of our classics, from which it is not easy to remove him. A strong hand and an honest pen have a noble work before them when the time is ripe for their employment.

Among the hottest of Dr. Lingard's antagonists is a writer in the *Edinburgh Review*. A good deal of vigour, mixed with somewhat of a bitter and rancorous spirit, characterizes the two attacks made in that journal; directed against some of our author's doubts, which it is easy to select out of a large work as marks around which to skirmish. It would be difficult to guess the reason for so much feeling on the subject in that quarter; but reviews *can* be resorted to for unworthy purposes, and the private scandal of literature points to an author, to whom it assigns no very creditable motives for his zeal. The principal object of the pamphlet before us is to defend, against the Reviewer, Dr. Lingard's opinion, expressed in a note to his History, that the massacre of St. Bartholomew owed its execution to accident, and was, perhaps, not so premeditated as has been generally believed.

The Reviewer is rebuked strongly, but rebuked in a spirit far more becoming than that of the attack. The matter in dispute is obviously not one for dogmatism, either on the one side or the other. Perhaps, after all, its decision is of no vast consequence. Dr. Lingard will not have done much if he prove his case, in removing the guilt of planning what it is certain there were hearts to execute; and his Reviewer will have achieved no great triumph, if, in a case of so much obscurity, he shall succeed so far as to incline his reader to affix the deepest stain of blackness to the crime of the French Court; especially if the indirect object of his zeal be the disingenuous one of involving modern Catholics in the guilt of an unprincipled Court in a barbarous age. Such ungenerous arts rather prejudice than serve the cause in which they are used. Catholicism, bad as it is, finds unwilling foes, nay, almost advocates, even in a Protestant country, when attacked by such weapons.

The rest of the pamphlet is devoted to Mr. Todd's defence of Cranmer. Mr. Todd "maintains that religious prejudice has rendered Dr. L. unjust to the merits of the Archbishop." Dr. Lingard "suspects that religious partiality has rendered Mr. Todd blind to the frailties of his hero." Perhaps a little of both charges may be true; but we are inclined to think with Dr. Lingard, that he has delineated Cranmer "as he was, not as his admirers may wish him to be."

CRITICAL NOTICES.

ART. IV.—*A Narrative of the Sufferings of a French Protestant Family at the Period of the Revocation of the Edict of Nantes.* Written by John Migault, the Father. Translated, and now first published, from the Original MS. Butterworth and Son.

THIS is a very interesting little narrative, drawn up, as we are told in the Preface, by the ancestor of a poor man now residing in the neighbourhood of Spitalfields, and comprising an account of such of the persecutions in Poitou, at the Revocation of the Edict of Nantes, as came under his own immediate observation. It has the merit of being a plain, and, we doubt not, honest statement of facts, and is remarkably free from all apparent effort to hide the faults of the Protestant party, or make use of the sufferings inflicted by Catholics as an excuse for abusing Popery. Indeed, the admissions made to the prejudice of his own friends and in favour of the Catholics, come out with singular simplicity. Not so with the modern editor. He seems to have overlooked the latter, and, with regard to the former, he has this passage: "The omnipotence of Divine grace is displayed in the following pages; the conduct therein recorded shews the suitableness of Christianity to the nature and wants of man, when placed in situations, or afflicted with evils, which would overwhelm the irreligious with grief and despair. It is after perusing these memoirs that we may reasonably adopt the exclamation, 'Behold the fruits of Christianity!'"—

This is a remarkable instance of the power which sympathy with the suffering, joined to the influence probably of early prejudice, has over the evidence of plain fact. That Migault and his family experienced much comfort and support from religion, and that the best points of their character were the fruits of Christianity, we doubt not; but when our admiration is challenged for a whole class of sufferers, and we are gravely told to search here for evidences of Divine grace, we are constrained to be wary. We cannot conceal from our-

selves the fact, that the very day after the first appearance of the French soldiery at Mougon, every person in the parish, with the exception of about twenty families, (who had previously made their escape,) formally renounced Protestantism; that a single soldier in the parish of Fressine, in less than two hours, induced three of the first families to abjure their religion, merely by exhibiting some pieces of paper, which he pretended were lodging billets; that Migault himself not only denied his faith upon an unexpected rencontre with a dragoon, (p. 53,) but was, on the second persecution, induced to take the same step in a more formal manner, though this appears to have been followed by sincere repentance and a return to his former faith. Truly, it becomes us to be careful how we "cast the first stone."

Having made this observation, we must in candour say, that the Preface contains no passage whereby we can justly infer any design on the part of the editor to make use of this narrative as a handle for bigotry towards Catholics. The wantonness of Louis the XIVth, and the wickedness of many of his agents, are, we believe, admitted on all hands; and the work is free from the common Protestant fault of imputing to the spirit of the Catholic religion all the crimes which have signalized those who professed it. It does not appear from this narrative that the Catholics of the Province took any active part in the persecutions, excepting where they held situations immediately under the influence of the Court. On the contrary, we meet with many proofs of the kindness, sympathy and protection shewn by them to the suffering Protestants; and from what we can gather, Louis seems to have found it a much harder task to overcome *their* humanity than to effect the nominal conversion of his Protestant subjects. It would be much fairer to read in these proceedings another of the warnings which history so frequently affords, against the evil consequences of mixing up religion with the despotic policy and interests of governments, than topics of invective against any opinions.

Migault himself appears to have been

remarkably placable, and to have been more annoyed by the "tedious disputes about points of doctrine" among his own party, than by the outrages he had received from others. "They attach," he observes, "an undue importance to names, and reason themselves rather out of charity than into truth." Burnet has given a like unfavourable picture of these men: he says, "they were so strict, even to jealousy, in the smallest points in which they put orthodoxy, that one who could not go into all their notions, but was resolved not to quarrel with them, could not converse much with them with any freedom."

If the concluding expressions respecting the King are the simple effusions of an honest heart, they must, indeed, be admitted to breathe the very spirit of Christianity. "He is an object of compassion, not of resentment; and we cannot be sufficiently thankful that the sun has never gone down upon our anger; that we are daily enabled to pray that godly repentance may arrest him in his wicked course, and that he may yet reign in peace and prosperity."

After an unsuccessful attempt at escape from the neighbourhood of La Rochelle, of which an interesting account is given, Migault and his family finally escaped to Holland in May, 1688. We are not told who the benevolent superintendent was, whether Catholic or Protestant, through whose means this was accomplished.

Among the party who effected their deliverance with Migault, he names Madame Babault; a mistake, it appears, for the name of the grandmother of the late excellent Rochemont Barbault; she reached Holland about that time, her husband having previously escaped out of the country, concealed in a cask.

ART. V.—*Poetical Illustrations of Passages of Scripture.* By Emily Taylor. 12mo. pp. 86. Wellington, Salop, printed by and for F. Houlston and Son: and sold at their Warehouse, 65, Paternoster Row, London. 1826.

THIS is a very pleasing little volume. The "Illustrations" are in the spirit of true religion; rational, charitable and devotional. In some "Introductory Lines," the poetess addresses her book in a strain which may be taken as a specimen of the work:

"Yet go—for, humble as thou art, by me
Thou art belov'd, as bringing back
the dream

Of hours as sweet as I can hope to see;
While the pure waters of that heavenly
stream

Of ever-flowing beauty were before me,
And that undying lamp shed brightness
o'er me."

Some of the "Illustrations" are a paraphrase of historic passages, with an exposition of their moral: others are amplifications of some of the most beautiful sentiments of Holy Writ. The metres are various. A vein of true poetry runs through the work. And, on the whole, we cordially recommend it, especially to the young.

The publishers are entitled to our thanks for putting such a moderate price upon it, as makes it accessible to every class of purchasers of books.

ART. VI.—*Sabbath Recreations: or Select Poetry, of a religious kind, chiefly taken from the Works of the Modern Poets: with a few Original Pieces never before published.* 12mo. pp. 292. Wellington, Salop, printed for F. Houlston and Son; sold at 65, Paternoster Row, London. 1826.

No description of books is more useful than these compilations; and we know of no collection more deserving of popularity than this before us. The extracts are made with judgment and taste, and the "Original Pieces" do not seem out of place beside some of our classical religious poems. In one respect, this volume has rare merit—it is very cheap; a circumstance which we think entitled to notice, at a period when the London publishers have well-nigh ruined their trade in the attempt to ascertain to what degree the reading public will bear taxation.

ART. VII.—*An extensive Inquiry into the important Questions, What is to preach Christ? and, What is the best Mode of preaching Him?* By Richard Lloyd, M.A., Rector of St. Dunstan's in the West, London. Pp. 372.

MR. LLOYD is of the highest Church Evangelical school, and brings with him the most unbounded deference and submission to all the powers that be. To

preach Christ, seems with him (if he follow his principles to their legitimate conclusion) to preach him as the authorities of the State shall from time to time direct. "The precept that requires us to submit 'to the powers that be,' includes," he says, "in those powers, *ecclesiastical* as well as *civil* governors;" and "the elements of schism are no other than those of sedition."

The best *mode* of preaching Christ, seems to him to be to preach him by ministers legally appointed: for he assures "the Legislature, that, while it sanctions as well as tolerates the spread of sectarianism by its grant of licences to preach, without discrimination or restriction, such false liberality tends to *demoralize* the public manners, and to give a tremendous impulse to that fanaticism which confounds the order of things, by merging all intellectual and moral attainments in a wild and *dangerous piety*."

ART. VIII.—*A Plain Statement in support of the Political Claims of the Roman Catholics, in a Letter to the Rev. Sir George Lee, Bart.* By Lord Nugent. London. 1826.

WE shall not attempt more than to recommend this noble pamphlet to the careful perusal of our readers. To condense its manly, eloquent and generous statement of the arguments upon the great question which it discusses, would do it no justice; and to make extracts might induce some readers to omit that perusal of the whole, from which, if their hearts are where they ought to be, they must derive the highest enjoyment. We must, however, be allowed to express the wish, which we have often felt, that Dissenters would make the real nature and operation of the annual Indemnity bills better known and appreciated; and we should not then have it asserted and believed by such men as Lord Nugent, that by these statutes "the disqualifying laws against the Protestant Dissenters have been rendered of no effect." Whatever be the merits of the argument between Lord Nugent and the exclusionists, we should think no one of them would feel quite at his ease in a system which enables it to be said with truth, that "there are but Three Sovereigns now in Europe, in whose dominions a difference in religion is held to be an objection in law to the filling all civil functions—Ferdinand of Spain, Sultan Selim of Turkey, and the King of England!"

ART. IX.—*A Letter to Henry Weymouth, Esq., Deputy Chairman of "The Deputies," &c., on a Subject of vital Interest to the Reputation of the Dissenting Community, &c.* By Joseph Ivimey. 8vo. pp. 16. 1826.

WHAT can have led Mr. Ivimey to regard himself as the champion of the Protestant Dissenters? He has learned by this time that he has overrated his influence, which is "less than nothing," and that his intolerance has excited unmingled contempt in the body whose proceedings he has so condescendingly offered to direct.

On account of the part which Mr. W. Smith, the member for Norwich, took in the debate in the House of Commons on the Deist Taylor's petition, (for our view of which the reader may consult our last Number, pp. 77—79,) Mr. Ivimey modestly proposes that the Deputies should eject him from their chair! This we fear is not all that this Baptist minister would recommend, if he received encouragement and found his strength equal to his bigotry: for he takes for granted that persons professing infidel opinions ought not to be protected by the laws of the land (p. 3); he quotes the statute book as if it were the Bible, and marks with peculiar complacency the 9th and 10th of William III., directed against those "miscreants," (according to Blackstone "and other great constitutional lawyers,") the unbelievers and the mis-believers, (*ib.*); and he echoes back the speech of Mr. Batley, "that a person who did not believe in our Saviour ought not to be tolerated in a British House of Commons" (p. 12).

Wishing well to this Baptist minister, we congratulate him that Providence has not placed him in a station which permits his being an *actual* persecutor; nor endowed him with such talents as would enable him to urge on his superiors in rank to the goodly work of depriving men of their liberty and property, because they differ in opinion from the pastor of the congregation of Eagle Street, near Holborn.

A Dissenting minister is not compelled to act consistently with his own avowed principles, nor is it an inseparable adjunct of his character that he should write sense, but we had always conceived that it was an admitted rule that he should speak the truth. Mr. Ivimey seems to think otherwise, and therefore misquotes, and by misquoting

falsifies, the Monthly Repository for December last, in order to raise a pious horror against Unitarians, as if they were Infidels or the patrons of Infidels ! (See a note to this Letter, p. 15.) Before he again talks so pompously of "the honour of the Protestant Dissenters," (p. 7,) let him determine for his own guidance the question, whether there be not certain arts which are almost as criminal as dissenting from Mr. Ivimey's opinions, and even as turning with disgust from the spirit which breathes in these miserable pages.

ART. X.—*A Sermon on Occasion of the Death of the Rev. John Yates, preached on Sunday, Nov. 19, 1826, in Paradise-Street Chapel.* By the Rev. William Shepherd. 8vo. pp. 28. Liverpool, Willmer; London, R. Hunter.

WE do not take up this valuable Sermon in order to make any addition to the biography of the excellent man to whom it relates, which was given in our last Number, pp. 66—70: pleasing as the subject is, our correspondent has left nothing of moment to be supplied. But whilst we have great satisfaction in recommending Mr. Shepherd's Sermon generally, we are particularly desirous of quoting a passage which appears to us to contain sound sense upon a delicate topic, on which every one must have heard very unwise and somewhat mischievous speeches.

"By the event of his marriage our departed friend was raised from a state of limited circumstances, within which, however, his honourable prudence caused him to circumscribe his wants, to a condition of comparative affluence; and when he found himself in process of time surrounded by a numerous family, he availed himself of the opportunities which presented themselves to his just judgment, of increasing his property, and it is generally believed that in this respect his efforts were successful. I mix sufficiently with the world to be well aware to what hacknied and invidious remarks a minister of the gospel is liable whose substance increases in the land. But no dread of commonplace flippancy shall make me shrink from this topic; and on this point I confidently advance these principles: that it is the duty of a parent, if it be in his power, so to provide for his children as to enable them to maintain that station in society to which, by the incidents of his life, he

has been led to habituate them; and that the possession and accumulation of wealth constitute no offence, provided that it is acquired with integrity, that in its pursuit no duty is neglected, and that its use is guided by the dictates of virtuous feeling."—Pp. 20, 21.

ART. XI.—*Man responsible for his Belief. Two Sermons, in answer to Mr. Brougham's Inaugural Discourse delivered at Glasgow.* By the Rev. Ralph Wardlaw, D. D. 1826.

IT is not our intention to enter in this place into the discussion to which these discourses relate, between Mr. Brougham and Dr. Wardlaw. We give the title of the pamphlet for the purpose of recording in an extract an opinion on the subject of religious liberty, which we are glad to receive from a theologian of Dr. Wardlaw's school.

"It is a truth that men *ought* no longer to be led, and it would be a joyful truth, if truth it were, that they are *resolved* no longer to be led blindfold in ignorance. It is a truth that the principle which leads men to judge and treat each other, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their opinions, is a vile principle. It is a truth, that man should not render account to man for his belief. And in as far as this is meant to express the grand principle of universal toleration, there is no length to which I would not cheerfully go along with its eloquent and powerful advocate: the very word toleration, seeing a right to tolerate supposes the existence of a corresponding right to restrain and coerce, being a term which, in such an application of it, no language ought to retain. Men should be free to think as they are free to breathe. I make no exceptions. Let truth defend herself, and defend herself by her own legitimate means. She is well able to do so. Nor does she stand in need of any auxiliary methods beyond those of fair argument and rational persuasion. Give her an open field and the free use of her weapons, and she will stand her ground. Legal restraint and suppression have invariably had the effect of giving tenfold prevalence to the dreaded error; and measures of coercion, whilst they have made hypocrites by thousands, have never made, and never can make, one genuine convert to her cause."

OBITUARY.

DUKE OF YORK.

THE following notification of the death of the Duke of York appeared in an Extraordinary Gazette, dated Whitehall, January 5.

“ This evening, at 20 minutes past nine o'clock, departed this life, after a painful and protracted illness, His Royal Highness FREDERICK Duke of York and Albany, His Majesty's next brother, to the great grief of His Majesty, and of all the Royal Family.”

His Royal Highness was the second son of his late Majesty George III., and was born on the 16th of August, 1763. At the age of seven months he was elected Bishop of Osnaburgh. In 1771, he was installed a Knight of the Order of the Garter, in company with his two brothers, his present Majesty and the Duke of Cumberland. His Royal Highness was, in 1784, created a Peer of the Realm by the style and title of Duke of York, and also Duke of Albany in Scotland, and Earl of Ulster in Ireland. At the time of his death he was also Commander-in-Chief of all His Majesty's land forces; a Field Marshal in the army; Colonel of the First or Grenadier Regiment of Foot Guards; Colonel-in-Chief of the 60th, or Royal American Regiment of Infantry; Officiating Grand Master of the most Honourable Military Order of the Bath; Knight of the most Noble Order of the Garter; Knight Grand Cross of the Royal Guelphic Order of the Kingdom of Hanover; Lord Warden of Windsor Forest and Great Park; Warden and Keeper of the New Forest; High Steward of New Windsor; D. C. L. and F. R. S.

On the 29th September, 1791, his Royal Highness was married at Berlin to the Princess Frederique Charlotte Ulrique Catherine, eldest daughter of the then King of Prussia; and re-married at St. James's on their arrival in England. The Duchess of York died at Oatlands in 1820, in the 54th year of her age. “ He lived with her,” it has been said, “ on terms of decency, but not of affection.”

As a military leader, his Royal Highness is known only by a series of disastrous defeats sustained by the British troops under his command in Flanders and

Holland in an early period of the French Revolutionary War. His services to the army as Commander-in-Chief are highly extolled by those who are judges of such matters. Some of his proceedings in this department were, however, severely scrutinized in 1809, and drew upon him so much public odium, that he deemed it prudent to resign his appointment for a season. It appeared by a Parliamentary investigation that some commissions had been irregularly granted under his authority, at the solicitation of an abandoned woman, who had been living under his *protection*, and who had availed herself of her influence over him to serve her own purposes. Subsequently to his Royal Highness's reinstalment in the office, it is just to add, that his conduct in the discharge of its duties has been totally free from reproach.

As a politician, his Royal Highness was chiefly known as the determined enemy of Catholic emancipation, as to which, in his celebrated speech in the House of Lords on the 25th of April, 1825, he pledged himself, by a voluntary oath, to be its uncompromising opponent “ to the latest moment of his existence.”

In private life the chief defects of his Royal Highness's character were his criminal passion for the abandoned of the other sex, and his propensity for gaming. These vices led him to a course of extravagant expenditure that involved him in an enormous debt, which, to the serious loss or ruin of many honest tradesmen, remained unliquidated at his death.

“ In private society he was,” it is said, “ warmly and deservedly beloved,—cheerful, affable, open, brave and generous; a steady and cordial friend, grateful for kindnesses, inviolable in his engagements, placable in his few resentments, humane and compassionate to all whose distresses he had the means of relieving. He was easy and unassuming among the higher classes with whom he lived. He was considerate, kind and beneficent towards those over whom his power extended.”

MARQUIS OF HASTINGS.

FRANCIS RAWDON HASTINGS, Marquis of Hastings, Earl of Rawdon, Viscount

Loudon, Baron Hastings, Hungerford, Botreaux, Moleries and Rawdon, and a Baronet in Ireland; a Knight of the Garter, Grand Cross of the Bath; a General Officer; Colonel of the 27th Foot; Governor and Commander-in-Chief of Malta; Constable of the Tower of London, and Lord Lieutenant and Costos Rotulorum of the Tower division; F. R. S., F. S. A. and M. R. I. A., was born on the 7th December, 1754. He was early destined for the military profession, and went with the army to America on the breaking out of the war with the colonies. He acted as a Lieutenant in the 5th company of Grenadiers in the battle of Bunker's Hill, on which occasion he so distinguished himself that General Burgoyne, in his despatches, passed upon him this eulogy: "Lord Rawdon has this day stamped his fame for life." His military talents soon gained the confidence of the Commanders in this contest, and procured for him the appointment of Adjutant-General to Sir William Clinton's army, under whom and Lord Cornwallis he acquired high military reputation. While he served in America he attained the rank of Brigadier. The decline of his health, from the fatigues he had undergone, compelled him to return to England, when he was created a Peer of Great Britain, and appointed Aid-de-Camp to the King. On the death of the Earl of Huntingdon he succeeded to the estates, and took the name of the Hastings, Earls of Huntingdon. Shortly after this period he acted as second to the late Duke of York, in a duel with Colonel Lenox, the late Duke of Richmond, who considered himself dishonoured by a report which had been spread by his Royal Highness in relation to some part of Colonel Lenox's conduct. On the death of his father, Lord Rawdon succeeded to the estates and the Earldom of Moira in Ireland. At the commencement of the French Revolutionary War he attained the rank of Major-General. He was sent with a force to assist the Duke of York in Flanders, who was pressed by the French army, and effected a junction with his Royal Highness in a manner which gained him high credit.

He was afterwards appointed to command the body of French emigrants and British troops, who were destined to land at Quiberon, one of the most foolish, not to say iniquitous, measures adopted during the whole of the war. The emigrants who landed, carrying with them a proclamation to the French nation, penned by a celebrated *loyal* pamphleteer of

the day, were soon taken and executed; but the remainder of the troops, being dispersed by contrary winds, failed to make the shore, and therefore escaped.

In 1805, Lord Hastings was appointed Commander-in-Chief in Scotland; and in 1806, Master General of the Ordnance. On the accession of his present Majesty to the Regency, he received the Order of the Garter. In 1816, he was created Marquis of Hastings; shortly after this he was appointed Governor-General of India. This high office he held for some years, in the opinion of some, with great splendour and honour, but not to the full satisfaction of the *regal* DIRECTORS, who meanly withheld from him the pecuniary grant usually made in such cases. On his return from India, he was appointed Governor of Malta, an office which was considered rather as a retreat under circumstances of pecuniary embarrassment, than as a reward for his eminent public services. On the 20th of November, his Lordship quitted Malta for Naples, on board his Majesty's ship, the *Revenge*, for the benefit of his health. On his arrival at the latter place he was found too weak to land, and the ship came to anchor in Baia Bay, where his Lordship expired in the presence of his Lady and daughters, on the 28th of November. His Lordship married, in July 1804, the Countess of Loudon, by whom he has left issue George Augustus Frederic Earl of Rawdon, now Marquis of Hastings, born February 4, 1808, and three daughters.

JOHN WALKER.

Nov. 17, at *York*, at an advanced age, and after a painful and lingering illness, which he bore with patience and resignation, Mr. JOHN WALKER, one of the original founders of the Society of Unitarian Baptists of that city. In early life Mr. Walker carried on the trade of a watch-case maker in London, but having come into possession of a small competency, and his health being delicate, he quitted business and retired to York. Here he joined the late Mr. Francis Mason and his friends, who, from their personal studies of the Scriptures, had been led to give up their Trinitarian creed. An interesting account of this little society may be seen in Mr. Eaton's "Narrative of the York Baptists." Mr. Walker was an occasional preacher, and officiated as often as the state of his health permitted. "Mr. Walker," our correspondent writes "was sincere, conscientious and

upright, and of such unbending integrity that no one could ever charge him with trimming or timeserving. If he erred, it was on the other side. His zeal and intrepidity despised alike the fear of man and the praise and fashion of the world. His eye was single and his heart was upright. His piety was sincere and his moral conduct most exemplary." He married for his second wife a daughter of the late excellent Mr. Simpson, of Worship Street, by whom he has left a large family to deplore his loss.

JOHN FLAXMAN, ESQ., R. A.

Mr. FLAXMAN, at the time of his death, was in the 72d year of his age. His health had been gradually declining for some years, but his friends had no apprehension of his end being so near, when a severe cold baffled the power of medicine, and overpowered his remaining strength. He was born in the Strand, and at a very early age evinced a predilection for the art in which he afterwards so eminently excelled. He did not enjoy the advantages of a classical education, of so much importance to his profession, and he married young. Subsequently to his marriage he spent some years in Italy, and there laid the foundation of the celebrity he afterwards acquired. The following eloquent eulogy on Mr. Flaxman was pronounced by Sir Thomas Lawrence at the Royal Academy on the day of his death.

"Mr. Flaxman's genius, in the strictest sense of the words, was original and inventive.

"His purity of taste led him, in early life, to the study of the noblest relics of antiquity, and a mind, though not of classical education, of classic bias, urged him to the perusal of the best translations of the Greek philosophers and poets; till it became deeply imbued with those simple and grand sentiments which distinguish the productions of that favoured people. When immersed in these mingling studies, a fortunate circumstance—the patronage of a lady of high rank,* whose taste will now be remembered with her known goodness—gave birth to those unequalled compositions from Homer and the Greek tragedians, which have so long been the admiration of Europe. These, indeed, from their accuracy in costume, and the singular felicity of the union between their characters and

subjects, to minds unaccustomed to nice discrimination, may have naturally conveyed the idea of too close an imitation of Grecian art. Undoubtedly, the *Elements* of his style were founded on it; but only on its noblest principles, on its deeper intellectual power, and not on the mere surface of its style. Though master of its purest lines, he was rather the sculptor of sentiment, than of form; and, whilst the philosopher, the statesman, and the hero, were treated by him with appropriate dignity, not even in Raffaele have the gentler feelings and sorrows of human nature been traced with more touching pathos, than in the various designs and models of this estimable man. The rest of Europe know only the productions of the earlier period of his fame, but these, which form the highest efforts of his genius, had their origin in nature only, and the sensibility and virtues of his mind. Like the greatest of modern painters, he delighted to trace, from the actions of familiar life, the lines of sentiment and passion; and from the populous haunts and momentary peacefulness of poverty and want, to form those unequalled groups of maternal tenderness, of listening infancy and filial love!

"The sources and habits of composition, in Michel Angelo and Flaxman, were the same—and, sanctified as the memory of the former is by time and glory, it receives no slight addition from the homage of this modest but great man; whose SHIELD OF ACHILLES, that matchless union of beauty, energy and grandeur, *his* genius only could surpass."

Some of Mr. Flaxman's friends have appeared anxious to represent him to be a member of the Church of England. But it is well known that he was by religious profession a disciple of Swedenborg. His modest and retiring habits prevented him, however, from publicly appearing as the champion or abettor of an unpopular sect. In private life he was endeared to a large circle of friends by the high excellencies of his character, and the amiableness of his manners. He was buried on the 15th December. It had been intended that the Royal Academy should follow his remains to the grave, but this was prevented by his own injunctions, that his funeral should be private. Several of the more distinguished members of the Academy attended, notwithstanding, to bear their testimony to his eminent worth.

* "The Dowager Countess Spencer."

MRS. TURNER.

December 25, aged 68, JANE, eldest daughter of the Rev. W. Willets, of Newcastle-under-Line, and second wife of the Rev. W. TURNER, of Newcastle-upon-Tyne. The many excellent and admirable qualities, both of the understanding and the heart, by which she was endeared to those who enjoyed the privilege of her intimate society, might justly have called forth from some of them a more extended memorial, if her own, perhaps extreme, dislike of publicity had not imposed a restraint upon the natural expression of their feelings. They, however, to whom she well supplied the place of a mother, by the most unremitting and affectionate performance of a mother's duties, would feel it to be a violation of the reverence which they owe to her memory, if they failed to record their gratitude to the instructress and guardian of their childhood, the assiduous cultivator of good principles and habits, and the judicious friend and adviser of maturer years.

MRS. WARD.

December 27, aged 41, ANN, wife of T. A. WARD, Esq., of *Park House* (near *Sheffield*). The sterling worth of this truly amiable woman, could be known only by those with whom she was intimate. Withdrawn by the delicacy of her constitution from that society which she was so well fitted to improve and adorn by her virtues and her talents, she contented herself in the privacy of her family, which she enlivened by her cheerfulness, and instructed by her example; fulfilling every domestic duty with the exemplary correctness of a true Christian. By the few who did know her intimately, she was loved and esteemed as a kind and zealous friend, anxious for their welfare and happiness, whatever sacrifices and exertions it might cost her to promote them.—*Sheffield Independent*.

MISS ELIZABETH BENDER.

[By Miss Lucy Aikin.]

ON Tuesday morning, January 9th, died, after a short illness, deeply regretted, ELIZABETH O. BENDER, author of several interesting and popular works, chiefly biographical and historical.

This admirable and excellent woman, a rare instance of female genius struggling into day through obstacles which might well have daunted even the bolder energies of manly enterprise, was born

at the city of Wells, in 1778. Her father, late in life, was impelled by an adventurous disposition to enter the navy, and ultimately became a purser. The vicissitudes of his fortune occasioned, during many years, a distressing fluctuation in the plans and prospects of his wife and daughter; and his death abroad, in 1796, left them finally with a slender provision. For some years after this event, Miss Benger resided with her mother in Wiltshire, where she had many affectionate friends and relations who never lost sight of her.

An ardour for knowledge, a passion for literary distinction, disclosed itself in her early childhood, and never left her. Her connexions were not literary; and her sex, no less than her situation, debarred her from the means of mental cultivation. The friend who traces this imperfect sketch has heard her relate, that in the want of books which she at one time suffered, it was her common practice to plant herself at the window of the only bookseller's shop in the little town which she then inhabited, to read the open pages of the new publications there displayed, and to return again, day after day, to examine whether, by good fortune, a leaf of any of them might have been turned over. But the bent of her mind was so decided, that a judicious though unlearned friend prevailed upon her mother at length to indulge it; and about the age of twelve, she was sent to a boy's school to be instructed in Latin. At fifteen, she wrote and published a poem, in which, imperfect as it necessarily was, marks of opening genius were discovered.

At length, about 1802, she prevailed upon her mother to remove to London, where, principally through the zealous friendship of Miss Sarah Wesley, who had already discovered her in her solitude, she almost immediately found herself ushered into society where her merit was fully appreciated and warmly fostered. The late Dr. George Gregory, well known in the literary world, and his valued and excellent wife, were soon amongst the firmest and most affectionate of her friends. By them she was gratified with an introduction to Mrs. Elizabeth Hamilton, of whom she gave, many years afterwards, so interesting a Memoir; and soon after, to Mrs. Barbauld, and to the late Dr. Aikin, with the various members of whose family, and especially with her who now inscribes, with an aching heart, this feeble record of her genius and virtues, she

contracted an affectionate intimacy, never interrupted through a period of more than twenty years, and destined to know but one termination. Another and most valuable connexion which she soon after formed, was with the family of R. Smirkie, Esq., R. A., in whose accomplished daughter she found a friend whose offices of love followed her without remission to the last.

Many other names, amongst which that of Mrs. Joanna Baillie must not be forgotten, might be added to the list of those who delighted in her society, and took an interest in her happiness. Her circle of acquaintance extended with her fame, and she was often able to assemble round her humble tea-table, names whose celebrity would have attracted attention in the proudest saloons of the metropolis.

Early in her literary career, Miss Benger was induced to fix her hopes of fame upon the drama, for which her genius appeared in many respects peculiarly adapted; but after ample experience of the anxieties, delays and disappointments, which in this age sicken the heart of almost every candidate for celebrity in this department, she tried her powers in other attempts, and produced first her poem on the Abolition of the Slave Trade, and afterwards two novels published anonymously. All these productions had great merit, but wanted something of regular and finished excellence; and her success was not decided till she embarked in biography, and produced in succession her *Memoirs of Mrs. Elizabeth Hamilton*, *Memoirs of John Tobin*, and *Notices of Klopstock and his Friends*, prefixed to a translation of their *Letters from the German*; and finally rising to the department of history, her *Life of Anne Boleyn*, and *Memoirs of Mary Queen of Scots and of the Queen of Bohemia*. All these works attained deserved popularity; and she would probably have added to her reputation by the *Memoirs of Henry IV. of France*, had longer life been lent her for their completion.

But to those who knew her and enjoyed her friendship, her writings, eloquent and beautiful as they are, were the smallest part of her merit and her attraction. To the warmest, most affectionate, and grateful of human hearts, she united the utmost delicacy and nobleness of sentiment, active benevolence

which knew no limits but the furthest extent of her ability, and a boundless enthusiasm for the good and fair wherever she discovered them. Her lively imagination lent an inexpressible charm to her conversation, which was heightened by an intuitive discernment of character, rare in itself, and still more so in combination with such activity of fancy and ardency of feeling. As a companion, whether for the graver or the gayer hour, she had few equals; and her perfect kindness of heart and universal sympathy rendered her the favourite of both sexes, and all classes and ages. With so much to admire and love, she had every thing to esteem. Of envy or jealousy there was not a trace in her composition; her probity, veracity and honour, derived, as she gratefully acknowledged, from the early precepts of an excellent and meritorious mother, were perfect. Though free from pride, her sense of dignity was such, that no one could fix upon her the slightest obligation capable of lowering her in any eyes; and her generous propensity to seek those most who needed her friendship, rendered her in the intercourses of society oftener the obliger than the party obliged. No one was more just to the characters of others; no one more candid; no one more worthy of confidence of every kind.

Lamented as she must long and painfully be by all who truly knew her excellencies, they cannot but admit that their regrets are selfish. To her the pains of sensibility were dealt in even larger measure than its joys;—she was tried by cares, privations and disappointments, and not seldom by unfeeling slights and thankless neglect. The infirmity of her constitution rendered life to her a long disease. Old age would have found her solitary and unprovided; now she has taken the wings of the dove, to flee away and be at rest.—*Literary Gazette*.

REV. JEDEDIAH MORSE, D. D.

June 9, at *Newhaven*, in *Connecticut*, U. S., the Rev. JEDEDIAH MORSE, D. D. LL.D.; the author of the *American Geography*, and of many other valuable geographical works, and for many years pastor of the first Church in *Charlestown*, aged 65.

INTELLIGENCE.

Dr. J. P. Smith and Mr. Haldane on the German Rationalists.*

The Evangelical Magazine of December, contains a continuation of the correspondence of A. Haldane, Esq., [Alethia,] one of the attackers of the present administration of the Bible Society, and Dr. J. Pye Smith, in reference to Professor Haffner, of Strasburgh, whom Mr. Haldane has chosen to denounce as an infidel and "a scoffer at vital Christianity."

Mr. Haldane (who writes in a tone

* Dr. Smith has addressed to us the following letter, which, as it relates in part to this controversy, we shall insert in this place.

To the Editor.

Homerton,

SIR, *December 16, 1826.*

I REQUEST your permission to make my strongest protest against the construction put upon some words of mine, by the American author of the *Critical Synopsis* in the last Number of the *Repository*, p. 716. My SOLE INTENTION in marking by italic letters the words "ignorant men and hypocrites abuse it," was to fix those designations upon persons who, pretending to be Calvinists, *abuse*, that is pervert to the purpose of carelessness, fancied security, or the commission of sin, the doctrine under discussion. It excites my surprise that the Critic should have imagined a construction which appears to me so plainly irreconcilable with the connexion of the clause.

To his question ("Will he tell us what becomes of the 'sincere believer,'" &c.,) I reply, that the person departing out of this life under such circumstances would inevitably fall under the exclusion of the Divine assurance, "The unrighteous shall not inherit the kingdom of God."

As the late respected Editor has done me the honour to republish my letter on the subject of Dr. Haffner's Preface, I solicit the favour of your mentioning two errors, (made in the *Magazine* from which it was reprinted,) which are of some importance to the sense. Page 751, column 1, line 25, expunge *the* before *clauses*. Line 28, read *dissevered*.

J. PYE SMITH.

by no means becoming towards the excellent individual whom he is addressing) thus animadvert on Dr. Smith's observations on the Rationalists and Professor Haffner. We shall quote only the parts of the letter which relate to this question, with Dr. Smith's replies, which are connected with Mr. H.'s letter, by the capital letters, and some extracts from the latter's rejoinder.

"It would ill become me to enter into a lengthened controversy with the theological tutor of Homerton College, on the sentiments of the German Rationalists in general, or of that worthy member of their body, Dr. Haffner, in particular. I may lament as an individual, the language he adopts in regard to the former, as calculated to palliate their guilt and encourage the study of their works; [C] I may lament also that such a man as Haffner should be spoken of by Dr. Smith, as a 'distinguished Lutheran Divine' [D], and his blasphemous Preface as 'valuable and interesting.' But it is not the object of my letter to comment on the sentiments of Dr. Smith, nor to inquire how far in this respect they comport with the injunctions of the inspired apostle of love, as contained in 2 John 10. [E.]

"In reference to Dr. Haffner, it is enough for me to know that Dr. Smith admits that he belongs to that class of religionists, known in Germany under the imposing title of *Rationalists*. After this admission, his eulogiums and panegyrics on Haffner, are like 'sounding brass or a tinkling cymbal.' I am well aware that the appellation of Rationalist includes various shades of sentiment, but, after all, no one who is acquainted with the state of religion in Germany, will deny that the term decidedly implies a rejection of all the mysteries of revelation, reduces the word of God to the level of the works of Plato or Herodotus, and degrades the uncreated 'brightness of the Father's glory,' to the rank of frail and erring humanity. Let us on this subject hear a writer of the greatest impartiality and the very highest authority—I mean the Rev. Mr. Rose, of Cambridge. 'They' (the Rationalists) 'are bound by no law but their own *fancies*; some are more and some less extravagant; but I do them no injustice, after

this declaration, in saying that the general inclination and tendency of their opinions is this, that in the New Testament we shall find only the *opinions* of Christ and the Apostles adapted to the age in which they lived, *and not eternal truths*; that CHRIST HIMSELF HAD NEITHER THE DESIGN NOR POWER of teaching any system that was to endure; that the apostles understood still less of real religion; THAT CHRIST HIMSELF ERRED, AND HIS APOSTLES SPREAD HIS ERRORS.* [F]

"Now, Sir, if these be the sentiments of Dr. Haffner, as it is well known they are, and as he himself has owned them to the world in his Preface to the Strasbourg Bible, I maintain that he is not only *an unbeliever*, but in some respects worse, inasmuch as his sentiments render him more dangerous than those who with undisguised honesty avow themselves *infidels*. I am not to be frightened by the cry of illiberality or want of charity, nor am I to be told that unsound as were Paley and Locke, that they were as bad as Professor Haffner. I trust, I also with humility recollect who it is who 'maketh us to differ,' and that it is sovereign grace alone which raises the most glorified saint in heaven above the most abandoned sinner on earth. But we are not on this account 'to put evil for good' or 'bitter for sweet' and 'sweet for bitter;' we are commanded, on the contrary, 'to try the spirits whether they be of God.' One thing, however, I will concede to Dr. Smith, and that is, that PRIESTLEY was probably in doctrinal sentiment little better than HAFFNER. Let me also remind the learned Doctor of Dr. Priestley's celebrated letter to Mr. Belsham, dated Northumberland, 23 April, 1813, when speaking of Mr. President Jefferson, he says, 'that he is generally considered an unbeliever,' *i. e.* an infidel. 'If so,' adds Dr. Priestley, 'he cannot be far from us'!! [G]

"I might produce other evidence to prove that Dr. Haffner is decidedly 'a scoffer at *vital Christianity*,' and I have not lightly made the assertion; [H] but I prefer, both for the sake of brevity and other causes, at present to adhere to the fact of his being a *Rationalist*, and to that of his having *published* a preface, abounding in heretical and infidel sentiments.

"This Preface, it is true, Dr. Smith attempts to defend. But how does he defend it? By evading without daring

to contradict the evidence that is brought forward as to its character. If the extracts that have been given from that Preface be incorrectly translated, or direct misrepresentations, let Dr. Smith prove the fact and give his own translation. [I] *Let him tell us if Haffner does not deny the inspiration of the sacred volume*, [K]—if in his Preface he does not treat the word of God in a way that no commentator would treat Thucydides or Aristotle, [L]—if he does not degrade, for example, the Psalms of David, by describing them as bearing 'in some parts the impression of the yet imperfect sentiments of early times'—if that Preface does not blasphemously contrast David as cursing his enemies and Christ as praying for his murderers—if it does not describe the prophets as having no title to the character of inspiration, but merely possessing a certain degree of clear-sightedness, which gave them a presentiment of distant future events? In short, I would once more ask, if this 'distinguished Lutheran Divine' does not degrade the Saviour to the rank of a mere man, and inculcate that 'he had neither the design nor power of teaching any system that was to endure?' [M]

"Now, Sir, does Dr. Smith imagine that, while he is unable to deny these broad assertions, he can blind the eyes of any intelligent reader by asking a string of questions which simply amount to this—Has Alethia read the Preface in the original?—Without gratifying idle curiosity as to the extent of my knowledge of German, I will frankly avow that I have not read the Preface in the original, and that the Doctor does me gross injustice in saying that I wished this to be understood by my readers. But I speak to the character of that Preface on no light authority, &c."

* * * *

Dr. Smith's Animadversions on Mr. Haldane's Reply.

"Homerton, Nov. 15, 1826.

"My object is the advancement of truth and righteous dealing. If that be attained, I shall rejoice, whatever may be the censures or personal inconveniences to which it may expose me.

* * * *

"The following remarks are connected with Alethia's Strictures, by letters of reference.

* * * *

"[C] Students and ministers are little

* * Rose on the State of Religion in Germany, p. 71."

fit for their profession, if they are not qualified to make use of the kind of authors here described without danger. On the contrary, I regard the principle as to the last degree dangerous and injurious to the interests of Divine truth, that there are any theological works, full of learning and argument, but from which the devoted teachers of religion (supposing them to have the prerequisites of competent classical and theological education) ought to avert their eyes. Such a voluntary ignorance is paying the highest compliment to the enemies of truth, and is giving the strongest credit to the validity of their reasonings. Besides, the authors whom I have named, and the whole class which I have clearly enough described, are not Anti-supernaturalists, but firm defenders of a supernatural or miraculous revelation. I feel myself on firm ground when, to pious and conscientious biblical students, I recommend the use of such works.

“ [D] Can any Englishman need to be told, that *Divine* is the common appellation of any theological writer, whatever his sentiments may be ?

“ [E] The evil against which we are cautioned in 2 John 10, appears to be the receiving and accrediting, as preachers of the gospel, those who deny and would subvert it. But it cannot involve a prohibition of that which is at all times a moral duty ; to ‘ honour all men ;’ that is, to behave towards them with *justice* and *civility*, to do them *no wrong*, to avoid *calumniating* them, and to speak *the truth* always with regard to them. For the honour of the gospel and its professors, all the duties of social morality should be practised with *the most sedulous care* towards those whom we regard as erroneous in faith, or irreligious in life.

“ [F] I am not aware that there is any *fixed* nomenclature for the varieties of theological deviation in Protestant Germany, and I may not, therefore, be correct in my application of the term *Rationalist*. I have often used it promiscuously with Neologist and Anti-supernaturalist. But, considering the evils arising from a want of precision in the application of terms, it occurred to me that the word *Rationalist* might very properly be made the name of a genus, and the others, and with several besides which I have been told exist, so many species under that genus. Yet I cannot be surprised at the course of A.’s argument. He quotes from the valuable volume of the Rev. Hugh James Rose, a sketch of *the worst* species of this multi-

farious body ; and he instantly, without hesitation or scruple, applies *the entire delineation* to Dr. Haffner. He omits a very important sentence of Mr. Rose, which stands in *immediate connexion* with what he has quoted, and which Mr. R. is evidently anxious to have understood as qualifying his general statement : it is this—‘ And I ought here distinctly to say, that the full extent of many of the opinions I have mentioned, or have still to mention in the remainder of this discourse, is NOT HELD by *all* the divines of whom I speak.’ How does A. know that Dr. H. holds all the unchristian and flagitious opinions, the list of which he has copied from Mr. R. ? How does he know that Dr. H. might not exclaim, that both A. and I have done him wrong in denominating him a Rationalist ? Indeed, A. affirms, ‘ it is *well known* that these are the sentiments of Dr. H.,’ and he appeals to the Preface, which has given occasion to all this strife. The notoriety asserted cannot attach to our own country. We want some proofs of its existence. Of the Preface more must be said hereafter.

“ [G] I need only desire the passage in my letter to be read, in order to shew that A. completely misconceives its design and application. The anecdote of Dr. Priestley may have been learned from a book with which, it may be presumed, that I am not totally unacquainted, entitled, ‘ The Scripture Testimony to the Messiah,’ Vol. I. p. 90. But is A. really ignorant that Dr. Priestley, as well as the other writers with whom his name is grouped, rendered very important service to the cause of revelation, by his various writings upon its evidences ? Or is it possible that he can have failed to perceive, from the whole tenor of the paragraph in my letter, that I was speaking of the authors referred to as persons by whom ‘ the foundations and the pillars and the external walls of the temple of revelation have been most ably defended ?’ I pity the man who can throw away the advantages to be derived from these and similar writers, however strongly our convictions lead us to reject their theological sentiments. The inspired PAUL did not act so reckless a part. He did not think it beneath the dignity of truth, or the sacredness of his apostleship, to avail himself, in a courteous manner, of truths admitted by persons the most hostile to the Gospel, even bigoted Pharisees and proud philosophers. See Acts xxiii. 6, xvii. 28, 29.

“ [H] Certainly the evidence ought to

be stated; or the awful accusation ought not to have been made.

“ [I] Let the reader then compare the passages adduced by A., p. 438, with the following, which are faithful translations to the best of my ability. I am obliged to include more of each passage than A. has done, for much of the unfairness which *not he, but his leader*, has shewn, lies in the omissions.

“ ‘ The conquest of Canaan is described to us in the book of *Joshua*; and, in the book of *Judges*, the long-protracted struggle for the possession of the country which had been conquered from the heathen tribes. The judges were extraordinary magistrates or warriors. In times of peculiar distress, even heroic women put themselves at the head of their tribe. The whole book breathes a warlike spirit, united with an unshaken and often superstitious confidence in God. What was unusual in the feats of the judges should not surprise us. Extraordinary times raise up extraordinary men. Probably their actions were first celebrated in triumphal songs and poetical ornament. These poems were probably the sources from which the later composer of the book derived his narratives and his manner of describing them.’

“ By the word ‘superstitious,’ Dr. H. probably refers to some parts of the history of Jephtha, Samson, Micah and the Levite of Mount Ephraim. It appears hence, that he assigns to the book an entirely human origin: a theory which, in my opinion, there is satisfactory evidence to disprove.

“ ‘ The *Psalms* contain a collection of one hundred and fifty hymns, originating at different times and from different authors; but among these David holds the first rank as the founder of the Israelitish Psalmody. Many psalms refer to his own private circumstances, the history of which is to us in some cases obscure. They are an effusion of the feelings which powerfully engrossed his mind, in many of the remarkable occurrences of his life, with alternate joy and sorrow, hope and fear; sometimes in penitential and mournful strains, and sometimes expressing confidence and gratitude for deliverance and help. Others are songs of war and victory, and bear, in part, the impress of the yet imperfect moral notions of an early age. David curses his enemies, who were at the same time the enemies of God and of his people; Christ teaches to pray for them and to bless them. Others are poems of instruction and consolation, appointed to be sung, accompanied with musical instruments,

at the grand solemnities of the temple. All the psalms excite to a firm and vital faith in one only God, and to the rendering of honour to Him by righteousness of practice, and a pure and sincere love to every thing that is good. Let any one compare with our Psalms, the hymns and praises which have come down to us from Heathen antiquity; and he will be impressed, even in spite of himself, with the observation, how little the polytheistic belief, but how exclusively the belief in the only God, can elevate him to the sublimest thoughts, the purest feelings, and the noblest sentiments and resolutions. This book of Psalms, from which pious minds have ever drawn so much consolation and instruction, so much confidence and hope in Divine aid, was very properly called by Luther, the [*büchlein*] pocket-book of all holy persons. Much of the spirit and energy of the original is transfused into his translation.’

“ Here it is painful to observe, that no mention is made of prophetic Psalms, the reality and application of which Dathe has well vindicated. I find it impossible to pursue this plan of giving the whole of each article. For the following, I must be confined to only the necessary context.

“ ‘ The *Prophets* were men whom God endowed with preeminent gifts of the Spirit, inflamed with a never-cooling zeal for the advancement of his will, and called for the purpose of purifying the religious ideas of his people from error, and confirming those which were just. Their [*scherblick*] prophetic glance disclosed to them the near futurity, and enabled them to anticipate that which lay in the farther distance. The prophecies which their writings contain, are sometimes threatening, and sometimes consolatory. To Christian readers, those prophecies are especially worthy of attention, which announce that better period, when the knowledge and worship of the only true God should extend through the earth, and which were to obtain their full accomplishment in Jesus.’

“ In his introduction to the *Gospels*, after a course of observations on the character and circumstances of the Evangelists, many of which are very useful and important, and in which occurs a definite avowal of belief in the miraculous events, the author proceeds:—‘ This life of their Lord, the purity of his character, his devotedness to God, the sublime lessons of wisdom which flowed from his lips; this, must Christian readers ever choose as the chief object of pious contemplations,

and often on this object should their regards be fixed and dwell. Jesus had formed a plan to which none of the sages of antiquity had ever been able to rise; the plan of a divine kingdom embracing and making happy the whole race of man; a plan, by which he has become the greatest benefactor of our species. No; never enough can Christians consider how much they owe to Jesus and his doctrine; what a fountain of light and knowledge, of comfort and hope, is thereby opened to them; from what destructive errors and prejudices, from what base and degrading superstition, it has for ever delivered us!

“These, then, are the passages which may be presumed to be the worst that A. could select out of the list which M. Bost had furnished in his French translation. I can find nothing resembling the sentence which he puts as his last citation. From these and others, it is sufficiently apparent that Dr. H. is awfully far from the acknowledgment of the great and peculiar glories of the Gospel. He plainly intimates his coincidence with the sentiment of Lardner and Farmer, on the case of the dæmoniacks. He appears to understand our Lord’s declaration in Matt. xviii. 3, in a sense inconsistent with the doctrine of the universal depravity of mankind. He adopts the Arminian interpretation of Rom. vii. 8—24. On the subject of the Atonement, he has the following passage:—‘A sacrifice of everlasting value, which the grace of God ensures to us, which awakens in the heart joyful confidence in him, which banishes all anxious fear from the mind, has been effected by the bloody propitiatory death of Christ. Thus this view of the death of Jesus is infinitely important and beneficial in its practical application and effects.’

“[K] I have no where found such a denial; yet it is pretty evident that he does not hold inspiration in the sense and to the extent that A. would require. But it is manifest that he maintains the genuineness and authority of the Bible as containing a real and supernatural revelation from God.

“[L] I cannot find any such indication, but every thing the contrary.

“[M] The extracts given will answer these queries. I can find nothing like the last allegation, but much quite opposite to it.

“This long investigation has supplied, I conceive, sufficient evidence of all that I have asserted; namely, that Dr. Haffner is, unhappily, far from the reception of

the genuine evangelical doctrines; ~~but~~ that it is most *absurd, unjust, and untrue*, to call him an INFIDEL.

“Undoubtedly A. would have been competent to form a judgment upon the character of this Preface, if he had read it in any fair translation. But it appears very evident, under these reluctant concessions, that he has not read or even seen *the whole* composition in any form; and that *all* his knowledge of it is derived from M. Bost’s little paper of translated extracts, which I have seen, and which I again charge with being most unjustly mutilated, as well as injured by being torn from the connexion. There is no inconsistency in my having vindicated M. Bost, as I did also Mr. Haldane, from the aspersions of a Genevese Professor; and that I now vindicate a Strasburgh Professor from very injurious misrepresentations. It is the bounden duty of a Christian ‘to do good,’ and surely, therefore, to render common justice ‘unto ALL men,’ friends or foes; but above all, when the cause of the Gospel is dishonoured by the unjust conduct of its friends towards those whom we are compelled to regard as inimical to that Gospel in its completeness and purity.”

Mr. Haldane’s Second Reply.

“Before many weeks have elapsed, your readers will probably have an opportunity of seeing Dr. Haffner’s Preface in English, and judging how far it deserves the encomium which Dr. Smith bestowed upon it, when he designated it as ‘a valuable and interesting document.’ They will then have an opportunity also, of judging whether the respected Doctor has satisfactorily answered any one of the questions I have ventured to submit to him, touching the irreligious character of the Preface. I will only further remark on this head, that Dr. Smith totally misrepresents me, when he asserts that ‘all my knowledge of it (the Preface) is derived from M. Bost’s little paper of translated extracts.’

* * * * *

“In reference to my quotation from Mr. Rose, I beg further to remark, that I only extracted a few sentences which might give the reader an idea of what, after the *most liberal allowances* for diversity of sentiment, are the heresies of the Rationalists of Germany. I have not at this moment my copy of Mr. Rose’s book at hand, or I believe I could convince Dr. Smith that the sentence which he complains of as being omitted, applies not to the Rationalists, but to the Anti-supernaturalists. At all events I can

positively affirm that Mr. Rose is not, in the sentences I have quoted, speaking of 'the worst species of the multifarious body;' but on the contrary, of those who do not go to such lengths as the Anti-supernaturalists, and others whom Dr. Smith confounds with the Rationalists. For my own part, I cannot perceive how the writings of such individuals can be recommended by orthodox Divines, for surely these cannot be recognized by the Great Head of the Church, as defending 'the foundation and the pillars, and the external walls of the temple of Revelation,' while at the same moment they are in league with the great adversary of God and man, in corrupting the doctrines of the grace of God.

“Non tali auxilio, non defensoribus istis Tempus egit.”

Proceedings of the Deputies.

We avail ourselves with pleasure of the opportunity afforded us by a correspondent, of giving a report of the proceedings of the Deputies at their last General Meeting; and we think it not altogether useless to say a few previous words on the history and constitution of this body, which has now long been established among the Dissenters, and forms an institution highly respectable by the character of its members, as well as by the recollections of its association, in former days of greater activity and zeal, with some of the noblest advocates of religious liberty.

The Society owed its first permanent establishment to a resolution at a meeting of Deputies from the London Congregations, in 1735. A committee was then appointed and a treasurer chosen to receive contributions. Their first office was confined to promoting the repeal of the Test and Corporation Acts, but was soon extended to a general care “of the civil affairs of Dissenters.” In 1735, the first application was made to Parliament and lost by 251 to 123. In 1739, a similar attempt was lost by 188 to 89. In that year Deputies attended also from the country. In 1741, the Register at Dr. Williams’s was established; and between 1754 and 1767, was tried and decided the great cause with the City of London as to the appointing Dissenters Sheriffs. In 1779, the Deputies assisted in obtaining the act for substituting a general declaration of belief in the Scriptures for a Subscription to the Articles.

In 1786, after a sleep of near fifty

years, an aggregate meeting was formed of the Deputies, of delegates from the country, and of distinguished individuals, and an application to Parliament, as to the Test Laws, was made, and lost by 178 to 100. This was renewed in 1789, and lost by 124 to 104; and in 1790, by 294 to 105. From 1790 to 1794, some measures were taken by this aggregate body, styling itself “The Deputies and Delegates from the Protestant Dissenters [dropping the partial style of ‘Three Denominations’] of England and Wales, appointed to obtain a Repeal of the Test Laws,” but they ceased to meet in 1794; and another sleep of thirty years ensued, broken only by the presentment of a petition now and then. The general interests of Dissenters on minor points have, however, been steadily attended to, and the Society joined in resisting Lord Sidmouth’s Bill in 1811, and in procuring the extended Toleration Act of 1812.

The French Revolution doubtless blasted the immediate prospects of the friends of liberty. Dread of innovation roused their enemies and divided their adherents. Even when the urgency of alarm passed by, the effect continued. The Deputies have not since ventured to attack the root of the system which oppresses them, or to go further than to alleviate the smaller grievances which have sprung from it. They continue to consist of the representatives of congregations in and about London, any congregation being admitted which claims the privilege under the title of one of the Three Denominations. These Deputies hold about four aggregate meetings in the year, and a committee chosen by ballot meets monthly to transact the routine business. They have a fund which has remained nearly permanent, owing to there being no such calls upon it of late as the prosecution of their main object would occasion. About the amount of this fund some mystery is preserved, the cause of which is not now precisely known; but it is generally understood to consist of from eight to ten thousand pounds, invested in the government securities, the interest of which pays the current expenses of the body, and has been, no doubt, productive of many very good results.

No one can doubt that the existence of so respectable a body, permanently representing the feelings and interests of so large a portion of religious professors, and ready to act on emergencies, has been and is of the greatest utility in many ways. That its utility might be

increased some think to be equally obvious. Such bodies, unless they lead and direct, must retard exertion. They should act, not wait to be acted upon. The panic about new ideas is over; they are, in fact, the fashion again. All Europe talks of *religious*, whatever it does about *political* liberty; yet England, and even the friends of freedom in England, are silent on the subject. The hearts which led the noble struggles made a generation ago, have most of them ceased to beat; the tongues, which were then eloquent in the cause, are mute in death; and as yet no one has been stimulated to take up the neglected theme. The question, even as a political one, has ceased to be talked of or understood, and many a struggle must probably be fought through, and many a defeat patiently borne, before we shall stand even in the position where our last advocates left us. Melancholy, however, as the prospect must at times be to the excellent Chairman of the Deputation, when he finds himself bereft of those supporters from among the great and excellent spirits of the country who once surrounded him, we hope still to see him gathering new friends around the good cause in which his younger days delighted, and in which we know his heart is still warm with the energy of youth.

To direct a popular effort requires zeal, and that degree of energy in which *new* institutions more peculiarly abound. *Old* institutions, for whatever purpose formed, gather, from many causes, the rust of inactivity, and find difficulties which those that spring out of immediate popular excitement cast aside. Perhaps the Deputies will find that some revival, some infusion of new force, will be expedient to enable them to rouse and direct that sort of effort which a popular cause requires in its advocates. They have of late been sometimes energetic in resolutions, but tardy in execution. The spirit seems to have been willing, but the machinery weak. They are, moreover, divided in opinion on the very principle involved. They are afraid to take the broad ground, the only ground in fact on which their Parliamentary friends will ever consent to support them. They have not all made up their minds to grant to others what they ask for themselves, and so far they are behind even the Catholics whom they dread. Inactivity has had a soporific operation, and many, especially of the more orthodox Dissenters, (with some noble exceptions,) have strangely lost or forgotten that zeal for political liberty

which their ancestors prized as the best safeguard of religious freedom and moral purity. For effective action an union with country Deputations will perhaps again be necessary, and we are inclined to think, that this would bring among them a good deal more of the old and honourable leaven of liberty and zeal than is to be found among some of the leaders in town. They must be less anxious about immediate success than watchful for that steady progress which constant discussion will effect in Parliament, and, through Parliament, in the country. No great point in humanity or freedom has been carried without repeated exertion: exertion has met with temporary defeats, but the defeats themselves have, in the end, ensured the victory. The maxim, that "they also serve who wait," is one rather of consolation for individuals than of encouragement or imitation for bodies with whom no bar exists to active exertion. Like the *vis inertiae* of physics, it may operate as a resistance to the impulse of error, but can give no onward movement to truth.

We have heard some alterations suggested in the organization of the Deputies, and they seem to us worthy of consideration. It has been asked, Whether a yearly subscription, required from each congregation, might not be better than the preservation of a large permanent fund? Annual calls bring annual inquiries.—Inquiries imply interest in the proceedings on the part of the inquirers, and a sense of responsibility in the questioned. Again, might not renewed and renewing vigour be infused into the body, if congregations frequently changed their Deputies, or, at all events, combined activity with prudence, by sending one of their younger members by the side of a graver elder? Finally, might not the exclusive title of "The Three Denominations" be dropped, and the Society be opened to every Protestant Dissenter? It is notorious that some of the congregations sending Deputies are not properly described by either of the terms Presbyterian, Independent, or Baptist, and that, in fact, there are few who answer to those titles in their primary and strict senses. Many congregations return Deputies who take their seats under false colours, and thus the Society, which, in fact, admits every one, has an appearance and a name, which do not really belong to it, of exclusiveness. The consequences of adherence to a partial title have been division and weakness. The Deputies, ostensibly at least, did not provide for the exigencies of any bu.

those who ranked under one of the divisions of their tripartite flag; and another association (the Protestant Society) was in consequence formed, which, though in some things active and energetic, has added, we fear, nothing to the prospects of the main cause;—the only one, in fact, interesting in a popular and enlarged view of the political state of the Dissenters. It is not very creditable to modern zeal that a new society—an avowed improvement—should shew less disposition even than the old one to grapple with any but those petty grievances which are the mere excrescences of a system of oppression, and which exist only in feelings and prejudices which mere discussion would go far to dispel.

General Meeting of the Deputies of the Three Denominations of Dissenters, King's Head, Poultry, December 15, 1826.

WM. SMITH, Esq., M. P., in the Chair.

THE minutes of the preceding General Meeting and the intervening Committee Meetings were read, by which it appeared that, in pursuance of the directions of a former General Meeting, a petition to Parliament against the Test and Corporation Acts had been presented last session, but that it had been thought advisable to take no other proceedings;—that consideration had been given, in concert with a deputation of the Ministers, to the subject of the Registry of Births at Dr. Williams's Library, and opinions had been taken from Mr. Tindal, Mr. Shadwell and Mr. Bickersteth.

The minutes being confirmed, the Committee's report and the resolutions to which it refers were read as follows.

[We gave the substance of the resolutions in our last Number.]

The report shortly congratulated the Meeting on the absence of any cases of oppression or annoyance requiring the exertions of the Society, and also on other symptoms of increasing liberality on the subject of the claims of Dissenters; and it concluded with stating at some length the circumstances under which the London University was proposed to be founded, and the unanimous recommendation of the Committee to the Deputies to invest a portion of their funds in ten shares of that Institution.

The CHAIRMAN begged to say a few words in explanation of the Committee's recommendation. The subject was one of very great interest. The effect of the subscription required at our Universities had always been felt as a great hardship on Dissenters. They must forego educa-

tion and academic honours, or do what was repugnant to their consciences. Feeling this, many had warmly concurred in establishing an University in London, which should afford, at least, several of the benefits of education at a small expense, within the reach of all, and unfettered by any religious proscription. The Deputies' funds had of late been very lightly drawn on. There had been no legal proceeding for two years, and they were therefore at more liberty to consult their feelings. The Committee recommended the investment of a portion of their funds in the shares of this University, being unanimously of opinion that such a measure was in perfect accordance with the objects of the Society, and would have a most beneficial effect, and would recommend them strongly to many persons who thought they had not shewn so much interest as they ought on so important a matter. A resolution for the purpose would be moved after the reception of the report.

The question as to receiving the report being first put,

Mr. MONTGOMERY stated, that he had always objected, and should do so, to receiving any report unless it was accompanied by a statement of their funds. He had been a Deputy twenty years, and could never learn what funds they had, if any; and he considered such concealment a stigma on their proceedings.

The CHAIRMAN said, he had been a Deputy forty years, and for the first twenty was equally ignorant as to their funds. He thought the question of publicity of little importance; but one thing he would observe, that he hoped real advantage would ensue if publicity *was* required, and that if congregations called for accounts, they would contribute. If only those inquired whose contributions gave them an interest so to do, they would be found to be very few.

The report was then received.

Mr. EDGAR TAYLOR said, that it had been entrusted to him to move the resolution as to the London University; but as a preliminary objection had been raised to discussing it before the production of the accounts, he should (although the next Meeting was a fitter occasion for discussing that point) move, that the accounts be produced, in order that the sense of the Meeting might be at once taken on that head, which might otherwise perhaps embarrass his other motion. He had always advocated the production of the accounts.

Dr. BROWN had doubts as to the expediency of publicity. He was not prepared

to say that they ran no risk on the old law of *maintenance*.

Mr. RUTR regretted the introduction of this question at all to-day; but as it had been started by Mr. Montgomery and opposed by Dr. Brown on fallacious grounds, he could not help saying, that if they were in danger, they ran into it every day. Did not they write every day to litigious people, who would annoy them if they could, expressly threatening legal proceedings at public expense? Their acts left it nowise doubtful; and what, then, could a statement of their funds add to the danger? He for one should at the proper time move for the accounts next meeting, when they would have been audited. At present, he moved the previous question.

Mr. MONTGOMERY did not wish to press the point now, but always should at the proper time. There was but one opinion wherever he went as to the absurdity of concealment.

Mr. TAYLOR then withdrew the motion, as it seemed the wish of the Meeting he should do so. He had only made it to bring on some understanding on the subject and prevent being embarrassed by any difficulty on this point. He should move at once, therefore, That the Committee's unanimous recommendation should be adopted. The Chairman had stated most fully the grounds of the recommendation, and he would only add his personal conviction that no one step they could take would be more conducive to their interests, or better conciliate the good feeling of those to whom they must look for parliamentary support.

Dr. BROWN seconded the motion. He hoped there would be but one opinion as to the propriety of supporting so excellent an Institution, which furnished some counterpoise to those relics of the barbarous ages which imposed on the candidates for academical education the obligation of withdrawing from the road to learning and honour, or of subscribing what their consciences disclaimed. He was willing to give the Committee credit that the sum was one which the Society could spare; and, after all, it was only a change of security, productive at the same time of great intermediate good.

Mr. WAYMOUTH felt deeply interested in the success of the motion. At the time of the planning of the University two parties were at work on the same object. A body of Dissenters were assembled in that very house, and were invited to meet the other party. They had gone on cordially together, and he could not but contemplate the most beneficial conse-

quences to all parties, and especially those situated as the Dissenters were, from its final success.

Mr. RICHARD SMITH, entirely approving the proposal, suggested some difficulties as to its execution in point of form, particularly as to the names in which it was proposed that the shares should stand.

Mr. MILLS wished the names of the Trustees of the Society's stock to be read.

The SECRETARY said, they were the Chairman, Mr. Waymouth, Mr. Collins, and Mr. Busk.

Mr. MONTGOMERY said, he did not mean to oppose the present motion, but he thought it strange to vote money when even gentlemen on the Committee said they did not know what they had.

Mr. JACKSON observed, that it was not voting away money, it was changing to an investment which was, in fact, to pay interest, and would give a patronage to the Society.

Mr. RUTR admitted that they did not know whether there were any funds or not, but all they said to the gentlemen who were reported to be Trustees was this, "If you have any of our money, pray buy some University shares with it." He had been a Committee man twenty years, and knew nothing of funds. How should he? unless he broke into the mystery irregularly, which he had always determined he never would do. He saw two or three friends who had got the Masonic secret, and he begged them not to tell it.

Mr. WOOD and two other Deputies (whose names we did not learn) opposed the resolution, on the ground that it required time for consideration. It involved an opinion as to the London University and also the security of their funds. It was strange to vote funds till they knew what they were, and, as the subject of disclosure was deferred, this had better be deferred also. The same mystery which prevailed as to the fund might be applied if they asked questions hereafter as to the patronage.

Another DEPUTY supported the motion. The London University had been long enough in existence to be known. It would enable the Dissenters, whose particular institutions provided for the theological education of their youth, to go there for other attainments. There could not be an object more in unison with their feelings and interests as Dissenters. They were at present deprived of all the benefits which the new Institution promised, and the sole question was,

whether having a dead fund they should assist it. To do so was to promote even their principal object, the Repeal of the Test and Corporation Acts. It would have been much more pleasant to have had the state of the fund declared. It was very inconsistent to announce by their acts that they had funds for such an investment, yet attempt to conceal their having funds at all.

Mr. WILKS opposed the resolution. He professed himself one of the warmest supporters on principle of the London University, but the warmer his feelings were, and the greater the importance of the object proposed to be assisted, the more should he mistrust himself, lest the warmth of the moment should lead him from his better judgment. He considered it no *investment*, as there was not likely to be any return, at least he never contemplated it on his own shares; and as a donation he thought it would be a most dangerous precedent to make it, at all events, without full deliberation. He therefore moved as an amendment the postponement of the matter to the next General Meeting, and, that notice should be given of it to each Deputy.

Two other Deputies supported the amendment. They thought the fund should not be diverted from its original object without more consideration.

Mr. RICHARD TAYLOR said, if he had any notion of the object of the fund, it was for the protection of Dissenters from persecution and oppression for opinions' sake, and he could imagine no greater persecution than the one as to education in our Universities. He should be very sorry, if, as a Dissenter, he had not considered this subject long ago. He must assume for their credit and honour, that every one there had been considering it, and that no one could venture to say he was taken by surprise on such a point. It appeared the strangest perverseness in Dissenters thus to come and throw cold water and delays in the way of the benevolent views of so many friends of liberty and education, who were standing forward in so good a work. Those who had not the means of assisting individually should rejoice in such an opportunity of supporting it. As to not knowing the state of the fund, whose fault was it? The Treasurers and the Committee did not conceal the fund, it was the order of the general body that they should. The accounts had been once moved for and lost by a great majority. If it was their wish to know the fund they could easily vote it.

Mr. MONTGOMERY stated, that he

should oppose the motion and vote for the amendment, as the accounts were not produced.

Mr. E. TAYLOR complained that the last and other speakers, who professed themselves favourable to the measure, but voted against it, had not taken the fairest course on this occasion. He had moved for the production of the accounts on purpose to prevent that question clashing with this, and had withdrawn his motion with their concurrence, and at the general request and feeling that it should be so withdrawn, and that the two questions would not be blended. If persons really favourable to this disposal of the money voted against it on another ground, they ought to have brought that point to a vote first.

Mr. WILKS having replied on his amendment,

The CHAIRMAN put the question, and on a show of hands declared the amendment carried.

Thanks were then voted to the Chairman and the other officers for their services during the past year, and the Chairman returned thanks.

Anniversary of the opening of the Salford Chapel.

On Sunday and Monday, December 31 and January 1, was held the Second Anniversary of the opening of the Unitarian Meeting-House, Salford, Manchester. The religious services on the occasion were conducted by the Rev. Dr. Hutton, of Leeds, and the Rev. R. B. Aspland, of Chester. They were of no ordinary excellence, and were heard with deep interest by numerous and respectable audiences. Collections to the amount of £50 were made towards the liquidation of the debt on the chapel. £350 of debt, however, still remain, for the discharge of which, the Salford Society appeal to the liberality of the Unitarian public. After divine service on Monday, about 200 persons sat down to dinner, in the school-room connected with the chapel; OTTIWELL WOOD, Esq., of Liverpool, in the Chair. To that gentleman the meeting was greatly indebted for the animation and interest which attended it. The feelings that prevailed, the sentiments that were uttered, were of the most gratifying character.

The Rev. J. BEARD took occasion to congratulate the company on the present aspect of affairs, in connexion with the Unitarian Church in Salford. In comparing the condition of the Sunday-school at the present time, with that of the

same period last year, they would find that the number of scholars had increased from 90 to 213. In addition to this institution, an Adult school had been established, the average number of whose attendants was twenty per night. It was also in contemplation to establish a Sewing school, which promised to be actively supported by the ladies who had projected it. It would be seen, from the capaciousness of the school-room, that the Sunday-school had not yet reached its full extent: the room was capable of accommodating 400 children. He regretted to observe, that the means for carrying on the school were extremely limited. The support which had been given to it by his respected congregation reflected upon them the highest honour, and they were still anxious to render all the support to it which was in their power. From the circumstance of the school-room being unoccupied during the week, he had thought that an Infants' School might be established in it with advantage, as soon as means adequate to the establishment of such an institution were procured. He should devote the school-room in the week days to the purpose. A gentleman, Mr. Thomas Potter, who was ever ready to further benevolent designs, had most liberally offered to contribute one-fourth of the sum necessary for the outfit of the school, and one-fourth also of its annual expense, for the first two years of its establishment. With such encouragement, he should at once proceed with his design, and solicit subscriptions in its support. He then adverted to the present condition of the chapel and of his congregation. The chapel had undergone a considerable improvement; a number of pews had been added, and an organ had also been erected. The congregation amounted to 200 persons, and he was happy to state that it continued to increase. A course of Lectures on evangelical subjects had been delivered during the last quarter, and attended by at least 400 persons per night.

Dr. HUTTON, in returning thanks for the manner in which his health had been drank, observed, he could truly say that he felt great pleasure in meeting the numerous and highly respectable company by whom he was surrounded; and his pleasure was considerably heightened by witnessing his valued friend the pastor of the congregation in Salford, with so many of his people, and that they duly appreciated his talents and services. Impressed with the Christian union and affection which he now beheld, he should

go to his own flock with an increased portion of good in his heart, and anxious to promote amongst his hearers the spirit which he had seen exhibited here, and to inculcate on their minds the propriety of diffusing it widely around them. The benign principles of Unitarianism breathed the spirit of Christian charity and affection. Its professors were not in the habit of denouncing any man or party of men; to the Calvinist, the Churchman, or the Roman Catholic, they offered the hand of cordiality and kindness. As an Irishman he could not reflect but with feelings of satisfaction on the conduct which had been universally shewn by Unitarians to their friends the Roman Catholics. Whatever opposition had been manifested against them by other bodies of Dissenters, Unitarians were all united in their favour, and willing to come forward and plead their cause. He should wish that those persons who opposed the just claims of the Roman Catholics could have the opportunity of witnessing the sad effects which religious bigotry entailed on this body of Christians in Ireland. They would then most heartily desire that Catholics should enjoy all the important benefits of a liberal Protestantism.

The Rev. R. B. ASPLAND observed, that it was highly satisfactory to his mind to find his friend, the pastor of this congregation, exercising his talents so successfully in the Christian vineyard; and he begged to offer to him his cordial congratulation, for the ability with which he had stood forward in defence of the Christian evidences, and opposed an infidelity which had reached the maximum of audacity. He rejoiced that his friend had come forward to reply to Taylor and Carlile.

The Rev. J. G. ROBBERDS felt truly gratified in being present on this most interesting occasion, and at witnessing the diffusion of those principles which it was the common object of himself and the friends who were around him to disseminate. He rejoiced also to observe a growing feeling of kindness and unanimity amongst the professors of Unitarianism in this town, and that although they assembled for divine worship in various places, they began to consider that they were only one great congregation, united together for one great object. For himself he could say, that he was ready to render his services to any of his brother ministers, and to promote, as far as he was able, the prosperity of the congregations committed to their care. He next adverted to the ignorant and vicious state of a great part of the large popula-

tion of this town, and called upon his hearers to use their best exertions in endeavouring to ameliorate the condition of the class to which he referred. Various societies existed for the instruction of the ignorant, and for reclaiming the vicious. Yet these institutions could not compel these characters to participate in their advantages. What appeared to be wanting was a visitation of Christianity to every house. It was the duty of Christian professors to carry the healing influences of Christianity to those who refused to come and partake of them.

Mr. FREME, of Liverpool, gave an encouraging account of Unitarianism in America. Fifteen years ago, he stated, there was only one minister in that extensive country, who had the courage to declare explicitly from the pulpit his belief in the simple unity of God. So great had been the change, that there are now at least twelve large and flourishing congregations in one town, Boston. The publications received from America afford abundant proof of the zeal, talent and success with which primitive Christianity is promoted in that country. The late President of the United States chose a Unitarian minister for his chaplain, and the present one attends public worship in an Unitarian chapel. Public worship is attended in most parts of the Union better than in this country, and the tenets of other sects had considerably softened down.

The Rev. WM. SHEPHERD, in a speech of considerable length, in which he glanced at the present state of political affairs in this country, declared himself to be the uncompromising friend of civil and religious liberty, and to be ready on all occasions to render every assistance in his power in their defence or promotion.

Mr. JOHN SHUTTLEWORTH spoke with great animation and energy on the subject of the liberty of the press. He proved the value and importance of a free press in this country, and animadverted with just severity on the attempts which are now making to punish journals under the law of libel.

Mr. R. POTTER, the local Treasurer of the Unitarian Association, expressed himself highly gratified by being noticed from the chair, in connexion with his brother, Mr. T. Potter, as an ardent friend of the Salford society. He rejoiced to meet them on the present occasion. Meetings like these make us better acquainted with each other, and create kind and sympathetic feelings. He rejoiced that Unitarians had ever stood forward as the friends of civil and reli-

gious liberty. On a recent occasion, Unitarians were almost the only body of Dissenters who came forward to support the just claims of the Catholics. He concluded by calling on his hearers to make common cause with the Catholics. If they could not obtain the redress of their own grievances, let them assist the rights of others.

JOHN WOOD, Esq., M. P. for Preston, expressed his ardent hope that Dissenters of all denominations would speedily petition the Legislature for a repeal of the Test and Corporation Acts, and a modification of the annual Indemnity Act. The Honourable Gentleman stated that he should be ready to forward the views of the great body of Dissenters in their application to Parliament; and that Mr. John Smith, the Member for Midhurst, was anxious to procure the removal of the disabilities under which they laboured, and would cheerfully render the aid of his talents in endeavouring to obtain this desideratum.

Removals of Ministers.

THE REV. JOHN SMALL, of *Coseley*, in *Staffordshire*, and the Rev. J. C. WALLACE, of *Totness*, *Devonshire*, have accepted the office of joint ministers of the Chapel in York Street, St. James's Square. The Unitarian public at the West-end of the Town, will be glad to learn, that these gentlemen have determined to deliver a course of Lectures on the Sunday evenings during the three first months of the new year, for the purpose of elucidating the doctrines professed by Unitarian Christians, and with the view of shewing that such are the genuine doctrines of the Holy Scriptures.

The Rev. HENRY CLARKE, of *Frenchay*, near *Bristol*, has accepted an invitation to become the Minister of the Congregation of Newcastle and Hanley, in the Potteries, *Staffordshire*.

The Rev. Mr. PHILP, of *Whitchurch*, *Salop*, has accepted an invitation to take the charge of the Congregation at Ipswich, *Suffolk*.

MR. GREEN has accepted the office of Minister of the Unitarian Congregation at Knutsford. The Congregation at Diss, in *Norfolk*, where he had been officiating, is in consequence without a minister.

Widows' Fund.

THE Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, instituted 1733, will be held on Wednesday, the 4th of April next, when

a Sermon will be preached at the Old Jewry Chapel, Jewin Street, Aldersgate Street, by the Rev. D. Davison, the minister of that place.

Proposed new Bishoprics in India.

A Special General Meeting of the Society for promoting Christian Knowledge was held on the 6th of December, in consequence of the death of the late Dr. Heber, Bishop of Calcutta: the Archbishop of Canterbury in the Chair. Several resolutions were passed expressive of the high opinion the Society entertained of Bishop Heber's talents, character and services, and of their regret at his death, among which was the following: "That the Society, having reference to a desire strongly expressed by the late Bishop of Calcutta, that members of the Asiatic Episcopal Churches, not in subordination to the see of Rome, should be admitted into Bishop's College, do agree to place the sum of £2000 at the disposal of the Society for the Propagation of the Gospel, for the foundation of two scholarships for that purpose, provided they be forever called Bishop Heber's Scholarships."

But the most important part of the business of the day was a determination to apply to his Majesty's Ministers, and to the Directors of the East India Company, to create two new "Episcopates" in India, one for Madras and the other for Bombay. The following are the resolutions of the Meeting on this subject: "That the Society on the present occasion, while it acknowledges with the deepest gratitude the paternal care of his Majesty's Government, as well in the formation of an Indian Episcopate as in the selection of the highly-gifted persons who successively devoted themselves to the charge, feels it a paramount duty to repeat the earnest prayer of its memorial presented in 1812 for the erection of a see at each of the three Presidencies; and to declare its conviction, that no individual, however endowed with bodily and mental vigour, can be sufficient for the exertions rendered necessary by the overwhelming magnitude of the diocese of Calcutta.

"That in the opinion of the Society, fatally confirmed by the result of the attempt to govern the Indian Church by a single prelate, nothing but a division of this enormous diocese can prevent a continued sacrifice of valuable lives, and a perpetually recurring interruption of the great work for the accomplishment of which that episcopal establishment was formed.

"That the constitution of the govern-

ment in India is constructed on the principle of a separate administration at each of their three Presidencies; and that in the opinion of this Society, it must necessarily be inconvenient not to assimilate the government of the Church to that system, which experience has proved so beneficial to the civil, judicial and military departments."

If this modest request of the Clergy for two new bishoprics be acceded to, we shall be curious to ascertain how many Christians, per square league of territory, each of these spiritual overseers will have under his separate pastoral care?

The Church of England Missionary Society held a meeting on the 15th Dec., Lord Gambier in the Chair, at which the resolutions of the other Society were unanimously adopted.

East-India Examinations.

THE new regulations for the examination of candidates for writerships in the service of the East India Company, are as follows.

Two examiners are appointed from the University of Cambridge; one of them to be annually replaced. The candidates will be examined in the Greek Testament, and in the works of Homer, Herodotus, Demosthenes, or in the Greek Plays; and also in some of the works of Livy, Cicero, Tacitus and Juvenal, including collateral reading in Ancient History, Geography and Philosophy. They will further be examined in Mathematics, including Euclid, Algebra, Logarithms, Plane Trigonometry, and Mechanics; and also in Modern History, principally taken from Russell's Modern Europe, and in Paley's Evidences of Christianity.

Catholic Emancipation.

Letter of the Bishop of Norwich in answer to the vote of thanks of the Catholic General Meeting.

DEAR SIR,

THE approbation of good and honourable men is the best reward which an honest man can receive on this side of the grave, for doing what he believes to be his duty. I cannot, therefore, but feel gratified by the favourable opinion entertained of me by the British Catholics. Allow me to add, that I am not less gratified by the kind manner in which you convey their sentiments, and express your own.

Believe me, dear Sir,

Sincerely yours, &c.,

H. NORWICH.

Cheltenham, Nov. 15th, 1826.

E. Blount, Esq.

Glasgow University.

WE are glad to learn that Mr. THOMAS CAMPBELL, who is not more distinguished as a poet than as the friend and advocate of liberal principles, has been unanimously chosen *Lord Rector* of the *University of Glasgow*. This choice is in the Students, and the election is a cheering proof of the devotion of these youths to the cause of civil and religious liberty. They have chosen Mr. Campbell against the wishes, it is said, of the Professors. The Tories would rather have had Mr. Canning, notwithstanding his late Whig tendencies: he is a Minister of State, and there are abundant believers, both in Scotland and England, in the worth of every minister for the time being.

Glasgow Unitarian Missionary Association.

At a Meeting of the Unitarian Divinity Students of the Glasgow University, held Nov. 15, 1826, Rev. George Harris in the Chair,

It was resolved,

1. That a Missionary Society be formed, and be called the Glasgow University Unitarian Missionary Society.

2. That the object of the Society be to disseminate the truths of the gospel, by preaching and distributing religious tracts at the places round Glasgow where no regular minister is stationed.

Our correspondent informs us that the places where this Association intend to commence their operations are Paisley, Carlisle and Falkirk.

Scotch Church System.

It seems that there are many respectable people in Scotland, who think that *their* Church System wants Reform as well as ours of the South. They have established an Anti-Patronage Society; and at a late meeting, Mr. Sinclair made the following remarks, which will apply quite as well to England as to Scotland: "We hear the inhabitants of Scotland universally panegyricized as being a religious, moral, loyal and well-educated people; and yet they are excluded from the exercise of every elective right, with a jealousy as anxious, and a vigilance as unremitting, as if they were the most disloyal and irreligious of any people. They have Magistrates over whose appointment they have no controul; they have Representatives, in whom they have

no election; they have Pastors, in the choice of whom they are so far from being consulted, that an individual, most justly obnoxious and unpopular, may be forced upon them, if necessary, by the point of the bayonet. My brethren, surely those things ought not to be. For my own part, I am decidedly convinced this country never will attain that high moral feeling a religious people ought to exemplify, till a popular spirit be infused into all our institutions, both civil and religious."

FOREIGN.

FRANCE.

The Jesuits.

THE disputes or discussions relative to the re-establishment of those good fathers, the disciples of St. Ignatius, of Loyola, which have so often made us yawn, are now beginning to make us laugh. Letters received by persons in Paris from their friends at Amiens, state, that the procession of the vow of Louis XIII. has been the occasion of considerable merriment; and that the same Jesuits who duped M. Dupin, at St. Acheuil, have played a trick upon the Cour Royale of Amiens. The secret satisfaction enjoyed by a sarcastic people like the French, can easily be imagined, at seeing an illustrious body whom they are accustomed to respect and even to fear, publicly duped in a manner which admits of no excuse. Last year there was a mission at Amiens, and the Cour Royale positively refused to join the procession of the missionaries, (or Jesuits, which is the same thing,) who were going to fix up a cross. This year the Jesuits convoked the Cour Royale to attend the procession of the vow of Louis XIII.* On the same day and at the same hour when Charles X. was carrying the statue of the Virgin in his arms to Notre Dame, the Cour Royale of Amiens was playing as ludicrous a part. The procession, of which this Court formed a portion, had no sooner left the church, than the good counsellors of Amiens discovered, to their great mortification,

* In one of his eccentric fits, Louis XIII., who was somewhat crazy, took it into his head to place the kingdom of France under the protection of the Holy Virgin, and the object of the above-mentioned procession was to pay court to the Virgin. Charles X. this year presented a silver statue of the Virgin to the church of Notre Dame, in Paris.

that they were departing further and further from the usual road. They should immediately have quitted the procession and returned to the church, but their presence of mind forsook them, and in sad perplexity they continued to advance. The procession was led by the Abbé Juyon, one of the most artful and trickish of the Jesuits, and whither did he conduct the unfortunate Cour Royale, that, only a year before, had refused to attend the ceremony of fixing up the cross of the mission? Precisely in front of that same cross! Here the Abbé Juyon, to complete his own triumph, and to enjoy the embarrassment, and what has been termed here the false position of the Cour Royale, began to deliver a speech, a thing never done on similar occasions. During this mystification, the bystanders were at a loss to guess what the members of the court intended to do, whether they would withdraw or stay and hear the speech. You must know, that as judges are immovable in France, they may, if they possess any degree of spirit, safely brave the power of the disciples of Loyola. The affair has been so much laughed at, and the poor members of the Royal Court of Amiens were so ashamed of the trick played upon them, that, on the day after the procession, they met together and drew up a declaration which naturally commenced with an account of the fatal adventure. This official document, which has been inserted in all the journals, concludes as follows:—"To obviate the effects of the above-mentioned deception, and to prevent its being taken advantage of in future, the members of the Cour Royale declare that it was their intention to have attended only the procession of the vow of Louis XIII., and that the circumstance can in no way compromise the independence and dignity of the court."

By this unfortunate declaration the Royal Court of Amiens frankly acknowledges having been duped. English sober sense will scarcely conceive the electric effect which this affair has produced in the native land of vanity. Every court of the first instance, every petty justice of the peace, whose emoluments do not exceed eight hundred francs, is now in fear of being tricked by the Jesuits, and, finding that they may be braved with impunity, takes pleasure in snarling at them. The declaration of the Cour Royale has been a fatal blow to the poor society of Jesus.—*New Monthly Mag.*

Prosecutions for Offences against Religion.

A PROSECUTION has lately been successfully directed in France, against an author of the anti-supernaturalist school, who published a volume of selections from the New Testament, with the avowed object of inculcating its moral precepts, and holding up our Saviour's example as a model for imitation, but omitting all allusion to miraculous agency. The absurdity of selecting as a pattern of moral rectitude the example of Him who, if the author's theory be correct, devoted his life to the maintenance of a monstrous imposition upon human credulity, might provoke a smile; but the work has been actually prosecuted and the publisher severely punished, as for an offence against the religion of the state, for an *atheistical* and *immoral* work.

The affair has excited much attention, and an angry discussion in the public journals. On the one side, the abuses of the established system are attacked; on the other, it is replied, that it still *is* established; that it is necessary for political order that some religion should be so established; that whether it be a bad one or not is a matter of secondary consideration; and, therefore, that the prosecution of opinions hostile to any establishment is justifiable and for the good of society.

The present state of religion in France is an anomalous one, and will require our attention. It is idle to suppose that a regenerated political system is to arise out of the Revolution, yet that its administration should at the same time re-establish the worst forms of religious bondage. At present, if we are to believe even its official defenders, there appears to be only the lamentable dilemma of either maintaining by authority the worst abuses or dissolving the bonds of religious obligation altogether. In the mean time, one cannot help admiring the ingenuity, either of the offender or his prosecutors, in so managing matters as that a selection from the Scriptures should be made out to be an irreligious and atheistical work, and not for what it contains, but for what it does not contain. The *suggestio falsi* has been a subject of judicial correction in many places; in England, we have lately added the *suggestio veri* to the class of offences; but it is certainly new to punish the *suppressio veri*.

SWITZERLAND.

THE following particulars were communicated by the Council of State at Geneva to the Council of Representatives during its last sessions, in a report on the subject of public instruction. The number of students attached to the Academy increases every year. It educates at present 194, distributed as follows in their Halls:

Hall of	Total.
Theology, 35 regular, 1 day student	36
Law 21 5	26
Philosophy 46 36	82
Belles Let. 42 8	50
<hr/> 144	<hr/> 50
	<hr/> 194

The College of Geneva contains usually nearly the same number of scholars. At present there are 457. The two primary schools contain 66 young persons; another school, called that of St. Germain, 50. The Lancasterian classes, which are three in number, received in June, 1825, 324 boys and 138 girls. The mutual instruction in music is continued with great success. It is to be recollected, in perusing this document, that the Canton of Geneva contains a population of only from 40,000 to 45,000 souls. The proportion, therefore, between the population and individuals admitted to the benefits of education is very favourable.

The instruction given at the Geneva Academy was originally intended to be confined to Theology and Law. Subsequently to the re-establishment of the Republic, the government formed the plan of giving increased consequence to scientific and literary studies, which had been considered merely as accessories: for this purpose new professorships were created. But the experience of a few years evinced that this first measure was not sufficient. On the one hand, this extension of instruction in literature and the sciences was made at the expense of those who did not want to make them the object of deep study. On the other, the plan did not wholly satisfy those whose taste led them to the cultivation of those branches. Measures have been taken to remove these objections. On the recommendation of the Academical Body, the Council of State has this year sanctioned a new organization of the Academy. Four faculties are now established, those of Theology, Law, the Sciences, and the Belles Lettres. The two latter comprise two kinds of courses, those of the first and second years; which are called common studies; and those of the third and fourth years, which are call-

ed special studies. The programme for the academical year, which extends from 6th November, 1826, to the 24th of May, 1827, specifies the thirty-five courses, which compose the whole system of instruction.

They are distributed as follows, among the four faculties:—THEOLOGY. Dogmatical Theology, Professor Chenevière;—Ecclesiastical History, Professor Vaucher;—Apologetical Theology, Professor Duby, to whom is also consigned the Lectures on Pulpit Eloquence;—Hebrew, Professor Cellesier, who takes also Sacred Antiquities and Biblical Criticism.—LAW. Roman Law, Professor Rossi, who takes also Criminal Legislation;—Modern Civil Law, Professor Bellot;—Commercial Law, Professor Rigaud.—SCIENCES. *Common Studies.* Natural History, (Elements of Botany,) Professor De Candolle;—(the course on the Elements of Natural History continues two years; the second of which is devoted to Zoology);—Physics and Experimental Chemistry, Professor De La Rive;—Rational Philosophy and Social Philosophy, Professor Choisy;—Mathematics, Professor Pascalis;—Mechanics, Professor Maurice. *Special Studies.* Organic Natural History, Professor De Candolle;—Mineralogy and Geology, Professor Necker;—Experimental Physics, Professor De La Rive;—Astronomy, Professor Gautier;—Mathematics, Professor Pascalis. There are promised for the ensuing year a course of Mathematics superior to this, and a course of Analytical Mechanics and of Mathematical Physics. BELLES LETTRES. *Common Studies.* General Belles Lettres and Archæology, Professor Boissier;—Greek and Latin Literature, Profs. Duvillard and Conte;—History, Prof. Conte;—Preparatory courses of Mathematics, Profs. Choisy and Maurice. *Special Studies.* History of the Fine Arts, Prof. Boissier;—Greek Literature, Prof. Duvillard;—Medals, Prof. Picot;—Arabic Language, Professor Humbert. Besides this winter course, the programme mentions preparatory summer courses, which last rather more than a month; the subjects embraced by these are the French language, Latin literature, elementary mathematics, topography and surveying. The Academy confers Bachelors' and Doctors' Degrees. The first may be obtained in the Sciences or in the Belles Lettres, after having prosecuted the common studies. The titles of Minister of the Gospel, or Doctor, are granted after examinations and trials to the students of the several faculties.—*Revue Encyclopédique.*

ITALY.

IN an official document, dated the 2d of December, is an extraordinary instance of petty vindictive persecution directed against the unfortunate Israelites by the Court of Rome. The most Reverend Father Inquisitor of the Holy Office of Ancona, Senigallia, &c., has, "in obedience to the commands of his Holiness Leo XII.," issued a circular, ordering all Jews to dismiss their Christian servants, females as well as males, not excepting such of the former as may be employed as nurses. The Papal Bull also prohibits the introducing into the houses of Jews any Christians for the purpose of lighting fires and candles on Friday evenings, on Saturdays, or on any Hebrew festival whatever. The violators of this Inquisitorial order are liable to severe penalties, to be inflicted "at the pleasure of the Supreme Holy Congregation."

It seems that a Dr. Onofrius Concioli at Rome, has denounced Craniology or Phrenology "as contrary to morality and to the Catholic Religion, being founded on the most absurd fatalism, and on the erroneous doctrine of Predestination." All Catholic Phrenologists must, therefore, teach their system, as the Jesuits did Newton's Principia, with a salvo.—*Morning Chronicle.*

The Papal government has published an edict granting to authors, artists and engravers, the legal property of their works for their natural lives, and to their heirs for twelve years afterwards.

SPAIN.

Nov. 20.

THE Spanish Bishops are publishing, one after the other, Charges to their clergy and their dioceses, prohibiting the perusal of Portuguese Journals, and denouncing the Portuguese Charter as an *impious, damnable heresy.*

WE owe it to truth and to the character of the age to state, that the "reported burning of a Jew" at Valencia, is denied by the Spanish Consul at Gibraltar, on the authority of official communications from the Captain-General of the Kingdoms of Valencia and Murcia. The French papers continue, however, to assert that some person, a school-master, was actually put to death at Valencia for heresy.

HOLLAND.

A Society has been formed at Amsterdam for the cultivation of the Hebrew Language and Literature. The numbers which have appeared of the proceedings of this Society are said to be full of poetry and philosophical dissertations, distinguished by pure, correct, and elegant Hebrew, and by a profound knowledge of Hebrew antiquities.

HANOVER.

AT *Stade*, a considerable town in HANOVER, the following notice has been published by the Bailiff, with the approbation of the Cabinet ministry:—"That *foreign missionaries* are prohibited from holding religious meetings and delivering religious discourses; and that none but the parochial clergy and superior ecclesiastical authorities shall be permitted to distribute religious writings." What does this mean?

GERMANY.

IN the entire extent of Germany, comprising a population of about thirty-six millions of souls, there are twenty-two universities, viz.

Prague, the oldest, founded in....	1348
Vienna.....	1365
Heidelberg, Grand Duchy of Baden	1368
Wurtzburg, Bavaria	1403
Leipsig, Saxony	1409
Rostock, Mecklinburg Schwerin ..	1419
Friburg, Grand Duchy of Baden ..	1450
Greifswald, Prussia	1456
Basle, Switzerland.	1460
Tubigen, Wurtemberg	1477
Marburg, Hesse Cassel	1527
Koenigsberg, Prussia	1544
Jena, Grand Duchy of Weimar....	1558
Giessen, Hesse Cassel	1607
Kiel, Denmark	1665
Halle, Prussian Saxony.....	1694
Breslau, Silesia	1702
Göttingen, Hanover	1734
Eslangen, Bavaria	1743
Landshut, Bavaria	1803
(This is to be removed to Munich.)	
Berlin	1810
Bonn, Prussian territory on the Rhine	1818

Six of these universities pertain to Prussia; three to Bavaria; two to the Austrian States; two to the Grand Duchy of Baden; two to the Electorate of Hesse Cassel; and one to each of the following States—Saxony, Wurtemberg, Denmark, Hanover, the Grand Duchy of Mecklinburg Schwerin, the Grand Duchy of Saxe Weimar, and Switzerland. At pre-

sent these universities reckon 1055 professors, and 14,746 students, distributed as follows:

Prague	....55 professors..	1449 students
Vienna	....77	1688
Heidelberg	55	626
Wertzburg	31	660
Leipzig	....81	1384
Rostock	..34	201
Friburg	..35	556
Griefswald	30	227
Basle	....24	214
Tubingen	..44	827
Marburg	..38	304
Koenigsberg	23	303
Jena	....51	432
Giessen	..39	371
Kiel	....26	238
Halle	....64	1119
Breslau	..49	710
Göttingen	89	1545
Erlangen	..34	498
Landshut	..48	623
Berlin	....86	1245
Bonn	....42	526

This statement comprises not only the ordinary and extraordinary professors, but also all the individual masters, whose courses are announced in the half-yearly programmes. Catholic Germany, which contains nineteen millions of inhabitants, has only six universities; whilst Protestant Germany has no less than seventeen for a population of seventeen millions.

It is calculated, also, that the proportion of the individuals who study, is 149 in a population of 250,000, in the Protestant countries, and only sixty-eight on the same number in the Catholic States. It is, however, fair to observe, that this account does not include the Catholic ecclesiastics, who do not prosecute their studies in the universities, but in the schools.

Many other cities formerly possessed universities which were successively suppressed at the periods here named, viz.

Mayence	founded 1477, suppressed 1790
Stuttgart	..... 1784 1794
Cologne	..... 1388 1798
Bomberg, Bavaria,	1648 1803
Dittengen, Bavaria,	1549 1804
Altdorf, Hanover,	1678 1809
Rinteln, Hesse	
Cassel,	..... 1623 1809
Saltzburg, Austria,	1623 1809
Ingolstadt, Bavaria,	1472 united with
	Landshut.. 1803
Erfurt, Prussia,	..1392 } united with
Wittemberg,	
Prussia	..... 1502 } Halle.. 1816

The universities of Paderborn and
VOL. I. L

Munster, both belonging to Prussia, and having only two faculties each, those of theology and philosophy, were suppressed, the former in 1818, the latter in 1819. But the University of Munster was re-established, in the course of the last year, with the three faculties of theology, philosophy, and medicine.—*Revue Encyclopédique.*

Goethe's Works.

GOETHE is about to print, under his personal supervision, a complete collection of his works, in 40 volumes, comprising, with reprints of former pieces, many new productions. There are to be two editions, one in 16mo., and the other in 8vo., which are to be published at the same time, by Cotta, of Stuttgart. The Diet, in their sitting at Frankfort, have paid him the extraordinary compliment of securing for him, by a decree, the copyright of all his productions against piracy and reprints throughout the whole of the territory under the controul of the Germanic Confederation.

German and French Book Trade.

THE Michaelmas book-fair, at Leipzig, this year, has furnished a greater number of books than any preceding one. The sum total of the works that have actually been published by German houses is 2125; the number of the houses publishing, 338. In the mass are 222 new editions, including the 23d edition of Bogatzky's Golden Treasury, and the 86th edition of Wilmsen's German Children's Friend. There are in the catalogue 239 works in foreign languages, of which 160 are Latin, and 37 Greek; also 156 translations from foreign languages, among which are 54 from the French, and 65 from the English. There are no fewer than six editions (one in English) of the complete works of Sir W. Scott. According to the subjects, we find amongst 2125 books, 337 theological; 21 philosophical; 167 historical; 116 political and juristical; 160 pedagogical; 50 grammatical; 208 technical; 88 on natural history and philosophy; 159 medical; 44 geographical; 11 epic; 58 lyric; 38 dramatic, and 27 musical; 186 romances and novels; 87 ancient classics; 69 maps. The remainder are miscellaneous.

The Bibliographie de la France gives a view of the new books published in France as it appeared to be in the first six months of the years 1814 to 1826; i. e. since the restoration. If we compare these with the number of books

announced as completed in the Leipzig Catalogue of the same years, we find the following result :

Year.	France.	Germany, East.	Michaelmas
1814	979	1490	1039
1815	1712	1777	973
1816	1851	1997	1200
1817	2126	2345	1187
1818	2431	2294	1487
1819	2441	2648	1268
1820	2465	2640	1318
1821	2617	3012	985
1822	3114	2729	1554
1823	2687	2558	1751
1824	3436	2870	1641
1825	3569	3196	1640
1826	4347	2648	2056
	33,774	32,204	18,099
			32,204
			50,303

Thus it appears that far more books are published in Germany than in France, especially when we recollect that the books announced as not ready, which, with a few exceptions, have really issued from the press, without being again announced, fill 785 pages in the twenty-six catalogues for the years under consideration ; and we may reckon ten works per page ; and that among the books in foreign modern languages not reckoned here, many are published by German princes. We also see that the production of books has augmented more rapidly in France than in Germany ; the French having increased from 979 to 4347, and the German from 2529 in 1814 to 4704 in 1826. The largest number in Germany, for one year, was that of last year, viz. 4836 works, and the smallest that of 1814 ; the largest catalogue that of Easter 1825, and the smallest that of Michaelmas 1815. If to the 50,303 books announced as ready, we add 7350 stated to be not ready, and the works in foreign languages, published in Germany, we shall have about 60,000 works printed in Germany since 1814 (inclusive).

POLAND.

Public Institutions.

WARSAW contains at present a Royal Philomathic Society, a Society for Elementary Instruction, a Council of Medicine, a Directory of Public Exhibitions, a National Theatre, a French Theatre, a Royal University, with 600 students, comprising the faculties of Law, the Ad-

ministrative Sciences, Philosophy, Theology, Philology and Medicine ;—an Academy of the Fine Arts, for Music, Civil Architecture, Painting and Sculpture ; a Catholic School ; a School for the Construction of Bridges and Embankments ; a School for the Dramatic Art ; a Forester School ; a School of Agriculture ; an Institution for the Deaf and Dumb, under the management of its benevolent founder Falkowski ; a Polytechnic School, on the plan of that of Vienna ; a Pedagogical Institution, and several Military Schools. The city contains three Palatial Schools or Colleges of the first order ; and two of the second order ; sixty-six elementary schools ; and many secondary schools ; sunday-schools for young persons employed in mechanic trades ; five schools for young citizens ; five schools for girls ; ten boarding schools ; sixteen primary and six secondary schools for young ladies ; twenty printing establishments, besides that of the Government ; ten booksellers of respectability ; and one type foundry, recently established by M. Glucksberg, printer and bookseller to the University. The National Library contains above 150,000 volumes, besides a cabinet of engravings. The Library of the Philomathic Society contains 50,000 volumes. It has also a collection of medals, of ancient arms, and other national antiquities. In a saloon, which bears the name of Dombrowski, are deposited the numerous curiosities which that Commander bequeathed to the Society, among which is the great Standard of Mahomet, taken at the battle of Vienna, by the Polish King John Sobieski the Third, the saviour of the Austrian capital. Warsaw contains also the Library of the Council of State ; an Observatory ; a Botanical Garden ; several cabinets of natural history and natural philosophy ; a gallery of pictures, which belongs to Count Ossolinski ; another at Villanov, the property of the Counts Potoki ; at the Royal Palace is another, called the Marble Hall, together with a cabinet of Medals, &c.

Polish Periodical Literature.

SINCE the year 1819, various causes have occasioned the suppression in the single town of Warsaw of no less than three scientific, two political, two satirical, seven literary, two ladies', one musical, one agricultural, and one Jewish periodical publications. Those which remain are the Bulletin of the Laws ; Transactions of the Royal Philomathic Society of Warsaw ; Memoirs of Science and the Arts ; Forest Journal ; Warsaw Journal ; Polish Isis ; Children's Maga-

zine; Polish Miscellany; Polish Library; Warsaw Miscellany; Masovian Journal; Warsaw Evening Paper; Corresponding Gazette; Warsaw Gazette; Warsaw Monitor; Warsaw Courier; Polish Gazette; The Lute; and The Ceres, Agricultural Journal.

RUSSIA.

Revolutionary Societies in Russia.

WHILE the Court of Russia has been active, by its advice and assistance to the governments of other countries, in keeping down the efforts of liberalism, it would appear, from papers which we have been perusing with considerable interest, that many of its own subjects had imbibed from southern campaigns the spirit of change, and that the liberals, which it was exerting itself to restrain in other countries, were, in return, doing their best to find it work at home. We have before us an official pamphlet, published by the Russian Court, containing the Report of a Commission of Inquiry into Seditious Societies, appointed in consequence of the military disturbances that took place after the death of Alexander, and at the accession of Nicholas. This Report is accompanied by the official accounts of the subsequent trial and of the sentences of 121 persons, almost all of them officers, and some of considerable rank.

In December 1825, it is well known that some regiments, on the oaths to Nicholas being tendered, manifested a strong spirit of resistance, probably (as was thought) from a suspicion as to the late Emperor's death, or as to the mode in which Constantine's resignation was brought about. This tumult was soon suppressed, and, in consequence of information said to be then received as to the existence of secret societies of a treasonable or revolutionary nature, a commission of inquiry was appointed.

This commission proceeded by the interrogation of the parties seized, and from their accounts each of the other, and often rather contradictory, the Report is drawn up. It forms a pamphlet of 124 pages, digested and published in German, by the government, with such a view of the circumstances as it deemed convenient to circulate among the people. We confess it is not easy to deduce a very intelligible or probable story out of the circumstances here detailed, many of which are singular, and some not very consistent with others. The outline of the tale is, that after the return of the Russian armies from their French campaign, considerable restlessness and de-

sire of change in the political institutions of the country were manifested. With the view of promoting a reform, secret societies were, it is alleged, formed, several of which appear to have soon expired. The first of them do not seem to have had for their object more than an improvement in the laws, and in the administration of justice, the promotion of philanthropic institutions and schools, particularly on the Lancasterian plan; the publication of liberal books and journals, and (as is asserted) at a later period, the limiting of the despotic power of the monarch by the establishment of representative bodies. To these schemes it seems to have been at first expected (or, at least, it is stated that it was held out to the members), that the Emperor was likely to accede voluntarily. No explicit information is any where given (and, of course, this did not suit the object of the Report) as to the precise evils complained of by the Reformers, the co-operation expected from the people, the arguments for the intended changes, or, in fact, as to any thing which can enable us to form an accurate opinion with regard to the honesty or fair dealing of these societies, or of the Government towards them, if it be true that Alexander, to any extent, encouraged their views.

But it is stated, and repeated in every page, that the personal murder, sometimes only of the Emperor, and sometimes of the whole royal family, soon became the constantly avowed object of the members of these various societies, which sprung up one after another under different names and different leaders, and finally seem to have consisted of three divisions, "the Northern Society," "the Southern," and "the United Slavonians." Discussions, it is stated, were held in these societies, which spread over various districts from Poland to Petersburg and Moscow, as to the best government to be chosen. It was proposed in some to restore all annexed countries to independence, to let even the Jews make their way for the Holy Land, and to devote the energies of all to patriotic exertions for the welfare of their "father-land." Next arose discussions as to the form of a new government. Some, it is affirmed, were for a limited monarchy; others quoted the baneful consequences of retaining the royal family, as had been done in Spain. They were for a republic like the United States, and they anxiously sought for a president, who, they said, must be a WASHINGTON, not a BUONAPARTE. But whatever was said or done about other things, the report always takes care to set forth

that the parties agreed, and talked of the death of the Emperor as necessary; nay, that it was put to the vote, opposed, and carried by a majority, *ten years ago*. It is impossible not to see that this point is very much laboured—that the constructive treason was not satisfactory to the commissioners—and that the death of an existing sovereign, which none of these people could have looked to but as a possible *means* which might be necessary to be resorted to for the end in view, (a reform in the government,) is most improbably brought forward on every occasion as the *end* itself; yet that no steps are taken to accomplish that end.

Of these societies no rules or papers are given from which we can derive information. Some tracts, such as the "Catechism of a Freeman," are alluded to. To make the design as revolutionary as possible, even the "*goddess of reason*" is in one place brought forward by the Report, though this is contradicted by other parts, where the strongest religious sanctions are stated to have been administered; and selections from the Old Testament are said to have been compiled, to persuade the soldiery that a republic was the favourite government of the Deity: and on the morning of the revolutionary movement in Petersburg, the short but expressive prayer offered up by one of the leaders is mentioned in the Report as having been, "Oh God! if this our design be good, so help thou it!—if not, thy will be done!"

The names of Spanish, English, French, and American Reformers, or popular leaders, are stated to have been continually on the lips of the members of these societies, who would seem to have been almost exclusively soldiers; and they boasted their correspondence and co-operation with these foreign patriots.

An accidental circumstance brought out the overt acts alleged to be the fruit of these numerous conspiracies, extending over so wide an empire for many years with the most bloody purposes, yet discovered by no one, though the members were, it is said, at constant variance. We cannot but suspect that this military movement (in which, perhaps, some who were or had been members of the secret societies were implicated) was laid hold of as a pretence for striking a blow on the part of the new Government. It certainly excites astonishment to find, that although in this tumult or insurrection a considerable division of the army took part, it is only stated to have been directly instigated by some three or four of the persons implicated in the previous

proceedings—that only two or three of those persons took an active part on the spot—and that out of the 121 sentenced to death for their supposed connexion with rebellious movements, only about seven were taken, or known to have been in arms at all.

The insurrection took place after the death of Alexander and the resignation of Constantine, when the troops were suddenly called on, immediately after taking an oath to the latter, to take another to Nicholas; and it is alleged that such members of the secret societies as were on the spot, acting on the known wishes of their associates, embraced the occasion to persuade the soldiery that there was foul play, and induced them to offer resistance. This resistance was, as we have observed, soon overcome; and the result was the proceeding now before us, in which almost all the offenders (we have waded through this "recorder's report" of each man's case) are convicted merely of having written songs or catechisms, or of belonging to a secret society, (without distinguishing *which*, though there were many,) the object of which, it is said, was, either constructively or directly, the death of the monarch, or the limitation of his authority.

The 121 being condemned to death, and the object of the imperial court being probably more to frighten and dissolve these societies than to take any very bloody revenge, it was referred back to the criminal court to classify the cases. It then reported on the different offences proved, and recommended a cruel death for 5, beheading for 31, political death and labour for 17, and so on.

Then follows a decree of the Emperor still further mitigating all these sentences, except that of the first five, whose punishment he gives the criminal court further power to consider, and this court accordingly remits the former sentence, and directs the five to be merely hanged.

What is the real history of these societies (of which this tumult at St. Petersburg on the spur of the moment was considered as the crisis, so as to implicate men at the other end of the empire) we cannot with certainty discover. We ought to add, that the Emperor has since issued a decree prohibiting Bible Societies, which, at all events, seem hardly likely to have been confined to the army. And another order has appeared from the post-office as to the foreign periodicals *not* allowed to pass. As far as

we can judge, the spirit of reformation was widely extended, and among men of the first rank in the army, whose members had had the opportunity of imbibing new opinions abroad. If these opinions had spread elsewhere, the fact is carefully concealed. Either the concurrence of so many men of station in society argues more converts and wider extension than are admitted, or these poor men have miserably mistaken the capacity and political situation of their country in thinking it adapted to such changes as the liberals of other parts have been seeking to promote under more favourable circumstances.

If the over zealous friends of free institutions in other countries have, either without sufficient knowledge or consideration of the prospects of success, or of the hazard of the experiment, encouraged these enthusiasts in schemes wholly visionary and impotent in such a country as Russia, we can only say we lament their fate, and that the event strengthens the doubt we have always entertained as to the propriety of intermeddling, even with the best motives, in the politics of foreign countries, respecting which a stranger's capacity of judgment must be very limited. Such interference furnishes the best justification we have ever heard of for courts making common cause against the subjects of neighbouring states. When the citizens of one power busy themselves in the intestine disputes of another, it cannot be supposed that governments will not retaliate by seeking a community of resistance. Cosmopolitanism is at best a cheap virtue, for it is very easy to embroil eager spirits at a distance in enterprises in which the instigator will bear no burden, and from the danger and disgrace of which he is safe and at his ease.

AMERICA.

The Jews.—A society of Jews has been organized at Charleston, South Carolina, with the professed intention of bringing back their religion to the standard of Moses and the Pentateuch. The society was instituted in January, 1825, after a fruitless remonstrance addressed to the Rulers of their body. The objects of this remonstrance were, to reform the service of the Synagogue, to cut down its repetitions, to shorten its length, to enforce better order during the performance, and to introduce the language of the country for the Hebrew, which few of them understand.—*Christian Observer.*

INDIA.

[The following communication is the first of a series of letters, in which the writer proposes to give a detailed account of the progress of Unitarianism in India, and of the labours of the Calcutta Unitarian Committee, for the information of the British and American public.]

To the Rev. W. J. Fox, Foreign Secretary to the British and Foreign Unitarian Association; and the Rev. J. TUCKERMAN, D.D., Secretary to the Boston India Association.

DEAR SIRS,

My former letters will have put you in possession of the principal facts and circumstances connected with the present state and prospects of Unitarian Christianity in British India. In this, and in some subsequent communications, it is my intention to collect those scattered notices, and to add whatever details may be wanting, in order to furnish you with a full and connected view of the proceedings and plans of the Calcutta Unitarians. Such a view, while it will necessarily include a reply to most of your recent inquiries, is also needed, in the opinion of our Committee, for the further information of the Christian public in this country, and this series of my letters will therefore probably be published here at their expense, as soon as it is completed. The necessity I am under for the present of employing the chief part of my time in very different and less congenial pursuits, will account for the delay which, I fear, will occur between the successive communications which I shall address to you on this subject.

Being honest in the belief of those statements and opinions which I shall advance, it is of course my wish that they should be believed by others; but I unfortunately find, by past experience, that I have to contend against strong, and, in some respects, peculiar prejudices. The missionaries of the present day have indulged in exaggerated representations of the importance and success of their labours, and the just and natural consequence of this has been, to produce a general feeling of distrust and suspicion against whatever they may publish respecting themselves, and depending only upon their own authority. This prejudice operates against me as well as against every other missionary. But it happens that the accounts contained in my Correspondence with Professor Ware respecting the state of the Protestant

missions in Bengal, differ in some material points from those of other missionaries, and therefore the missionaries themselves and their numerous and active friends endeavour to excite against me the prejudices of the religious world, and to depreciate the value of my testimony, although without venturing to call in question the general, and, except in one or two unimportant instances, even the particular, accuracy of my statements. Under these circumstances, I have very strong inducements to say nothing, either respecting others or myself, which will not stand the strictest examination.

But in order to meet the objections that lie against my testimony in all their force, and to secure the full confidence of the Christian public, it seems necessary that it should be corroborated by the testimony of persons who are *not* missionaries, who are not interested in the success or failure of missionary designs, except on the general principles of philanthropy, and who by the opportunities which they have possessed and employed of personal observation and inquiry, have been rendered competent to deliver their evidence on the subject. I have therefore to state, that the letters which I shall prepare will be submitted to the scrutiny of the Calcutta Unitarian Committee, and that none of them will be addressed to you, or published to the world, without their previous sanction and entire approbation. In responsibility, then, for the contents of all my official letters as Secretary to the Committee, I am joined by gentlemen, both European and Native, of fortune and respectability, who have no personal interests to promote in passing a misrepresentation upon the public, and who are known to be too honourable to give countenance to such an attempt if made by another; while their intimate experience of the native character, their familiar acquaintance with the native languages, and their disinterested endeavours to promote native improvement, entitle the statements they authorize, and the opinions they sanction, on these subjects at least, to respectful consideration.

THE CALCUTTA UNITARIAN COMMITTEE is the only public body in this country professing Unitarian Christianity, and I propose, therefore, in the present letter to give some account of it, as an appropriate introduction to the details which will follow.

The Committee was formed in September, 1821, and at first consisted of only two or three individuals, who, al-

though they assumed this name, did not thereby intend to describe themselves as the representatives of a larger body. They were constituted a Committee by their own voluntary act, without reference to a higher authority, and they received others into their number, according as persons were found disposed to associate with them. Of these, some have ceased to take an active interest in the objects of the Committee; others have returned to their native country, where they continue to prosecute the same or similar objects without being unmindful of the strong claims of British India upon their philanthropic exertions; and others have been removed by death, of whom I may particularly mention the name of Mr. John Cumming, whose loss the Committee have been called to lament, but who still lives in their affectionate remembrance of his Christian virtues. Notwithstanding all these untoward circumstances, yet by the continued accession of new members, their number is greater at the present time than it has ever before been; and I am happy to add, that the internal organization of the Committee is also more complete, and its proceedings are in consequence conducted with a degree of regularity, zeal, and energy, which promise the most beneficial results. While the Committee thus acquires increasing strength within the immediate sphere of its exertions, it also receives encouraging assurances of co-operation and support from the most distinguished members of the Unitarian denomination in England and America, with whom a constant correspondence is maintained, and from whom important pecuniary assistance has already been derived. It is not, however, private individuals only that have come forward to our aid. It is unnecessary for your information, although it may be necessary for the information of others, to add, that the Associations with which you are respectively connected, have, through you, pledged themselves to be our coadjutors, and it is upon their generous and prompt assistance that we principally depend, next to our own exertions, to give permanence and efficiency to our plans. The recent formation of these Associations, and the liberal support which they receive, as far as they have hitherto made their wishes and objects known to the Unitarian public, have afforded us the most unfeigned satisfaction; and when it is considered that these are the first indications of attention in the Unitarian denomination, as a body, to the claims

which Heathen countries have upon them as well as upon other Christian sects, we cannot but regard them as constituting a new era in its history, and as giving an earnest of the ultimate attainment of those objects which, during the last four years, we have been almost hopelessly labouring to promote.

The primary object of the Committee may be briefly described to be the promotion in British India of the knowledge, belief, and practice of the principles of Unitarian Christianity, as that form of our religion which is in their judgment most consistent with the will of its inspired Founder, and best adapted to secure the improvement and happiness of those by whom it is cordially embraced. The plans which they propose to follow for the attainment of this object, will hereafter more particularly appear. I only remark in this place, that they are not limited to the direct means for the propagation of Christianity. History, science, and philosophy, the Committee regard as the handmaids of true religion; and whatever, therefore, has a tendency to diffuse the benefits of education, to destroy ignorance and superstition, bigotry and fanaticism, to raise the standard of intellect, to purify the theories of morals, and to promote universal charity and practical benevolence, although not in immediate connexion with Christianity, will be considered by them as within the scope of their design. The melioration also of the physical condition of the numerous native population, the encouragement of the useful arts and of industrious habits amongst them, and the consequent increase of their social and domestic comforts, the Committee regard as legitimate objects of pursuit, as all experience shews that it is only when the first wants of nature and society are fully supplied, that the higher degrees of improvement in intellect, in morals, and in religion, can be expected to follow. And, although it is not anticipated that the Committee will be able to devote any, or, at least, any considerable part of their resources to these objects, yet it is hoped that the fact of all the native members being extensive landholders, will open the door, when the services of qualified agents can be obtained, for the gradual introduction of important improvements in the social condition of the Ryots, or cultivators of their estates. Politics and government do not enter, under any form, into our plans; but it may not be altogether irrelevant to add, that all the members of the Committee, Native as well as Euro-

pean, unite in the strong conviction, that no greater misfortune could happen to India, than the dissolution of its connexion with Great Britain; and that, as private individuals, they most earnestly desire to see the bonds of union even more closely drawn, and the principles of British law more fully engrafted on its institutions, than they are at present.

The labours in which the Committee have hitherto been engaged, have been chiefly preparatory; and while they have therefore little positive success to boast of, they yet see much in the actual state of European and Native society to encourage them to continued and increased zeal. CALCUTTA has as yet received, and will probably long continue to receive, the principal share of their attention; for although they do not limit the operation of their plans to this city, yet it is here that they will principally labour to sow the seeds of useful knowledge and rational religion, and it is from its intelligent and growing population that they hope to derive the greater part of that pecuniary support by which, in addition to the foreign aid they expect, they may be able to accomplish the objects they have in view. For this purpose the first thing necessary is, by a conciliatory but uncompromising course of well-doing, to remove the opprobrium which it has been attempted to attach to the name of Unitarian among the Christian population; and having assumed our place among the acknowledged sects of Christianity, if, in conjunction with the prudent efforts of other denominations, we can succeed in making a deep and extensive impression in favour of our religion on the influential classes of the Native community of Calcutta, we shall consider that one of the most important steps has been made towards the ultimate moral regeneration of the whole of India. Such anticipations may be regarded as too sanguine, but it is not supposed that they will ever be realized except by a long course of persevering and well-directed exertions; and no place can be chosen for the focus and centre of such exertions, with a better prospect of success, than this great and populous city, which, as the seat of the supreme government and judicature of British India, as the emporium of Eastern commerce, and as the mainspring of every enterprise for developing the resources and capabilities of the country, is the constant resort of all classes and descriptions of men from its remotest provinces, and would thus be eminently fitted, under an improved state of society, to diffuse the

most healthful influences among its numerous tribes.

With these views, it may not be improper to attempt an analysis of the actual state of the public mind in Calcutta, with reference to Unitarianism, which, although it may not perhaps be altogether free from mistake, will in some measure assist us in estimating both our strength and our weakness, and shew what we have to hope and to fear, to encourage and to discourage us in our future labours.

With regard to the Christian population, the principal opponents of Unitarianism are to be found among the Calvinistic Dissenters, the Evangelical, or, more properly speaking, the Calvinistic party in the Church of England, besides other individuals who do not appear to belong to any distinctive class. The Calvinistic Dissenters have conducted their opposition, through the legitimate organs of the press and the pulpit, with some zeal and perseverance, if not with very distinguished ability or success; and the spirit in which they have used these means, is shewn by the more questionable instruments which they have thought fit to employ, the expulsion of heretical members from their communion, and the attempt to destroy their usefulness, and to banish them from all respectable society, by slandering their characters, misrepresenting their principles, and persecuting those who associate with them. The clergy of the Church of England have not hitherto availed themselves of the press to oppose the rising heresy, except by giving circulation to the old threadbare arguments contained in some of the pamphlets and tracts of the Society for Promoting Christian Knowledge. They have not, however, been silent in the pulpit, but have raised their voices loud and deep in pastoral warnings to their flocks against "an imperfect Christianity, derogatory to its divine author, and to his cross and sacrifice." From the adherents of that party which assumes the appellation *Evangelical*, we differ *toto cælo*; and whether they belong to the established churches or to the dissenting communions, they are to be viewed in effect as one sect,—one in sentiment and interest,—and as contributing their united efforts to bring back, or to introduce, the reign of a gloomy and intolerant fanaticism, tending to place religion chiefly in modes of feeling and of faith, to the partial and sometimes total disregard of its great moral purposes. Their number is not great, but their zeal and activity have an imposing effect,

and will be uniformly directed against Unitarianism. The nondescript individuals to whom I have referred, are such as, from a love of notoriety, the force of example, and similar motives, have attempted, with the aid of cabalistic lore, pagan mythology, popular prejudice, and invincible effrontery, to raise a hue and cry against Unitarians and Unitarianism, in the newspapers and at public meetings. Of the virulent opposition of these persons, I will only add, that it operates its own cure by the rebound of public feeling which it occasions, and that the regular defendants of Orthodoxy would, I have reason to believe, gladly dispense with the aid of such supernumeraries; *non tali auxilio nec defensoribus istis*. There is, as far as I am aware, only one other means which has been employed against Unitarianism, and it deserves to be more known than it is. Bible Societies have professed, and have been commonly considered, to aim at an object which is common to all Christians. But it should be generally understood, that the *Calcutta* Bible Association is not so catholic in its principles; for in its Reports it has, not by assumption and insinuations, but in the most direct terms, declared its hostility to the principles of Unitarians, although they avow their belief in the divine origin and authority of the gospel. I content myself with mentioning this anomaly, here, but I may perhaps recur to it at a greater length on some future occasion. Upon the whole I am satisfied that the opposition which Unitarianism has received from the advocates of Orthodoxy in Calcutta, has tended to place it on higher ground than it would otherwise have occupied, and to render it a subject of greater inquiry and more serious investigation than it would otherwise have been made.

With these views, we certainly do not deprecate the hostility of other denominations, from any apprehension of the effects it may have upon the particular interests of our own sect. But when it is considered that the combined labours of all Christians will probably long be insufficient to make a sensible impression in favour of Christianity on the numerous native population of India, we see abundant reason for lamenting that any part of the resources applicable to such a purpose, should be wasted in mutual altercation and recrimination. If, as has been apprehended, great evil will arise from the jarring efforts of different Christian sects to propagate their peculiar tenets in this country, that evil will be incalculably increased, if the teachers

and adherents of each sect, instead of zealously endeavouring to propagate what they believe to be truth, should turn aside to refute the supposed errors of their fellow-christians. While, therefore, the friends and agents of the Unitarian mission, as they have already had occasion to shew, will not hesitate to vindicate the plans which they may adopt, by pointing out the imperfections of those which have been hitherto pursued, to explain their principles when they have been misunderstood or misrepresented, and to defend their characters when they have been attacked and calumniated, they will, with still greater pleasure, reciprocate every indication of a conciliatory spirit received from the members of other Christian denominations, and, as far as they can with justice to the cause they have espoused, limit themselves to the simple and direct propagation of what they regard as the pure and uncorrupted gospel of Christ. Such a course, if steadily pursued by the various missionary bodies in India, while it fully accords with the spirit of the religion they profess, would in no small degree conduce to the attainment of their main object, and would be the best proof they could give that that object is not the extension of the mere doctrinal belief or profession of Christianity, but of its practical and salutary influences.

It is more difficult to convey to you a correct idea of the different classes of professing Christians, who are in a greater or less degree well affected towards Unitarianism. Of these, the first place is due to those who, notwithstanding all the odium which has been cast upon Unitarianism, have given their public countenance and support to its principles. Nor must it be supposed that the members of the Committee are the only individuals of this description. There are others also, although their number is not great, who either move in too retired or too humble a sphere to be known as Unitarians except to their immediate connexions, but who, in proportion to their means and opportunities, are not less zealous in the promotion of Unitarian Christianity. The next class that requires to be mentioned, consists of those who, although known to be opposed in their sentiments to the popular modes of Christian belief, have hitherto not identified themselves with the public professors of Unitarianism. Their number is considerable, and they hold respectable places in society; but it is difficult in most cases to ascertain the motives by which they are influenced.

Some may have been discouraged by the tardiness of foreign Unitarians in affording us their assistance, joined with the improbability, without such assistance, of succeeding in our plans, which would naturally produce an unwillingness on their part to pledge themselves to the support of a scheme, the eventual failure of which seemed almost unavoidable. Others may have been prevented from attaching themselves to a proscribed sect from a dread of notoriety, or from a regard to the peace of their Orthodox relatives; feelings in themselves amiable, but in their effects injurious to the cause of truth. And there may also have been others, who, although Unitarian Christians by education and profession, have acquired a practical indifference to the interests of the sect to which they nominally belong, from the want of that religious culture, for which unhappily there has hitherto been no public provision on behalf of Unitarians residing in this country. Whatever may be their motives, we are not much disposed to condemn their conduct, when we consider the circumstances in which Unitarians have been and still are placed. We rejoice that although not with us, neither are they against us, and hope that the causes now in operation will gradually lead to a more general and decided profession of Unitarianism, by those who sincerely approve of its principles. There is another and still more numerous class composed of those who, without reference to sect or party, whether Trinitarian or Unitarian,—distinctions to which they attach little if any importance,—will cheerfully give their aid for the general diffusion of education, useful knowledge, and rational religion. Most of those, however, who belong to this class, would leave religion, under any form, out of the question, and would limit their support to those other means I have mentioned, for improving the character and condition of their fellow-creatures. The existence of such a class bears a decidedly favourable aspect upon our exertions; for although the spread of education is not the exclusive object of our attention, it is an essential part of our plans, which it is therefore believed will, at least to this extent, receive their countenance.

I have already attempted to estimate the extent to which other Protestant denominations are hostile to our views, and have shewn that the Calvinistic party in the Church of England, may be regarded as uniformly opposed to them. I have now to add, that the Arminian

party in that Church, although as diligent and earnest in their vocation against Unitarianism as the former, are in general so much more tolerant, without being less firm, in their opposition to what they disapprove, and so much more sober and rational in most of their views respecting the practical, devotional, and what have been called the *experimental* parts of religion, that they may be considered as in some degree fellow-workers with ourselves. This remark applies also to the members of the Church of Scotland in Calcutta, who, without swerving in one iota from their own principles, know how to tolerate a difference of sentiment in their fellow-Christians, and to appreciate the sincere endeavours even of Unitarians in the cause of a common Christianity. Every one, whether Trinitarian or Unitarian, who inculcates in his teaching or exemplifies by his life the mild and liberal spirit of the gospel, will be hailed by us as a fellow-labourer in the cause which we are desirous of promoting. Of the Roman Catholics, Armenians, and Greeks, the only other classes of Christians in Calcutta, I have little to say. The Roman Catholic priests, I believe, in general decline all intercourse with the Protestant clergy; but I have reason to know that there are intelligent and liberal-minded men both among the priests and the people. An Armenian bishop and Greek priest once did me the honour of a visit, to convince me of my errors, and although they did not succeed in their immediate object, they at least convinced me that they were very kind and friendly in their intentions. Neither Armenians nor Greeks are numerous in India, but among both classes there are persons of enlightened views, and among the latter especially there are individuals of highly-cultivated minds and extensive learning. Those who are denominated country-borns, East Indians, or Indo-Britons, form a distinct portion of the Christian community, and they are increasing in number, respectability, and knowledge. Some openly profess Unitarianism, and few are under the influence of those strong prejudices against it which are frequently found to exist among European Christians. The great mass of the Christian population is doubtless unfriendly to Unitarianism; but there are so many favourable indications furnished by the progress of education, intelligence, and liberal inquiry and opinion, among the different sects or classes into which they are or may be divided, that the period may be confidently anticipated as at no

great distance, when Unitarians will not be treated with that hostility and jealousy of which they are now the objects.

Of the sentiments or feelings of the native population respecting Unitarian Christianity, I am able to say but little; partly because it is as yet little known to them, and partly, because to the extent to which it is known, I have possessed few opportunities of ascertaining the precise impression which it has made. No class of the native community has by any public act or declaration placed itself in opposition to us; but I lay no stress upon this, as it may have arisen from the former of the causes just mentioned. On the other hand, the native members of our committee have experienced considerable private obloquy, in consequence of their connexion with that body, which indicates the existence of a hostile feeling that circumstances may hereafter ripen and call forth into action. The advocates and promoters of idolatry, will, as a matter of course, oppose Christianity, as they have already with some zeal opposed Hindoo, Unitarianism; but as there is so much that is palpably absurd and vicious in Hindoo idolatry, and so much that is clearly reasonable and good in Unitarian Christianity, the chief difficulty with respect to them will be, not to refute their arguments, but to remove their ignorance and to overcome their prejudices. It is those who approach nearer to us in point of religious belief, Mussulmans and Hindoo Unitarians, who will meet us on the broad ground of rational discussion, and with whom it will be necessary to exercise the utmost caution, both as to the kind of arguments employed and the facts assumed in our reasoning. A weak argument brought for their conviction, or an unauthenticated fact charged against their religion, would have the worst effect upon such opponents. The argument for Christianity will never succeed, and therefore should never be attempted with them, except when a community of ideas and of modes of thinking on moral and philosophical subjects has, to a considerable extent, been previously established.

In looking at the favourable side of the picture, the native population undoubtedly presents a more encouraging aspect towards Unitarians than towards any other Christian denomination. The Mussulmans, who form so numerous and influential a portion of the native community, will look upon Unitarian Christians as brethren, when they become better known to each other; and if this advantage

be wisely improved, an opportunity will be afforded us of recommending the evidences and truths of the gospel to the calm and serious consideration of those whose minds would otherwise be steeled, by the most inveterate prejudices, against the approaches of other Christians, and thus a spirit of inquiry respecting Christianity, and a desire of improvement in European science and learning, may be excited in one of the chief divisions of native society, which has been almost entirely inaccessible by the means that have hitherto been employed. It is in this point of view especially, that other Christians should hail with joy the appearance of Unitarians in the field of Foreign Missions; for however the questions at issue between Unitarians and Trinitarians be ultimately determined, it is the former alone who are fitted to be the pioneers of the Cross against the followers of the Crescent. These remarks apply also to Hindoo Unitarians, but with somewhat less force; for, unlike Mussulmans, whose prejudices against the Trinity are as old as their own religion, that doctrine as well as Christianity itself is new to them, and they consequently have no prejudices, except what are of very recent creation, against either the one or the other. It is still however true of them also, that they are much more favourably disposed towards Unitarians than towards any other sect of Christians; and in confirmation of this, it is only necessary to state, that Unitarians are the only sect of Christians who possess learned, wealthy, and respectable Hindoo gentlemen, among their open and active supporters. Besides these, there are other Hindoo Unitarians, whose wishes and endeavours are principally directed to the overthrow of idolatry and its attendant evils, and to the propagation of Unitarianism, not considered as a form of Christianity, but as a belief in the simple unity of God, and their co-operation to this extent will be willingly given to Unitarian Christians, by whom it may be made available for the most important purposes. It is also deserving of remark, that those respectable Hindoos in Calcutta, who are most zealous in the promotion of the popular idolatry, have, within the last few years, been equally zealous in the promotion of native education. Although hostile to Missionaries in other respects, they cordially and zealously unite with them in those schemes of education, which do not include proselytism as one of their direct and immediate objects; and as the schools of

Unitarians will, on the ground of principle as well as prudence, be entirely free from this objection, we may confidently anticipate, that in the plans formed for the advancement of education, we shall receive the support even of those from whom, in the other departments of missionary labour, we may expect the most determined opposition. Considered, not in reference to Unitarianism only, but to Christianity in the wide sense of the term, however anomalous and unaccountable it may appear, it is a fact of the most auspicious promise, that the attempts which have been made to diffuse the blessings of education, instead of exciting the suspicions or rousing the opposition of idolatrous natives, have found in them the warmest and most active friends. The effect of an enlightened system of education in rescuing the mind from prejudice and superstition cannot for a moment be doubted; and when even the most prejudiced and superstitious Hindoos are willing to unite with Christians, for the production of such an effect, although this disposition cannot be expected to continue always, yet it should in the mean time operate as a stimulus to the most vigorous and persevering exertions.

I have thus attempted to give you a sketch of the actual state of the public mind in Calcutta, respecting Unitarian Christianity, which, although probably imperfect in its details, is, I believe, correct in its general outlines, and with reference especially to the native population, offers the most encouraging prospects of usefulness to Unitarian Christians.

Important as Calcutta is justly considered as a field of missionary labour, and limited as have been the resources of the Committee, they have not entirely neglected the rest of India. In the provinces subject to this Presidency, we have two or three correspondents who are friendly to our objects, and willing to aid in their promotion; and at Madras I have another correspondent in Mr. William Roberts, who, whatever may be the precise effect and value of his labours, on which I do not consider myself at present sufficiently informed to decide, has at least the merit of being sincere, zealous, and persevering amidst many discouragements and difficulties. Opportunities have been embraced to send pamphlets and tracts explanatory of the principles and objects of the Committee to Bombay, Ceylon, and various other places.

The business of the Committee is

principally transacted at the monthly meetings, which take place on the fourth Sunday of every month. To secure regular and full attendance, every meeting is notified to the members on the preceding day, by a circular from the Secretary, and special meetings for urgent business are called in the same way at the instance of any three of the members. The resolutions passed at these meetings are duly recorded, and the execution of them is intrusted to individual members, or to sub-committees, appointed for the purpose, according as the case may require. The correspondence is conducted by the Secretary, subject to such alterations as may appear necessary to the Committee. All communications relating to the funds of the Institution should be addressed to the Treasurer, who renders an account-current under date the 30th of April of every year, and furnishes an Annual Report on the state of the funds, the probable expenditure during the next twelvemonth, and the means to be employed for meeting that expenditure. Auditors will hereafter be specially appointed to report on the accuracy of the accounts. The duties of the Collector are to keep a correct list of the subscribers, to collect the subscriptions and transmit them to the Treasurer, and to report arrearages, the discontinuance of old subscribers, and the accession of new ones. The Collector, Treasurer, and Secretary, are members of the Committee *ex officio*.

The income of the Committee is derived from subscriptions, which are either applied to special purposes according to the wishes of the subscribers, or are left to be employed according to the discretion of the Committee. The amount of the funds for special purposes will hereafter be stated under each particular head; those for general purposes consist either of occasional donations, that have been received from England and America, or of monthly and annual local subscriptions. The monthly subscriptions amount to Sa. Rs. 64; the annual subscriptions to Sa. Rs. 350; and there is at this date a small balance due by the Treasurer to the General Fund, amounting to Sa. Rs. 64, 14, 4. At present the only expenses are for a native copyist, stationary, postage of letters, and similar incidental charges. Should there be any surplus remaining from the General Fund after the current expenses are defrayed, the amount will be added, according to a late resolution, either to the Chapel or the Permanent Fund, until the objects of both these

funds shall be fully accomplished. The collection of the subscriptions was discontinued some time ago, in consequence of the discouraging aspect of our affairs; but since the receipt of your recent communications, the Collector has again resumed his duties, and it is hoped that the General Fund will soon be placed on a more satisfactory footing.

The faithful and economical appropriation of the funds must be the chief ground of public confidence, and the chief means of success in the prosecution of our objects. It is therefore important to add, that no expenditure is incurred by any of the officers of the Committee, except under the express authority of a resolution either passed at a meeting regularly convened, or submitted by a circular notice, and sanctioned by the signature of a majority of the members. This regulation is considered peculiarly proper and necessary, as freeing the missionaries that may labour in connexion with the Committee from exclusive pecuniary responsibility. The propriety of this is shewn by the greater leisure which they will thereby possess, to pursue the proper object of their calling, which is not to collect money, to treasure it up, or to dictate the mode of disbursing it, but to promote useful knowledge, good morals, and true religion, and to employ for these purposes the funds which are placed under their controul, by those who have been primarily intrusted with the management of the secular concerns of the mission. The Committee determine what plan shall be pursued, and furnish the missionaries with the means of pursuing them. To the Committee the missionaries are responsible for the due appropriation to the purposes specified, of the particular sums which they may receive by a regular vote. The Committee are responsible to the Christian public for the goodness of the purposes to which these sums are applied, and the fitness of the persons to whom they are confided. The missionaries, in short, are the agents of the Committee; the Committee are the agents of the public. This constitution of things is not only proper in the point of view in which it has been presented, as tending to free missionaries from much worldly care and anxiety, but it is also imperiously required by the present state of the public mind in India respecting missionary responsibility in pecuniary matters. Its adoption implies no want of confidence in the persons who may be employed as Unitarian missionaries, but

only a desire to shield their characters from those imputations, to which it has been asserted that some missionaries have rendered themselves liable, and which are calculated materially to injure their professional usefulness.

Another question, which, from peculiar circumstances, has excited considerable attention in this country, and which is not altogether foreign to my present purpose, regards the right of ultimate controul over missionary property. It has been contended on the one hand, that this right resides in the missionaries, being in fact only the natural right which every man has over the product of his own labour; and it has been maintained on the other, that it resides in the public, who have gratuitously supplied those funds, by the aid of which missionary property has been realized. The determination of this question obviously depends upon the terms of the original agreement which may have been made in each particular case, and that principle in the constitution of the Committee which I have just explained, shews how it has been determined with reference to any property which may be realized in connexion with the Unitarian mission in this country, by means of the funds subscribed for the promotion of its objects. The Calcutta Unitarian Committee is a permanent body, and will therefore act as the sole trustees of whatever property may be realized by the funds intrusted to their management, subject only to that public, whose virtual delegates or representatives they are, and to whose voice they will always respectfully listen. Any change which circumstances may suggest in the designation of the Committee, will not affect the controul and responsibility of its members; and in order to increase the confidence of the public, and to give them a real as well as nominal influence over their own trustees, the Committee may hereafter be made an elective body, which it has not yet been made, only because it has been found impracticable. It is thus intended to be expressed, that all the funds subscribed, whether in England, America, or India, for the Unitarian mission in this country, and all the real property which it may be necessary to create for the adequate prosecution of its objects, shall be placed under the direct and positive, yet responsible controul of the Calcutta Unitarian Committee. This, it is believed, is the only permanent basis on which our mutual relations can be placed, and will tend to prevent disputes, of which

there is happily at present no prospect, and which it is hoped will never stain the annals of our mission. The broader and deeper the foundations that are now laid, the more stable and secure will be the superstructure hereafter to be raised.

Such, then, is the Calcutta Unitarian Committee as it exists at the present time; and although the number of its members has always been small, and its proceedings have seldom been brought to the notice of the public, yet it has been useful as a means of giving union and concentration to the limited exertions which have been made to promulgate the principles of Unitarian Christianity in India. These advantages will be derived from it in a still greater degree hereafter, when it is hoped the increased means possessed by the Committee will enable them to extend their labours, and when under such circumstances, a body of gentlemen, possessed of local information and experience, will be peculiarly required to give confidence to the public in the faithful appropriation of the funds which may be intrusted to their management, to revise and authenticate the periodical or occasional reports on the state of the mission, to excite or to moderate the zeal of its immediate agents, to prevent all collision between the different departments of missionary labour, as well as all useless or wasteful expenditure of the time and the talents of missionary labourers, and to give full efficiency to each within his proper sphere, by providing him with the necessary means both of subsistence and usefulness. Such are the important services of the Calcutta Unitarian Committee, although to a limited extent, in the present incipient stage of our exertions, and it is hoped that the same duties will continue to be performed with equal zeal and assiduity under a more enlarged scale of operations.

I remain, dear Sirs,

Yours very faithfully,

W. ADAM, Sec. C. U. C.

Calcutta, Feb. 20, 1826.

LITERARY NOTICES.

The Life of Napoleon Buonaparte, Emperor of the French, by the Author of Waverley, is announced as nearly ready for publication: the work will form seven volumes, Post 8vo.

Mr. S. W. Singer, F. S. A., will shortly publish the Correspondence of Henry Earl of Clarendon and Laurence Earl of Rochester, with the Diary of Lord Clarendon, from 1687 to 1690, comprising

minute particulars of the events attending the Revolution: the greater part is now given to the public for the first time from Original Manuscripts.

Dr. McCree, of Edinburgh, the author of the Life of John Knox, is engaged in writing a History of the Progress and Suppression of the Reformation in Italy and Spain during the Sixteenth Century.

Mr. J. S. Buckingham, whose many and ruinous persecutions lately interested so large a portion of the public attention, has in the press, *Travels in Mesopotamia; including a Journey from Aleppo, across the Euphrates, to Orfah, (the Ur of the Chaldees;) across the Plains of the Turcoman Tribes to Diarbekr, in Asia Minor; from thence to Mardin, on the borders of the Great Desert, and by the Tigris, to the Mosul, the Ruins of Nineveh, Arbela, Bagdad and Babylon.*

The *Travels of the Russian Mission through Mongolia to China, including an Account of a Residence in Pekin in the Years 1820 and 1821, by George Timkowski, with Corrections and Notes by M. J. Klaproth, will shortly be published in English, in 2 volumes, 8vo., with Maps and Plates.*

The Hon. George Keppel is preparing for publication, in one volume, 4to., a Narrative of a Journey undertaken in 1824 from India to England, by Bussorah, Bagdad, the Ruins of Babylon, Kurdistan, the Coast of Persia, the Western Shore of the Caspian Sea, Astrakhan, Novogorod, Moscow and St. Petersburg.

The Rev. William Field, of Warwick, has been for some time engaged in drawing up Memoirs of the Life and Writings of his late Friend, Dr. Parr. The work will form two volumes in 8vo., and may, we understand, be shortly expected.

Mr. Humphrey Woolrych has announced a Life of the Celebrated, and we may add the Infamous, Judge Jeffreys, Lord Chief Justice of the King's Bench, and Lord High Chancellor of England, in the Reign of James the Second. The writer seems to intimate that hitherto the good man has had hard measure dealt him in the censures and the curses which have usually been associated with his name, and he honestly avows his intention to display the "*brightest colourings of the Judge's character.*"

An Account of the Flight of Van Haelen from the Dungeons of the Inquisition to the foot of Caucasus, and of his Adventures in Russia, is mentioned among the forthcoming publications of the present season.

Among the promised publications we observe the Forty Years' Diary of a cele-

brated Nonconformist Divine, with illustrative Biographical Notes, in three volumes, 8vo. No hint is given of the party to which he belonged.

Captain Thomas Southey, R. N., is about to publish a Chronological History of the West Indies, in three volumes, 8vo. We congratulate him on his exchange of the murderous trade of war for the more peaceful and more honourable occupations of the study.

Mr. D'Israeli is at present engaged in writing an Account of the Private Life of Charles the First, designed, it is stated, to develop the Genius, the Character and the Principles of the Times, and to form a Supplement to the Popular Histories of Tories and Whigs, Republicans and Cromwellians.

Dr. Evans, of Islington, has in the press, the Fifteenth Edition of his Sketch of the Denominations, with an Account of the Ranters or Primitive Methodists, and of the Irish Presbyterians, amounting to near a Million of People.

Mr. Dorsett Fellowes, of the Lord Chamberlain's Office, is preparing for publication, a work on the Revolution of 1688. It is stated, that he will add to it several documents relative to Charles the First, Cromwell and the Restoration of the Stuarts, which he has discovered in the Public Library of Paris.

Mr. Bowring is engaged on a new work designed to illustrate the Literature and Poetry of Poland.

Mr. W. Jevons, Jun., is about to publish a work to be entitled Systematic Morality, or a Treatise on the Theory and Practice of Human Duty on the Grounds of Natural Religion.

Mr. John Barclay has announced a Sequel to the Diversions of Purley, containing an Essay on English Verbs, with Remarks on Mr. Tooke's Work, and on some terms to denote Soul or Spirit.

Mr. William Carpenter is preparing for publication, A Reply to the Accusations of Piracy and Plagiarism exhibited against the Author, in the January Number of the Christian Remembrancer, in a Review of "Horne and Carpenter's Introductions to the Study of the Holy Scriptures."

Mr. Bagster has completed his Comprehensive Bible, being the only edition of the Holy Scriptures which contains, in one volume, the Authorized Version, with the essentials required for Pulpit, or Study, or Family use; having copious Prefaces and Indexes, and more than 4000 Explanatory Notes, and above 500,000 Parallel Passages.

NEW PUBLICATIONS.

Lectures on Astronomy, accompanied and illustrated by the Astronomicon, or a Series of Moveable Diagrams; designed for the Use of Schools and Private Students. By W. H. Prior. In 12mo. 10s. 6d. Astronomicon, 3l. 13s. 6d.

A Letter to a Political Economist, occasioned by an Article in the Westminster Review, on the Subject of Value. By the Author of the Critical Dissertation on Value therein Reviewed. 4s.

Definitions in Political Economy, preceded by an Inquiry into the Rules which ought to guide Political Economists in the Definition and Application of their Terms, &c. By the Rev. T. R. Malthus. Post 8vo. 7s. 6d.

Memoirs of Zehir-Ed-Din Muhammed Baber, Emperor of Hindustan. Written by himself in the Jaghatai Turki, and translated partly by the late John Leyden, Esq., M. D., and partly by William Erskine, Esq. 4to. 2l. 2s.

The Annual Biography and Obituary for the Year 1827, containing Memoirs of Celebrated Persons who died in 1825, 1826. 8vo. 15s.

Life of Grotius, and a Succinct Account of the Civil, Ecclesiastical, and Literary History of the Netherlands. By Charles Butler, of Lincoln's Inn. 8vo. 7s. 6d.

An Exposure of the Hamiltonian System of Teaching Languages; in a Letter addressed to the Author of an Article recommending that System in the Edinburgh Review, No. 87. By J. Jones, LL.D. 8vo. 1s. 6d.

The Elementary Elocutionist; a Selection of Pieces in Prose and Verse to exemplify the Art of Reading. By J. White, A.M. 12mo. 4s. 6d. bound.

Vindication of certain Passages in the Third and Fourth Volumes of the History of England. By J. Lingard, D.D. 2s. 6d.

Verbatim Report of the Action for Libel in the Case of Buckingham versus Bankes. Tried in the Court of King's Bench, October 19, 1826. 8vo. 2s. 6d. sewed.

The Speeches of the Right Honourable George Canning, in the House of Commons, on Tuesday, December 12, on the King's Message. 8vo. 3s.

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the Labouring Poor, for the better managing Parish Concerns, and for reducing the Rates. By Thomas Lovell. 8vo. 1s. 6d.

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The Duty of holding the Traditions which we have been taught, asserted and enforced in a Sermon preached at the Episcopal Visitation in the Cathedral Church of Bangor, on Tuesday, the 29th of August, 1826. By the Rev. J. W. Trevor, M. A., Vicar of Caenarvon. 8vo. 1s. 6d.

CORRESPONDENCE.

The Conductors hope that their attempt to give the Monthly Repository a more literary character will not operate as a restraint upon Miscellaneous Correspondence, from which they are fully aware that a periodical publication must derive much of its spirit and variety. Discussions on topics of interest will always be welcome; as well as articles of Intelligence, on subjects which are consonant with the objects of the work.

Mr. Holland will perceive that his communication has been anticipated by an article of Review in the last Number.

The paper of R. M., dated from Cork, is under consideration. The subject had already engaged the attention of the Conductors. They are very desirous of obtaining a good account, drawn up with care and temper, of the state of religion and of religious parties in Ireland. R. M.'s communication, though it contains many valuable observations, does not come fully up to their wishes on this interesting topic.

The Conductors cannot forbear expressing their gratification at the success which has already attended their labours. The increased sale of their work may be considered, they trust, as the earnest of a still wider circulation, and of more extensive usefulness.

ERRATA.

Page 49, line 39, for "leading" read *binding*.

50, 21, for "Wagscheider" read *Wegscheider*.