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A DISCOURSE, BY MRS. BARBAULD.

“They are without fault before the throne.” Rev. xiv. 5.

THERE are many circumstances in this vale of mortality through which we are travelling, which, however exalted, or however prosperous we may be, continually put us in mind of the imperfection of our fallen nature. But of these none is so humiliating, none so mortifying, to an ingenuous mind, as that mixture of sin and pravity which debases and defiles our minds, dims the lustre, or contaminates the purity, of our good actions, and renders the characters of even the best of us too like Nebuchadnezzar's image, of which part was of fine gold and part of clay. There is nothing, therefore, in a state of future blessedness which a good man looks to with more ardent longings, than the prospect of being still better; *he shall be without fault before the throne.* How sin had its entrance into the works of God is a question of high antiquity and difficult solution. Certain it is, that it is there. Original or actual, moral or constitutional depravity, by whatever name we choose to call it, has laid waste or sullied at least the fairest images of the Creator here below. Place the standard of moral perfection as low as we please, there is no man who acts up even to his own ideas of it. Let the bands of duty and obligation be twisted as loosely as they may, they will still be too strict for our impetuous passions. It may, therefore, be assumed as an undeniable truth, that all men, more or less, fall into *sin*, and by so doing incur that most painful feeling, the censure and disapprobation of their own minds. Even those characters to whom, in the warmth of a just approbation, we perhaps give the epithet of blameless, on a nearer inspection discover many blemishes and failings which greatly cloud their good qualities. Or should they escape *our* search, we may be assured such characters discover them in *themselves*. While the world is praising their virtues, they are mourning over their faults. While the world is admiring how much they have done, they are lamenting that so much is left undone. They are deeply conscious of invaluable time wasted and lost, of the repeated mischiefs of procrastination, of the secret, silent sap of undreaded, and therefore unresisted, indolence; of the leaden weights which earth and sense hang upon the mind, when she would mount upon the wings of faith and love towards her divine original. They have performed, it may be, splendid

actions, but they are sensible on examining their hearts, that some secret vanity was mingled in the motives which prompted them. They have even done good to their enemies, but they have not been able truly to forgive them; the swellings and workings of angry passions are not suffered to boil up, but they too well feel their inward fermentation: they discern, at times, a taint of envy and selfishness lurking in those bosoms from which they had hoped such bad passions had been long eradicated. If the human heart was laid open in all its secret folds and inward recesses, much would be found to be ashamed of in the most perfect characters. The life of a good man is a continual warfare. How often is he surprised by sudden temptation! How often overcome by habitual frailties! How difficult does he find it to mortify his lusts, to quicken his zeal, to steer between dangerous extremes, to preserve the tender sensibility of his conscience amidst his necessary commerce with a loose and scornful world! Many are the noiseless conflicts he sustains with his inward enemies: when he falls he rises again, and when he is beaten he scorns to yield; and this is his utmost boast, his whole triumph.

How delightful must be then the idea of a state in which he shall *be without fault!* How cheering the hope of seeing the enemy subdued with whom he has had so many painful contests! There is nothing a good man hates like sin; nay, to speak properly, there is nothing he hates *but* sin; his enemies may injure, may irritate—but they cannot make him hate them. Misfortunes, disappointments, these he considers as incident to a state of imperfection, necessary to a state of trial; but *sin* is his extreme dread, his most settled aversion, the thorn that has so often wounded the bosom of his peace; remorse is the feeling that most hurts him, and the disapprobation of his own mind he is more afraid of than of any thing else. He is *glad* to think that in that blessed land he shall be sick no more, *glad* he shall be free from the many humiliating infirmities of mortality, *glad* he shall no more feel the stroke of separation from those he loves, or the pangs and agonies of dissolving nature; but he is infinitely happier to think that he shall *sin* no more, and this it is above all other things which will make the future state a heaven to him.

But before we indulge in this delightful contemplation, it will well become us to consider of what colour that guilt is which death will wash away, and who they are that in the life to come shall sin no more. And, first, it is certainly not they who have been doing nothing else all their lives here, they who put far from them the law of their God, and have drunk up iniquity like water, who by long habit of vice and open violations of every moral law have almost obliterated in themselves the traces of right affections, and confounded the very ideas of good and evil; it is not for these to expect that the ambiguous sorrows of a late, perhaps of a death-bed, repentance, will purify and fit them for a state of perfection, will restore to them the innocence of children, or create in them the holiness of saints. Heaven is not a pool of Bethesda to cleanse such foul and leprous souls from the corruptions they have contracted; the stain is gone too deep and spread too far. To such the Scripture speaks in those awful words of the Apocalypse, *He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still.*

It is, indeed, self-evident that what is completed above, must be begun, at least, below; that we must be good here, to be perfect hereafter; the sketch must be drawn, the fair outline must be correctly traced, of that lovely character we aspire to, though it is to receive its finishing and nicer touches from the hand of the great Master.

But not to dwell upon what is so obvious; it is, secondly, not those

allowed sins which people of a general good character may indulge themselves in, which we are here promised shall be no more. There are many whose moral character is, upon the whole, commendable, who may be said to be prevailingly good, who do not love sin; but, on the contrary, often wish they were better, who yet are very far from being consistently virtuous, or yielding full obedience to the laws of their Maker. They are secretly conscious of some habitual faults which they have not the resolution to conquer; some improper indulgences which they cannot persuade themselves to give up; some practices which they know, or very strongly suspect, are not quite right, but which they cannot well tell how to avoid; bad passions which they have ceased to strive against, because they have always found them too strong for them. They do but partially see these things, because, having made a covenant with themselves not to contend with their hearts about such trifles, they seldom turn their eyes that way; but they can, whenever they please to examine their own hearts, find that they do not walk sincerely with God; that they have reserves and exceptions in the obedience they pay to him; that there are many points in their conduct which must be tenderly handled or glossed over; they know, in short, that there is much wrong within them; but they think the balance at last will turn out in their favour; they plead for their sins as Lot did for Zoar, *Is it not a little one?* and they piously hope, that in a future state all these spots and blemishes will be cleared away, and that they shall all at once attain a perfection which they are conscious they have not even aimed at here below. But it does not appear that we have any warrant from Scripture to expect those sins will be subdued hereafter, which we have not at least declared war against here, or any rational ground, from the nature of habits and associations, to hope for such sudden and miraculous changes. A change of state cannot alter the fixed dispositions of the mind, or eradicate rooted habits. If there be any provision in the eternal providence of ever-during ages to wear out stains so deeply imbibed, the process must be long and painful; nor does it make any part of the *revealed* mercies of God to us. God can do all things that are possible; but we have every reason to suppose it is not possible even for Omnipotence itself to wear out sin from a moral agent, but by gradual degrees and repeated efforts. Worlds may be created by a breath, but virtue must be the slow, late-ripening fruit of trial and moral discipline. We have no right, therefore, to presume that the air of heaven will purge away allowed and habitual violations of duty, even in favour of those in whom they are balanced by a prevailing number of good qualities. In respect to such also, *Where the tree falls there it lies.*

What, then, are the sins which the good man may expect to fall into no more upon his entrance into a future state? And what is the extent of the consolatory promise in the text, that they shall be without fault? It extends first to sins of infirmity and inadvertency. Notwithstanding all the vigilance of the good man, he is continually deviating from the straight line of rectitude. He is not of that class who make their religion merely a closet religion; no, he endeavours to make it enter into all his concerns; but in spite of his utmost care, the great objects of his attention will not be always equally present to his mind. He has always such a deep and habitual sense of them as would be called forth upon any great occasion; but in the more gay and careless moments of life, like the god of the Canaanites, it is sometimes asleep and must be awakened. When, in the stillness of his evening meditations, the candidate for heaven, with a holy jealousy, inquires of his soul, and makes up his daily accounts, he finds many unintentional slips

which have retarded his progress towards Christian perfection ; many passages in his conduct appear to him wrong upon reflection, which he either did not reflect upon at all, or thought sufficiently justifiable at the time. He mourns over his frailty ; he washes away daily sins by daily repentance ; he strives to know his most secret faults ; resolves against them, but as soon as he is exposed to the same temptations, he exhibits the same proofs of weakness. Our commerce with the world and its various jarring interests acts upon the soul as the perpetual resistance and friction of matter does upon any body in motion. It retards the freedom of its course, and is every moment lessening the impetus originally communicated to it ; but in heaven we shall meet with no such obstacle. There we shall fulfil our glorious career, like the heavenly bodies through the smooth fields of ether, with undiminished velocity and undeviating exactness. In that blessed region we shall be in no danger of being corrupted by the charms of social converse, for all our converse and all our society will be with the good ; the future prospects we find now so much difficulty in fixing our eyes upon will then be present realities, and we cannot for a moment forget God when we are continually surrounded with his more immediate presence. It is because they are *before the throne of God that they are without fault.*

In the next place we shall no more fall into sins of ignorance and prejudice. Many errors of conduct arise from opinions rashly formed, prejudices lightly taken up, and tenaciously adhered to, and errors in speculation or in matters of fact, which too often divide good people and alienate those hearts that otherwise would glow with affection towards each other. One wrong opinion consequentially reasoned upon, will often lead us into a maze of error and perplexity, and set our best affections a warring with each other. Error and prejudice have separated fear of God and mercy towards man, devotion and cheerful enjoyment, usefulness and sanctity. They have even in speculation (though never amongst good hearts in practice) made a divorce between faith and works : but when we are near the fountain of light, prejudices and errors will vanish away like a mist before the morning sun ; the humble and earnest inquirer will have his appetite after truth satisfied, and we shall wonder at the delusions and imperfect views of objects under which we wandered here below.

Lastly. It is to be presumed the good man will be freed from those sins which cling to him in consequence of his bodily temperament. In spite of all his care to subdue the sin which easily besets him, he cannot altogether succeed ; he gives it no room in his heart, but it is in his constitution. A timorous, hesitating timidity, rashness, irritability, indolence, are woven into the very texture of his frame. He does not indulge, he strives against them ; he counteracts their influence by wholesome discipline, and by every generous motive ; they are enemies which have been often conquered and dare not attack him in the equal field, but still they hang about him and harass his rear and retard his march. Bodily infirmity too, which ever increases as we advance in life, throws its cloud over the good man and makes him appear perhaps as if he were moving backwards in the heavenly race.—When, by principles firmly fixed and habits strongly formed, by a long life spent in the exercise of virtue, he ought to shine out all faith, all love, all hope and zeal and pious fervour ; when he is nearest to an angel, and ought most to appear so, he is too often sunk in weakness and despondency ; the spring of kind affections seems to be dried up within him ; even his confidence in God does not cheer him as it was wont to do ; and he seems to himself, and perhaps to others, to be losing ground in moral excellence and

slackening his speed as he comes nearer to the goal. But it only *seems* to be so. These weaknesses of nature do not affect character. Principle, habits, virtuous action, these are the things which will determine our future lot: and when this corruptible shall have put on incorruption, and this mortal immortality, when the soul shall have ceased to sink with the pulse, to vibrate with every wounded nerve, and to be subject to all the skyey influences, these dispiriting symptoms will vanish with their cause. These are not the faults that enter into the texture of the soul; they do not even stain the wedding garment, but hang upon it as the dust which, when we have finished our toilsome journey, we lightly shake off. Happy period, when to the languor of a worn frame, and the dregs and darkness of exhausted nature, shall succeed fresh spirit and immortal vigour; when we shall possess the philosopher's wish, a sound mind in a sound body; or, according to the Christian's more exalted phrase, when a glorified body will meet with a purified spirit! Delightful state, which will be free from sin, as it will be free from sorrow! How lovely a thing will human nature be when it is thus cleansed, refined, raised, exalted, presented to receive the high approbation of her Maker, like a bride adorned to meet the bridegroom! Human nature, as we see it in its fairest specimens, is very lovely even here; but as dead flies make the most precious perfume to stink, so the unlovely mixture of sin and defect spoils the pleasure we take in the contemplation of excellence, and checks the full tide of love and admiration while it is warm and flowing. But *there* all will be uniform and of a piece. Each pure mind will be a fair tablet without a blot; past transgressions will be done away for ever; and for the future, for the long ages of futurity, they shall be *without fault* before the throne.

I would take occasion to observe, as the conclusion of the whole, that this hope contains one of the purest motives of aspiring after heaven. It is well when any motive operates upon a man so as to make him do his duty; but the man who obeys through the hopes of heaven, and at the same time fashions that heaven according to the visions of a worldly or a sensual imagination, shews a low mind, that still grovels among the things of earth and sense—whereas to pant after a future state, where we shall sin no more, shews a person already far advanced in the paths of virtue; to form the very idea of such a happiness does not belong to him who has but entered on the Christian life. He, indeed, begins with sacrificing his sins because he knows there is no other way to salvation, but he would be very glad if he might rather keep them; to part with them is as the plucking out of a right eye, the cutting off a right hand; he can hardly conceive, if I may use the expression, how God will be able to make it up to him; and he is very apt to image to himself a sort of Mahometan paradise where he shall be rewarded for being abstemious here with a life of voluptuousness ever after. By degrees, however, if he persevere in the line of duty, the sacred love of virtue lays hold upon his heart; he loves her now with a pure and disinterested passion. He is not tempted to inquire with casuistical niceness how holy and how blameless he must be to escape from perdition, but his most eager wishes press forward to the attainment of all moral excellence. These are wishes which strongly tend to their own fulfilment, for both in this life, partly, and more completely in the life to come, *Blessed are they who hunger and thirst after righteousness, for they shall be filled.*

MR. BOWRING ON RELIGION IN HOLLAND AND GERMANY.

To the Editor.

SIR,

YOUR readers will probably feel some interest in the state of the religious world in Holland and Germany, and I therefore proceed to state a few facts which occur to me after a recent visit.

In Holland there is little of religious controversy, and this may be attributed mainly to the universally tolerant spirit which pervades that interesting and intelligent land. It is now not easy to draw the lines of distinction which separate one sect from another. The Mennonites no longer refuse to take arms or oaths; the Calvinist is seldom found to insist upon the "peculiar doctrines" of his master; the Lutheran has marched several steps farther away from the Romish church, and has become almost identified with the Reformed; and the Remonstrant is so little an object of dislike, that one of the most renowned of their preachers has lately been specially summoned to preach before the king, and, as he himself told me, was honoured by no small portion of royal laudation. The only strong sectarian feeling among Dutch Protestants is that which hangs about *their* "Catholic question," a question not quite so divested of difficulties as *our* Catholic question, since *their* Catholicism wields instruments of prodigious influence, and has unfortunately shewed itself on all occasions the hearty ally of civil despotism. The Unitarian question is not, however, in a state of complete stagnation. A champion has lately appeared at *Maaslin*s, named *P. W. Bronwer*, who published a book (in 1826) entitled, *The Bible Doctrine respecting the Person of Jesus Christ*, to which he has since added a supplement entitled, *Farther Explanations*. These works are the symptoms of an approaching change, and I think it would be desirable both that they should be possessed by the Committee of the Unitarian Association, and that a correspondence should be established with their author. I wrote to him from Rotterdam, but was not able to visit him. In Flanders the Protestant sects are altogether blended. There is but one church, and that church is called *The Protestant Church*.

A similar state of things exists in many of the states of Germany. The Lutherans and Calvinists are no longer distinguished from one another. They worship in the same churches, the pulpit is occupied by the ministers of either party indifferently, and in a few years they will not even have preserved their names. The situation of theological inquiry in Germany covers England with disgrace and reproach. The indefatigable ardour, the varied learning, the critical sagacity with which biblical researches are pursued, form a strange (and to an Englishman a sad) contrast to the slumbering dulness of our theologians. "You boast of your *civil* liberty," said one of the most renowned, and at the same time most orthodox, of their theological professors to me, "but must come hither to learn what *intellectual* liberty is. Your politicians may have freedom of spirit, but your theologians have no freedom of mind." How should the worshipers of creeds and of authority have freedom? How should the advocates of an establishment built up by tyranny out of the wrecks of ignorance, *dare* research? I attended several of the theological classes in the Universities, and found from

every chair, whether orthodox or heterodox, the fullest and freest criticism invited and encouraged. Those chairs are generally surrounded by large classes of young men following their instructors with eager solicitude, while they poured out the vast treasures of sacred and profane learning upon the biblical page. And as there are no *false* reputations in Germany, as no man obtains distinction there till he has written a book which is scanned by criticism's keenest eye, and as theological studies are eminently popular, it is not likely that Germany should fall from her high and pre-eminent station in the field of divinity. Nor can inquiry now be stopped. Truth, that pearl of great price, cannot but be the ultimate recompense of such intelligent and active divers : and they are as courageous as intelligent. Professor Paulus told me, that an attempt was made not long ago by the government, to interfere with his lectures, and he received notice that he must be less heterodox in his instructions. He quietly answered, "I am old, and cannot change my course. Silenced I may be, but while I speak, I must speak the words of honesty, and follow the footsteps of inquiry wherever they may lead." He has not been molested since, and will, I doubt not, pursue his distinguished career to the end of his days. He was very anxious to know more about our sect, our situation, and our proceedings, and I was enabled to gratify him. His "Life of Christ" is a decidedly Unitarian work. But he, like most of the Continental Protestants, and particularly those who look up to Göthe and to Voss, have the same prejudices against the Catholics, which I have spoken of as existing in Holland, and would deem the success of the "Emancipation question" an European calamity. In looking at a few numbers of his *Sophronizon*, you would find evidence enough of the state of his mind on this important matter.

I frequently fell in with Unitarian Christians—men fully acquainted with the evidences and deeply interested in the spread of our opinions. One father of a large family, whom I met at Bonn, travelling on foot with his three sons and their tutor, in pursuit of knowledge, while they visited the marvellous and unimaginable beauties of the splendid Rhine, told me, that he had lived in England, was acquainted with some of our ministers, and had educated his boys in the strictest Christian Unitarianism. I might mention another, a personal friend of my own, the father of eight children, who, after having abandoned Trinitarianism and studied the writings of *our* great men, has been quietly spreading the seed of the Unitarian faith, where it will, ere long, spring up with increase. I know of many such. Undoubtedly a great change is preparing for the future. A thousand and a thousand little streams are silently winding their way through the great field of human existence—streams of truth and knowledge, unobserved by the careless, despised by the foolish. They will unite by and bye, and form a great and mighty river, bearing mankind upon its waters.

J. BOWRING.

ON THE CONTROVERSIAL CHARACTER OF DR. PRIESTLEY.

To the Editor.

SIR,

ALLOW me a few words, which relate in some degree to the subject of the observations of Mr. Madge in the last number.

The bitter and unchristian spirit which has too often been excited amidst the heats of controversial discussion, have been the subject of well-founded regret. There are, however, I imagine, few reflecting persons at the present day who require to be convinced that even personal controversy has been the instrument of no trifling benefits to the cause of truth and religion. The attention which it rouses in the spectators of the conflict, though it may in the first instance be directed to the disputants, is in time transferred to the subject in debate; men's minds are sharpened, new views are struck out, before unsuspected; and though for a while the parties may appear to diverge more and more widely from each other, yet it is not unfrequently the effect of discussion gradually and imperceptibly to bring them nearer in reality. Old phrases indeed are pertinaciously retained; but new definitions are given of them, which entirely alter the nature of the propositions they are employed to express; so that after the heat and violence of the contest have in some degree subsided, the contending parties may at last have leisure to discover that the chief remaining difference is about the meaning of a word. Controversy, in short, seems to be among the means appointed by Providence for the discovery and propagation of truth; and it does not become us hastily to deny altogether what has certainly been productive of important and beneficial effects. It should rather be our business to avail ourselves of the use of this valuable instrument, at the same time that we diligently steer clear of its abuse; not to shrink from its employment when circumstances render it necessary for the promotion of useful knowledge, the detection of error and imposture, or the vindication from unjust calumny of the venerated and illustrious dead. It is true that in thus employing it, we may be liable to suffer wrong, from the violence of the bigoted and illiberal, or the sarcastic sneer of those who mistake a jest for an argument; but in such cases, while we are careful not to return railing for railing, we should rather rejoice that an opportunity is thus afforded to ourselves of valuable moral improvement, by cultivating the truly Christian graces of good temper and forbearance.

I have been led to these remarks by noticing the manner in which the polemical character of a considerable portion of Dr. Priestley's writings has been made the subject of undistinguishing complaint, not only by his opponents, but also to a certain degree even by some of his warmest admirers. It is not unusual for the one party to censure with vehemence, and for the other to acknowledge with regret, the asperity by which they are said to be peculiarly characterized. Now I am far from denying that passages of this description are to be found in his works. Dr. Priestley was a rapid, and occasionally a precipitate writer, and generally composed his controversial pieces when influenced by the excitement of the occasion which gave them birth; but I cannot think that after a fair examination of his voluminous works we shall find ourselves obliged to concede the charge to any thing like the extent in which it is usually advanced. However severely he may think it necessary to censure the *doctrine* of his adversaries, or the tone of arrogant self-sufficiency in which they have occasionally expressed it, he

never brings into question their integrity or good intentions ; and throughout conducts himself as an earnest, and perhaps sometimes too vehement, but yet as an honourable and fair opponent. Even when his indignation and contempt are at their height, he never adopts a style which is unsuitable either to the scholar or the gentleman.

With respect to the character and merits of this distinguished person, I am indeed well aware of the circumstances which may be supposed to render it difficult for me to form a fair and impartial judgment. He in whose mind a celebrated name has been almost invariably associated with feelings of respect and admiration, is not perhaps the person most likely to arrive at a perfectly just and accurate conclusion upon such a subject ; but he may possibly deserve at least as much confidence as they to whom such a name has habitually suggested only the idea of a formidable and not always unsuccessful opponent. Notwithstanding, therefore, the acknowledged influence of this not unnatural bias, I must be allowed to say, that the general outcry against the controversial asperity of Dr. Priestley seems to me to have been carried far beyond its due bounds. There are very few instances in which he was the first aggressor, and scarcely any in which the account is not much more than balanced by the violence and bigotry of his antagonists, of whom there are few (Dr. Price and Bishop Newcome are perhaps the only exceptions) from whose pages it would not be easy to select passages which we might safely challenge any one to parallel in the whole range of Priestley's polemical writings. Few of them fail to call in question his motives, and to blacken his character as a man and a Christian, while he is on all occasions desirous as much as possible to keep the *person* of his opponent out of view in the examination of his doctrine.

My attention, not long ago, was attracted by a passage in a work of the eminent Professor Dugald Stewart, published six years after Priestley's death, where, without the apology which others might have pleaded from the excitement of a personal controversy, he has shewn himself a little under the influence of this *polemical* spirit. Not contented with endeavouring to shew his arguments to be inconclusive, he strives to convict him of a wilful imposition upon his readers. The peculiar, and perhaps somewhat fanciful, theory with respect to the nature of matter, on which Dr. P. lays so much stress in his *Disquisitions on Matter and Spirit*, is first mentioned in his *History of Light and Vision*, and is there introduced by the following sentence:

“ This scheme of THE IMMATERIALITY OF MATTER, as it may be called, or rather the mutual penetration of matter, first occurred to my friend, Mr. Michell, in reading Baxter on the Immortality of the Soul.”

Mr. Stewart, in his *Dissertation* entitled “ On the Metaphysical Theories of Hartley, Priestley, and Darwin,” after having inserted the whole passage of which this is the introductory sentence, proceeds as follows : — “ In the *Disquisitions on Matter and Spirit* by the same author, the above passage is quoted at length ; but it is somewhat remarkable, that as the aim of the latter work is to inculcate the *materiality of the mind*, Dr. Priestley has prudently suppressed the clause which I have distinguished in the first sentence of the foregoing extract by printing it in *capitals*.”*

Our author seems to think that he has detected Dr. Priestley in a notable piece of disingenuity, and evidently exults not a little in his discovery. One might be inclined, however, to suspect that he had not read the *disquisitions on Matter and Spirit* with the attention which might have been expected,

* *Philosophical Essays*, p. 133, 4to edit.

when we find this very notion of the immateriality of matter distinctly adverted to not many pages before. "If it be asked," says Dr. P., "how upon this hypothesis matter differs from spirit, if there be nothing in matter that is properly solid or impenetrable?" I answer, that it no ways concerns me or true philosophy to maintain that there is any such difference between them as has been hitherto supposed.* How the clause which Mr. Stewart has printed in capitals came to be omitted, I do not pretend to explain; but it is obvious that after the above passage was inserted, there is no imaginable way in which Dr. Priestley's argument could be assisted by the omission. The awkwardness, and apparently contradictory form of the expression, may perhaps have been the inducement.

I have not introduced this as a subject of any peculiar interest or moment in itself, but simply as furnishing a curious specimen, on a small scale, of the spirit and temper in which, as it appears to me, controversy ought *not* to be conducted. A rule is violated, to which very few, if any, exceptions can be admitted—that in controversial discussions we have nothing to do with the personal character or private motives of the disputants, but simply and solely with the quality of their arguments, and the extent to which they affect the question in debate.

W. T.

FROM THE GERMAN OF NOVALIS.

O *WITHOUT* thee, my Father † thee,
 What am I, or what should I be?
 A child of grief, and doubt, and care—
 A lonely stranger wandering here,
 With nought but earthly love to cheer
 And nought but darkness o'er to-morrow—
 And none in sorrow's moments near
 To whom I might unveil my sorrow.

There was a day of joy and love,
 When all was bright around, above;
 And then the days of grief and tears,
 As I bent down the vale of years,
 And soon came tumult's ministers,
 And hopes o'erwhelm'd and blessings riven:
 O! who could bear earth's storms and fears
 Without some better friend in heaven?

How sweetly from thy heavenly throne
 The Gospel-beams descended down,
 And o'er time's vale of darkness threw
 New rays of light and glory too!
 Then first the germ of greatness grew
 Within me—and my soul desiring
 Some bliss all-worthy to pursue
 Rose on the wings of faith aspiring.

† *Disquisitions on Matter and Spirit*, p. 16.

And then it seem'd as if the light
Of heaven made earth more gay and bright,
And every flower that blossom'd round
Pour'd balsam forth for every wound—
A thousand, thousand joys I found,
And wept—and prayed—with strong emotion ;
And felt that every uttered sound
Reach'd Thee, when wafted by devotion.

Go forth—go forth ! in every track,
And call the erring wanderers back ;
Stretch out—stretch out thy gracious hand—
And pour thy light on every land,
And make the people understand
That heaven is now on earth descended—
That men must be one happy band,
All tongues, all tribes, all nations blended.

Tear from our yielding hearts within
The old and withering roots of sin,
And lead us from life's darksome way
With thine own pure—thy perfect ray.
What peace—what pleasure to obey—
And in the very scenes which gave us
Thoughts full of darkness and dismay,
Find hopes to cheer—and faith to save us !

O we were trembling prisoners, bound
With iron fetters to the ground,
Haunted by dreams the mournfullest,
And spectred shapes and sights unblest !
A heavy weight upon our breast,
The weight of doubts and fears, was lying ;
And e'en the sweetest hopes of rest
Could not subdue the dread of dying :

When, lo ! the Great Deliverer came—
And lighted in our souls a flame
Of hope — of joy—an effluence bright
From Him—the very source of light ;
All heaven was opened on our sight,
And all its joys in prospect given.
O vision of supreme delight !
For sons of God—for heirs of heaven !

And calmly now our footsteps tread
Amidst the ruins of the dead ;
Those ruins raised by God, will be
The temples of eternity ;
And life's light scenes so swiftly flee,
When o'er them hope immortal towers,
That e'en the path of misery
Is hung with lamps and strew'd with flowers.

CATHOLICISM IN SILESIA AND GERMANY GENERALLY.

WE have, on some former occasions, given our readers some information as to the various forms which Catholicism adopts in different countries, that they may judge both how far even Catholic states allow ecclesiastical to trench upon civil institutions, and how much of truth there is in the cry by which Protestants are persuaded that Catholicism is unbending and uncontrollable, and that proscription is necessary to ensure safety of life and limb to the members of the body politic. We shall not be suspected of being friends to the state's interference with religion or even religious communities, but we must say that it is incumbent on those who have no scruples of this sort, to be quite satisfied that, with a little trouble and good management, they might not provide very peaceable antidotes against any apprehension of mischief, without resorting to the bungling remedy of proscription or extermination.

A good deal of addition to our store of information on the state of Catholicism in different countries, will be found in the last Number of the *Foreign Quarterly Review*, in an article entitled "Catholicism in Silesia." We propose to avail ourselves of this information in putting together a few observations on the subject. Some light on these points is very desirable for English polemics and politicians. We are quite of the writer's opinion, that "We English live far too much in a world of our own—we have too high ideas of the importance of every thing done in England, and are too apt to undervalue the proceedings of other countries. It need not be said that we know almost nothing of the literature of other countries. A few poets, historians, and scientific writers come over to us—but of the mass of writings on the great and important subjects of religion, reformation, and of change in opinions, on the Continent, we absolutely know nothing, however offensive the assertion may be to the reading public, who are persuaded they know every thing."

It would appear, that the Protestant German states have not taken nearly so much liberty with the Catholic institutions among them, as those governments have done which maintain orthodox relation with the Papal see. There has been found to be but little difficulty in forming arrangements between the Pope and the heads of Catholic states, (Austria for instance,) by which the temporal authority of the former has been altogether destroyed; but perhaps Protestant princes have felt some delicacy in speaking plainly on such subjects, and their Catholic subjects have more difficulty in submitting to interference, though Count dal Pozzo has laboured hard to shew, that in temporals it can and ought to make no difference whether their king, as an individual, be Catholic or Protestant.

In Silesia the state is of course Protestant, and the population is nearly equally divided. The peace has been pretty fairly kept between the two parties; and the consequence seems to have followed naturally enough, that the Catholics, not being kept steadfast by persecution, have learned to think a little freely as to some points of discipline, and to be desirous of a certain degree of liberty. The Prussian government, however, has made worse terms than several others have made since the general peace, particularly as to the election and confirmation of the bishops and other church dignitaries. The German Catholics were, and are, striving generally to get rid of Roman subjection. The people of the freer states wished to be at least as independent as despotic Austria was: the desire of all was to have erected, not a Roman Catholic, but a German Catholic church, under a common primate. This,

however, did not suit with the reigning fashion of legitimacy ; and, for the time, (though certainly only for a season,) the old system has been adhered to, under more or less of modification, as each state was found by the Pope to be more or less difficult to make terms with.

A curious book has lately been published, by a Roman Catholic priest of Silesia, whose object is to point out the abuses of the establishment of his religion, particularly in the diocese of Breslau, and to sketch out remedies, which certainly are sweeping enough, though the writer has no disposition to separate himself from the Catholic communion. He is, in short, a disciple of the Leopold and Ricci school ; and the measures approved by the synod of Pistoia would, as nearly as possible, meet his views of necessary reform.

The first point to which he directs his attention, and in which he shews the necessity of some alterations, relates to the education of the clergy. We should apprehend that the regulations on this head in Bavaria and Austria would meet the evil complained of. According to the author, the prevailing plan in Silesia teems with defects and abuses, and the fruits of a defective education are manifest in the disorderly lives and the ignorance of the clergy.

The enforcement of celibacy is another regulation against which this German priest complains, particularly as a fruitful cause of scandalous profligacy ; and he enters largely into the abuses arising from a class of officiating priests called chaplains who are not beneficed, and from the practice with which the functions of those personages are most connected—that of celebrating private masses and establishing foundations for that purpose, and of course masses for pay, a source of immense gain to the church.

The disposal of benefices in Silesia is another subject of great complaint. The regulations of the church require merit to be regarded in the choice. In Austria and Bavaria we have seen this diligently enforced ; but in Silesia, where the government, where it interferes, is on no very intimate relations with the church of another faith, leaves the matter with the bishops, and the bishop looks, as might be expected, first to his pocket, and next to his ease.

Equally strong objections are made to the books of instruction, and especially the catechism for the young. In this age of education, we have often wondered that the Catholic authorities do not exert themselves to find creditable aliment for the appetite which cannot now be restrained ; and, in particular, it is strange that their popular books should be almost exclusively confined to topics which, in fact, *the church* itself does *not* teach, which the best informed among themselves disavow, and which only furnish subjects of ridicule and reproach when they fall into the hands of the irreverent heretic. The good priest, whose work is under consideration, laments also the state of the liturgy, which contains much that is good, blended with a great deal at which men of cultivated taste and refinement must often blush ; which is only tolerable as veiled by music ; and which, by being in a foreign tongue, (which is now becoming the grand source of discontent throughout Germany,) can be no practical help to the devotional and pious feelings of the multitude. The Council of Trent directs the priests to explain the sacraments, *if they conveniently can*, in the vernacular tongues. If so, why not save the explanation by giving the thing itself at once in an intelligible shape ?

It would far exceed our limits to enter into the many particulars in which it would appear that the Silesian church exceeds others in irregularity, deformity, or absurdity. The objectionable character of its practices or professors is doubtless the more observed from the immediate contact of the

reformed *cultes*, a circumstance which, in most countries, has had a decidedly beneficial effect in promoting a tacit reform and chastening of Catholic observances.

It appears, that complaints becoming general, public efforts have been made for their redress. A petition has been presented to the Prince Bishop of Breslau by several of his clergy, praying a reform of the Missal, the use of the German language, a proper hymn book for the people, and a commission to inquire into the state of the liturgy. This petition has been printed in Hanover. The Bishop, in his answer, denies the grounds of complaint, and complains of the absurdity of asking *him* for reforms which he has no power to make. He, however, states, a hymn book is in preparation; that his attention is turned to the diocesan ritual; and that it is not in his power to introduce the German language. The Bishop's answer has found a reply which handles it pretty roughly.

There have been, of late, in Germany, several instances of the spread of inquiry in the Catholic Church, which are noticed in the article to which we have referred in the Foreign Quarterly. The case of Dr. Klotz, who was a priest of the diocese of Augsburg, is further remarkable from the generosity with which the Catholic King of Bavaria has provided for him on his secession from his church preferment. At a town near Muhlhausen, some of the inhabitants presented a demand to the priest to be allowed to receive the communion in both kinds, declaring that, unless their request was granted, they would separate from the Roman Catholic Church. The new Archbishop of Munich published, in 1821, a pastoral letter, in which he states, that in order to re-establish religious principles, and to bring back faith and piety among the laity, a *reform* must take place among the clergy. Wessenberg, Vicar-general of the diocese of Constance, about the same time, began, in saying mass, to read the Gospel in German. At Warsaw, we learn, that a mass is actually said in Polish for the church of the canonesses of St. Andrew. A priest has published, at Breslau, a book called "The Bible, not for Priests, but for Kings and People." An incumbent in Bavaria, a royal inspector of schools, has published a work with this title, "The public services of Catholic Christians were originally, and ought again to be, quite different from what they are." On the celibacy of the clergy many works have lately appeared, several on the liturgy, and others on the catechism, the use of German, &c.

On the other hand, it should be observed, that the German Catholics have lately become active in endeavours to proselyte. All discussions will tend to good; and this at least must be borne in mind to *our* shame, that in Germany, particularly in the south, perfect peace and good-will are maintained between professors of rival faiths, owing, no doubt, to the good sense with which most governments, except those of England and Spain, have discarded the maxims of bigotry and exclusion, and have learnt to let a man serve his country, without finding it necessary that he should believe, or rather to say he believes, in the established dogmas.

We shall, on a future occasion, notice some further illustrations of the present relations to each other of the ecclesiastical and secular powers in different parts of the Continent.

MR. COGAN ON THE ATONEMENT.

To the Editor.

SIR,

As it is much the fashion to speak of the doctrine of The Atonement as a *vital, fundamental, cardinal* doctrine of Christianity, I wish to inquire a little into the doctrine to which such an importance is attached. As maintained by those who hold the above language, the doctrine, I apprehend, is this, that God the Son, dwelling in the man Christ Jesus, *made an infinite satisfaction for sin to the justice of God the Father*. I ask, then, is this doctrine expressly taught in the Christian Scriptures? Can it be conveyed to the mind in *Scripture language*? Is it not *manifestly* a human interpretation of a phraseology which is found in the Christian records? Is there a single passage in the New Testament which expresses any thing *tantamount* to this *vital* doctrine? And yet, as the reader will observe, *it is capable of being distinctly laid down in the compass of one short sentence*. If this is a *fundamental* principle of the Christian religion, it were to be wished that the apostles had understood it as well, and defined it as clearly, as the orthodox of modern times. How much controversy might have been spared if they had not left this *vital* doctrine to be *collected by inference* from expressions to which various other interpretations may be given! When will the practice cease of establishing gratuitous, not to say absurd, theories on the language of Scripture, and then dignifying them with the appellations of *vital* and *fundamental* doctrines of the gospel! But the orthodox Christian, no doubt, will ask, what is the meaning of those passages of Scripture in which the death of Christ is spoken of in connexion with the forgiveness of sin? Were I to give him my interpretation of them, he would not accept it. It is, however, sufficient to reply, that whatever be their true interpretation, his interpretation cannot but be false, as it involves assumption upon assumption. To say nothing of the doctrine of three persons in one God, it assumes what is manifestly not true, that the sin of a finite being deserves an infinite punishment; it assumes what can never be proved, that infinite justice is something altogether distinct from infinite benevolence; it assumes, in contradiction to the whole analogy of judicial inflictions, that justice can be as well satisfied by the sufferings of the innocent, as by the punishment of the guilty; and unless, for the sake of consistency, it be maintained that the divinity suffered, it assumes that an infinite value may be attributed to the sufferings of a man.

It will be no wonder if the advocates of such a doctrine should also be advocates for the prostration of the understanding to the mysteries of the gospel. But when it is demanded of me to prostrate my understanding to the mysteries of the gospel, I am at a loss to understand what the demand implies. Am I to believe, that I do not see that to be an absurdity or contradiction which I do see to be such? Or am I to believe, that what I do see to be a contradiction or an absurdity may not be such in reality, and ought, therefore, to be received? One thing, however, is certain, namely, that this demand involves an acknowledgment that the doctrines contended for are *irreconcilable to reason*. Let them be shewn not to be *irrational*, and the prostration of the understanding will have no place. I will not dwell upon the consequences which have followed from this prostration of the understanding in religion, but will simply state, that as the evidences of Christianity amount only to the highest moral probability, it will be impos-

sible, while Christianity is encumbered with doctrines which are irreconcilable to reason, to argue successfully with the unbeliever. Prove to him that on the ground of its external evidence the Christian faith cannot rationally be rejected, his answer is at hand. He will reply, that, perplexing as the case may be, it cannot be more irrational to reject than to admit a faith which appears to contradict the clear and certain conclusions of the human mind. The advocate of *mystery*, indeed, will say that the doctrines for which he contends are neither self-contradictory nor absurd. But of this the unbeliever will not allow him to be the judge.

But I ask, with what justice this doctrine can be called a *fundamental* doctrine of Christianity? Does it enforce a single moral obligation? Does the disbelief of it withdraw any motive to virtuous conduct? Is it by an appeal to this doctrine that we are urged to live soberly, righteously, and godly in the world? Or is not the grand consideration to us, what we shall suffer for sin if not repented of and forsaken, rather than by what medium it will be pardoned, when forgiven? I do not, however, say that the doctrine is not capable of any application. It is often applied to the injury if not to the subversion of practical religion. Men who have lived the most irreligious and immoral lives are exhorted in their dying moments to fly to the atoning blood of Christ for a passport to the joys of heaven. But this, it may be said, is an abuse of the doctrine. Be it so. I should be glad to be told what are its uses. It shews in an awful manner the evil of sin. And in a manner equally awful it distorts the character of God, and represents the Father of mercies as a being whom *it is impossible to love*. It is not, however, matter of admiration that they who verily believe this doctrine should consider it as a *fundamental* principle of their religion. If the understanding does not feel its absurdity, the imagination will be strongly impressed with its mysterious grandeur. The stern justice of the First person of the Trinity, contrasted with the benignity of the Second, who condescends to do that without which myriads of helpless beings must have been doomed to everlasting torments, presents a subject of contemplation which he who can unsuspectingly admit the doctrine, will not fail to regard with wonder and with awe. And to such a man, Christianity, when stripped of this stupendous machinery, will appear to have lost its essence and its interest. Thus, doubtless, the pious Catholic considers the Protestant as having robbed Christianity of its chief excellence and glory, while professing to reform the errors of the Church of Rome. But some zealot may now ask, If the atonement is not a *vital* doctrine of the gospel, what *is*? I answer, the solemn assurance that “all who are in their graves shall hear the voice of the son of man and shall come forth, they who have done good, to the resurrection of life, and they who have done evil, to the resurrection of condemnation.”* This is indeed a doctrine of revelation, a doctrine in which

* “Had Jesus Christ delivered no other declaration than the following: ‘The hour is coming in which all that are in the grave shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation,’ he had pronounced a message of inestimable importance, and well worthy of that splendid apparatus of prophecy and miracles with which his mission was introduced and attested; a message in which the wisest of mankind would rejoice to find an answer to their doubts and rest to their inquiries. It is idle to say that a future state had been discovered already; it had been discovered as the Copernican system was; it was one guess among many. He alone discovers who *proves*, and no man can prove this point, but the teacher who testifies by miracles that his doctrine comes from God.”—PALEY.

every man is most deeply interested, a doctrine which applies to the grand springs of human action, hope, and fear, and which, when regarded as the sanction of the moral precepts of Christianity, leaves us nothing farther to desire as a motive to a pious, benevolent, and holy life. A divine rule of life, supported by the doctrine of future retribution, established also on divine authority, contains every thing that can beneficially influence human conduct, and train the heart of man to virtue. If I mistake not, however, there are Christian divines who, in their zeal for their peculiar doctrines, will not hesitate to say, that Jesus Christ came for no very important purpose if the object of his mission was merely to teach morality, and “to bring life and immortality to light.”

E. COGAN.

ON ESTABLISHMENTS.

To the Editor.

SIR,

IN common, I doubt not, with most of your readers, I was much interested and gratified by the able view which your correspondent T. has given of the question of religious establishments. While, however, I readily admit the correctness of his general argument, and am on the whole fully convinced that the evils, both political and moral, arising from such establishments, greatly overbalance their advantages, it is yet the part of candour to acknowledge the existence of these advantages, and to allow them their full weight, not only in order that our view of this important question may be complete and comprehensive, but in order that our attention may be directed to the means of combining these beneficial consequences, as far as circumstances will admit of it, with the practical influence of religious liberty on the most extensive scale.

There are two points connected with this inquiry to which, under the denomination of moral and political *advantages* of an establishment, I chiefly wish at present to request the attention of your readers.

Some time ago I was deeply interested by the perusal of Dr. Chalmers's “Christian and Civic Economy of Large Towns,” (a work, by the way, which, notwithstanding the extraordinary reputation of the writer, does not appear to have received from the public the attention to which either its intrinsic merits or the importance of the subject entitle it,) and could not avoid being forcibly impressed by the argument in favour of a religious establishment, derived from the operation of what he calls the principle of *locality*. He justly observes, that a given amount either of pecuniary contribution, or of labour, energy and public spirit, is not likely to produce nearly the same amount of benefit to the public when it is thrown into one large fund, directed to the magnificent, but distracting and overwhelming, scheme of regenerating the whole of a vast and populous city, as when it is distributed into smaller portions, each individual or small community taking charge of its own neighbourhood, and devoting its attention to an object not too extensive for the resources, the strength or the knowledge of an individual to grapple with. This general principle he illustrates at great length, according to his eloquent, though somewhat diffusive and imaginative method, and supports it by a variety of striking facts derived from his own extensive practical experience. Now, as far as the merely *civic* economy of a large population is concerned, it is perhaps practicable to divide a town into

districts, for the purpose of most effectually promoting the temporal and political improvement of the lower classes, with equal advantage, whatever might be its ecclesiastical constitution. But the same cannot be said of the much more important objects of the Christian philanthropist. Here it is scarcely practicable to bring the principle of locality to bear when the inhabitants of the district belong to a variety of religious professions, and are scattered about as members of a great number of remote and detached congregations. The tendency of a national establishment, on the other hand, supposing it to be fully carried into effect, is to encourage the operation of this principle in all its extent, both in the civil and the religious concerns of the people. If there were no Dissenters, every man would be, what the law presumes him to be, an attendant at his own parish church. The congregation which a parochial clergyman has to attend to, is comprised (to use a popular phrase) within a *ring-fence*. In the midst of the most dense and crowded population of a great city, the objects to which his cares are particularly directed are thus confined within a small compass; and it is not inconceivable that if the denominations of neighbour and fellow-worshiper could be made equivalent, and if at the same time the more enlightened and opulent inhabitants of the vicinage were actuated by truly Christian principles, the moral and spiritual, as well as the temporal, welfare of their poorer brethren, would be more effectually promoted. They would be more intimately acquainted with their indigent neighbours,—they would take a deeper interest in their welfare, and would have more frequent opportunities and greater facilities for examining into their real condition.

But the necessary tendency of the congregational principle, when operating on the population of a large town, is to destroy this feeling of locality. Accordingly, I am persuaded that no Dissenting minister can have read the very interesting detail of the plans introduced by Dr. Chalmers for the improvement and benefit of his parish, without being tempted to regret that the scattered position of his own flock rendered it scarcely practicable for him, in his character of a minister of the Gospel, to exercise so extensive and effectual an influence.

The members of a Dissenting congregation are brought together not by vicinity of residence, but by agreement in religious profession or mode of worship. The consequence is, that they have often little or no personal connexion with each other; their places of abode are remote and insulated; they know little of their neighbours, because they are not fellow-worshipers; often still less of their fellow-worshipers, because they are not neighbours; so that the principles of union and mutual co-operation, instead of combining their influence, mutually check and counteract each other. The same cause is also apt to oppose a serious difficulty in the way of some of the most important duties of the minister of religion in a great and crowded metropolis. In some instances it would seem as if he knew almost as little of his flock as they know of each other. His office is thus degraded into that of a mere preacher or lecturer; and thus not a few of the most essential functions of the Christian pastor are apt to be neglected as impracticable, and fall into disuse. The bond of union, too, which keeps the society together, is often a mere rope of sand, which the slightest accident may scatter to the winds.

I am far from saying that these considerations should induce us to sacrifice a particle of our Christian liberty; but still it seems undeniable, that there are evils on the one hand, and opposing advantages on the other; and it would be most desirable to endeavour to exercise our liberty in such a

way as to guard against these evils, and to participate as largely in the advantages as we can. It is particularly important, especially in large towns, to bring into active operation every principle which may lead the members of each vicinage to combine together *as neighbours* in promoting the cause of Christian charity; and on the other hand, to adopt every means of drawing more closely together, in the bonds of mutual fellowship and brotherly affection, the members of the same religious society, however remote in residence, circumstances, or connexions.

Another point which appears to me to deserve some attention in balancing the evils and advantages of a religious establishment, is its connexion with the observance of a weekly day of rest. I do not propose here to enter upon the theological question as to the obligation of what is sometimes, I think injudiciously, called the Christian *sabbath*. It is a question upon which I should probably differ from your ingenious correspondent, since I am one of those who cannot find in the New Testament any express authority for the religious observance of the Lord's day, and consequently place the obligation of it on the ground of expediency, and expediency alone. The custom, however, may be traced so high in Christian antiquity, and the expediency is so obvious and important, that notwithstanding the absence of any apostolic precept, the inference as to the apostolic practice seems almost irresistible. Perhaps it was wise to refrain from any express injunction of an observance which it would have been difficult to carry into full effect during the prevalence of heathen laws and institutions. But waving this question, and admitting, upon whatever grounds, the importance of a suspension of ordinary employments on the first day of the week, for the purpose of devoting at least a part of it to religious duties, it seems to follow, that the civil institutions of the country ought to avoid throwing any difficulties in the way of this suspension. Now it is evident that, to a certain extent, this would be the case, if all men were permitted to exercise their ordinary callings as usual on that day. In a country like this, fully peopled up to its present means of subsistence, the wages of the lowest kinds of labour can never be more than what is just sufficient for the maintenance of a family; and hence, if it were customary or permitted to occupy the Sunday in the ordinary employments of the week, the remuneration for seven days' labour would not on the average exceed what is now received for six. The condition of the labouring classes would consequently be deteriorated precisely in this proportion. In this manner the absence of any municipal regulation on this subject would amount to a premium on irreligion and indifference. Wages being adjusted to the supposition of seven days' labour, the consequence would be, that a man whose scruples, or rather whose desire of religious edification and instruction, induced him to intermit his secular business on that day, would do it at the expense of one seventh part of his income.

For these, among other reasons, I am not prepared to carry my notions of the non-interference of the civil power in matters of religion to such a length as to regret the legal enforcement of a weekly day of rest.

W. T.

MEMOIR OF M. J. A. LLORENTE.

THIS illustrious man was born in a small town of Old Castile, in 1756. At the age of ten years he lost both his parents, but was kindly taken care of by his mother's brother, and by the Head of the Chapter at Calahorra, under whose tuition he acquired a strong religious bias, and at the same time shewed great independence of spirit. He made choice of the ecclesiastical profession, and continued his studies at the University of Saragossa. While still a youth, he evinced a strong spirit of inquiry, and discrimination between truth and the fabrications of the dark ages. He became a candidate for ecclesiastical preferment at a very early age, and in consequence of his extraordinary learning and merit, he succeeded, although it was necessary to obtain a dispensation on account of his youth, he being twenty-three, instead of twenty-five—the usual age. He did not aspire to the higher dignities of the church—perhaps he thought himself too open and independent in spirit for such a station; but he more than once carried off a number of academic honours. His literary pursuits were of a very varied character, and he came forward at a favourable period for using his superior knowledge to enlighten his country—the order of the Jesuits having been just abolished.

When elevated by his bishop to the office of Vicar General of Calahorra, he proved himself truly a father of the church. On several occasions he rendered signal service to the people of his district, and by his boldness and independence, procured a considerable diminution of their burthens. It was at this period of his life (about the year 1784), that M. Llorente's labours and studies took a direction which they preserved ever after. He adopted more comprehensive views on the subject of religion, and abandoned the narrow limits of that philosophy in which the Spanish universities had been confined during three centuries. He was, however, notwithstanding, appointed Commissary of the Inquisition at Logroño, a town rendered famous by more than one auto-da-fé. It is curious enough, that while the liberality of his creed presented no obstacle to his appointment to this office, the strictest scrutiny was held, to ascertain whether he numbered among his ancestors a Moor, a Jew, or, worse still, a Heretic.

It is hardly necessary to say that the terrible powers of the Inquisition, which, though custom had abated their rigour, might at any moment have been revived, lay dormant during the commissariat of M. Llorente. Some years after, in 1793, he formed an intimacy with Don Manuel Abadla Sierra, the Grand Inquisitor of Spain, who was, strange to say, a man of the most liberal and enlightened benevolence. He conceived the project of changing entirely the system of church government in Spain, and communicated to M. Llorente his bold design for reforming the Inquisition. He went so far as to solicit a plan of such a reform, with which he was so much pleased, that he next induced Llorente to commence a complete history of the Holy Office and an examination of the changes proposed.

It would appear that this scheme of the Grand Inquisitor became known, for he was hastily deprived of his office without any of the usual formalities. The most ingenious manœuvres were resorted to, to get possession of the work which Llorente had begun; and he found himself implicated in his friend's disgrace, especially as he had rendered himself obnoxious by the independence with which he was known to have avowed his opinions on the state of the church of Spain. The Inquisition, as if determined to have its revenge for the daring attempt to reform it, recommenced its attack upon the Jansenist party, as no heretics appeared at hand; and M. Llorente was

made to answer for his freedom by passing a month in prison at Sabrera, and by paying a fine of fifty ducats. Notwithstanding this, an opportunity afterwards presented itself for finishing his work, in which he was encouraged by the Bishop of Calahorra, and during the suspension of the Holy Office in 1809, he obtained leave to make use of its records. For two years he was almost buried in papers, the prodigious quantities of which attested but too powerfully the activity of the dread tribunal. His work may be characterized as one of the most instructive ever written: it is at the same time remarkably impartial: it proves that the Inquisition was not established without encountering an astonishing degree of opposition from all classes of people in Spain. The most curious thing in this work is, that it discloses all the details of the *practice* of this tribunal. From others we had heard of the tortures of the Inquisition; M. Llorente reveals the means by which it secretly pursued its victims.

During the changes which now befel his country, M. Llorente was led to suspend his literary pursuits and engage in politics. He was called to the council of the nation, and first learned that this honour was decreed him from the public prints. His object in the course he adopted being to serve his country in what he then thought the best mode, he used his influence to remedy the evils and soften the misfortunes of the times, and obtained a mitigation of some harsh laws, particularly that which subjected to confiscation all who took refuge in Cadiz. After having done all in his power to enlighten and to soothe the minds of his countrymen, by several works which he published, he retired from the reaction which he saw to be inevitable, and settled in Paris with a view to profit by the literary treasures of that capital. One of the most unfortunate events for Spain was the division which took place between some of the most enlightened friends of a reformation of the abuses of its government. Llorente was one of those who attached themselves to the French party, from a belief that thence only could arise a permanent cure for the evils of their country; and when the French rendered themselves odious, and a spirit of independence arose which none had foreseen, the new patriots pursued, with a blind and indiscriminate rage, some of their most worthy fellow-countrymen, who had only erred as to the means, and might, by conciliation, have been united in one common plan. The patriots who sided with the French were left in exile, and those who had embraced the opposite course, weakened by the division, became the prey of the treacherous tyrant under whose banners they had sought for freedom and independence. Llorente was prohibited from returning to Spain on the eventual triumph of his country, and was forced to endure the severest calamity a man of letters can know—the loss of his valuable library. From that time he continued to reside at Paris, publishing a series of works which are well known. One of the latest of his works (*Portraits of the Popes*) gave offence to the higher powers, and he received an order to quit France, and was compelled to return to his country, now the seat of despotic tyranny. With much difficulty he obtained a few days' respite. Neither his character, his labours, nor his age, could procure him an extension of the privileges of hospitality. He set out in the middle of winter, and arrived at Madrid the 7th of January, 1823, where he, in a few days, breathed his last, conscious of having passed his life in defending what he thought was truth. His end was tranquil and serene. His countrymen have erected a monument over the grave of a man who was constant to his principles, excellent in his character, and devoted to his country, though perhaps mistaken in the means he selected for its service.

The literary talent of M. Llorente was versatile. He acquired a great reputation as an historian. His theological works were composed under the influence of one dominant idea, a desire to mark the boundary between civil authority and religious conviction, the empire of the law and the sanctuary of conscience. This important and delicate question occupied a large share of his attention. He was firmly attached to the church of which he was a minister; but at the same time had the most liberal views with regard to toleration. He considered it, indeed, as a sentiment inseparable from true religion. The most remarkable trait of his character was his great frankness and perfect independence. Never, even in the most distressing circumstances, was he known to make a concession which could be taken for a compromise of principle. In the time of his prosperity he was kind, generous, and moderate; ready to communicate to the necessitous, and to assist them by personal exertions; full of delicacy and consideration in the employment of the high powers confided to him.

When deprived of his income and of his library, and an exile in a foreign country, he employed himself in performing the sacred offices of his religion, and in teaching his native language in a private school. The man who had been a dignitary in one of the richest churches of Christendom, counsellor of state to the brother of Napoleon, manager of his finances, and distributor of his alms, thought himself happy to gain a slender income by the employment of his talents in the humblest walk. But even such resources were denied him; the power of intolerance was exerted to cut him off from these employments. Yet, in spite of his enemies, M. Llorente still found in the treasures of his learning, in his taste for research, in the favour of the public, and in the kind offices of esteem and friendship, sufficient to satisfy his frugal habits and his moderate desires. He left behind him a great number of useful and interesting works. Besides the "History of the Inquisition," there are twenty-two other published and nineteen unpublished works. He greatly assisted the Society of Christian Morality in its establishment, and he enriched its records with two articles—"On the Union of Christians of different Denominations," and "On the State of Prisons in Spain." He was also an industrious contributor, for four years, to the *Revue Encyclopédique*.

SONNET.

WEARIED with play, and sighing for repose,
 The infant nestles on her nurse's breast.
 The music of her voice is hush'd; her eyes,
 Bright as the day-light, with the day-light close.
 The parting lips, the gently heaving chest,
 Are all that tell of life. How still she lies!
 The careful nurse protects her drooping head,
 Veils the soft light, and bids her sleep her fill.
 So when Life's sun is gone, Life's gloom is spread,
 Sinks youthful Hope to slumber and is still.
 And thus doth watchful Faith defend her sleep,
 And till the rising dawn her vigils keep.
 Then wak'd by Faith to greet the rosy ray,
 Hope shall upspring and smile, to chase the gloom away.

REVIEW.

ART. I.—*The Constitutional History of England, from the Accession of Henry VII. to the Death of George II.* By Henry Hallam. In 2 Vols. 4to. London, Murray, 1827.

It is a singular reproach to our literature, that the crude speculations of De Lolme should so long have been the only popular work amongst us on the subject of our constitutional history. Until the appearance of Mr. Hallam's valuable publications, the inquirer into the character and history of the English government had been compelled to resort to the most diversified sources of information—to our annalists, to our memoir writers, to the numerous array of our political controversialists, and especially to that gigantic library of constitutional knowledge, the Journals of Parliament. The "History of the English Government," by Professor Millar, did indeed furnish some ingenious views and able theories, but it was greatly deficient in one most essential quality—historical research. This prevailing want of sound information, on the great subject of our constitutional history, was taken advantage of by Hume, who, in a manner the most artful and ingenious, has presented in his History a picture of our government altogether at variance with historical truth, and yet so skilfully drawn as to deceive all who have not made the study of English history their peculiar province.*

To Mr. Hallam we are indebted for the first attempt to treat this vast subject in a manner suitable to its importance. In his History of the Middle Ages he devoted a chapter to the English Constitution, in which, with great skill and accuracy, he traced its origin, progress, and character, till the reign of Henry VII. In the volumes before us he resumes the task at that period, and in a fuller and still more satisfactory manner, has investigated and illustrated the history of our government to the accession of George III. In the performance of this task he has displayed qualities, the value of which is in proportion to their rarity—a cool and discriminating judgment—a most even-handed impartiality—and an industry and research seldom equalled. It is, therefore, with singular pleasure that we introduce these volumes to our readers; convinced, as we are, that they will prove a very faithful guide, not only to the study of our civil constitution, but also, so far as the details extend, to that of our ecclesiastical history. In the present number we shall examine only the first of the volumes before us; and after giving some account of the views taken by Mr. Hallam, with regard to the character of our Constitution during the period comprised in it, (from the accession of Henry VII. to the first sittings of the Long Parliament,) we shall notice more particularly some passages relating to the affairs of the church, and especially the three important chapters devoted to the History of the Reformation.

In his endeavours to justify the prerogative pretensions of the Stuarts, as not inconsistent with constitutional precedent, Mr. Hume has sketched the character of our government under the Tudors not only as despotic in prac-

* Gibbon, in his Memoirs, speaks of "the impartial philosophy of Hume." Nay, Hume himself seems to have been deceived into a belief of his own strict impartiality.

tice, but as not free even in theory. That character may be said to be summed up in the comparison which the historian institutes between the government of England and that of Turkey. The fallacy and incorrectness of this theory are most fully demonstrated by Mr. Hallam, who has incontrovertibly shewn, that, notwithstanding all the irregular and oppressive proceedings of the Court during the reign of Elizabeth, the government differed in all essential points from a despotism, and that not even at the worst periods of our history could the Constitution of England be compared with the absolute governments of the rest of Europe, and much less with the lawless despotisms of the East. The grand maxims of all free governments, *that the king is under the law*, though seldom heard from the lips of our monarchs, has never been forgotten at any period of our history, and in the very plenitude of Elizabeth's power was openly and intrepidly argued upon in Parliament by Mr. Wentworth, the Member for Tregony. We should be glad to hear such a position advanced at the next Divan by the honourable member for Constantinople. The reign of Elizabeth is, indeed, treated by Mr. Hallam with singular judgment. Without attempting, as Mr. Brodie has in some degree done, to deny the acts of oppression and misgovernment, of which the Crown at this period was guilty, Mr. Hallam has clearly distinguished these from the lawful exercise of the prerogative, as then, and before then, defined by the Constitution.

Mr. Hallam concludes his chapter on the Government of Elizabeth with the following observations :

“ There must be few of my readers who are unacquainted with the animated sketch that Hume has delineated of the English Constitution under Elizabeth. It has been partly the object of the present chapter to correct his exaggerated outline, and nothing would be more easy than to point at other mistakes into which he has fallen through prejudice, through carelessness, or through want of acquaintance with law. His capital and inexcusable fault in every thing he has written on our constitution, is, to have sought for evidence on one side only of the question. Thus the remonstrance by the judges against arbitrary imprisonment by the council is infinitely more conclusive to prove that the right of personal liberty existed, than the fact of its infringement can be to prove that it did not. There is something fallacious in the negative argument which he perpetually uses, that because we find no mention of any umbrage having been taken at certain strains of prerogative, they must have been perfectly consonant to law. For even if nothing of this could be traced, which is not so often the case as he represents it, we should remember, that even when a constant watchfulness is exercised by means of political parties and a free press, a nation is seldom alive to the transgressions of a prudent and successful government. The character which on a former occasion I have given of the English Constitution under the House of Plantagenet, may still be applied to it under the line of Tudor; that it was a monarchy greatly limited by law, but retaining much power that was ill calculated to promote the public good, and swerving occasionally into an irregular course which there was no restraint strong enough to correct. It may be added, that the practical exercise of authority seems to have been less frequently violent and oppressive, and its legal limitations better understood, in the reign of Elizabeth than for some preceding ages, and that sufficient indications had become distinguishable before its close, from which it might be gathered that the seventeenth century had arisen upon a race of men in whom the spirit of those who stood against John and Edward was rekindled with a less partial and a steadier warmth.”

In his History of the Reign of James I., the great object of Mr. Hume is to shew that the proceedings of Parliament, in attempting to curb the

excesses of the prerogative, however just and politic such proceedings might be, were not sanctioned by the Constitution as it then stood, and that James and his son, in resisting such pretensions, were merely supporting the privileges which they had derived from their predecessors. In Mr. Hallam's pages, however, the unfounded nature of the royal assumptions at this period is fully exposed, and justice is done to the character of those wise and energetic men who resisted, from the commencement, the arbitrary designs of the Stuarts. Nothing less consistent with the idea of a free state can be imagined than the language which James was accustomed to hold to his Parliaments; and had his power been equal to his good-will, there is no doubt that the democratical part of our Constitution would have been abolished under his sceptre. The reign of this King was, in fact, the period, when the English Constitution began, as it were, to *settle*, and to assume that more steady and confirmed form which it has since borne. Up to this period great occasional irregularities in the exercise of the functions of Government had existed; irregularities at variance with the well-being of a free state. The power of the Commons was becoming sufficient for the correction of such abuses, and hence that struggle between their well-grounded claims and the lofty pretensions of the Court arose, which was not terminated till the Revolution of 1688. The age of James I. may, therefore, be regarded as one of the most important in our annals, and it is treated by Mr. Hallam in a manner equal to the subject. The character which he has drawn of the King is at once candid and just. We may be allowed here to observe, that in this part of his History Mr. Hallam pays a well-merited compliment to the entertaining and instructive "*Memoirs*" by Miss Aikin.

The history of the earlier portion of the reign of Charles I., up to the year 1642, occupies the three last chapters of the first volume of Mr. Hallam's work. In these pages he has traced with a masterly pen the progress of the great struggle between the court and the country, and has with much industry and skill laid bare the motives and conduct of Charles and his advisers. After the dissection which the characters of the Royal Martyr and his friends have undergone by the hands of Mr. Brodie, Mr. Godwin, and lastly, of Mr. Hallam, the question as to their merits must surely be considered as at rest. The authority of Hume and his brother apologists is at last finally destroyed, not by contradictory theories, not by unsupported denials, not by hazardous conjectures as to the designs and motives of the parties, but by a mass of historical evidence of the highest and most unquestionable authority, which it will be difficult even for the most prejudiced supporter of English prerogative to deny. In this portion of his work Mr. Hallam has collected much curious information relative to the ecclesiastical history of the time, and especially as to the supposed attempt to reconcile the Church of England with the See of Rome. That Laud was much disposed to assimilate the Anglican form of worship with that of the Roman Catholic Church cannot be doubted; and it is probable that he designed a more intimate reconciliation. We find in Rushworth (Vol. II. p. 450) a strong proof of the existence of this feeling in the archbishop, which is not noticed by the author before us. By a decree of the Star Chamber, no person was permitted to publish any book or pamphlet whatsoever, unless the same should be first licensed by the Archbishop of Canterbury, &c. Under this decree, licences for the republication of many popular works were denied by Laud, and in this Index Expurgatorius we find even Fox's

Martyrs, a prohibition no doubt intended as a compliment to the Catholics.

The intimate union between Laud and Strafforde, (which furnishes not an unapt illustration of the benefits arising from the coalition of Church and State,) and the designs entertained by them against the Constitution, are developed by Mr. Hallam, who makes the following just remarks upon the character of Strafforde :

“ The passages which I have thus largely quoted will, I trust, leave no doubt in any reader's mind, that the Earl of Strafforde was party in a conspiracy to subvert the fundamental laws and liberties of his country. For here are not, as upon his trial, accusations of words spoken in heat, uncertain as to proof and of ambiguous interpretation ; nor of actions variously reported and capable of some explanation, but the sincere unbosoming of the heart in letters never designed to come to light. And if we reflect upon this man's cool-blooded apostacy on the first lure to his ambition, and on his splendid abilities, that enhanced the guilt of that desertion, we must feel some indignation at those who have palliated all his iniquities, and even ennobled his memory with the attributes of patriot heroism. Great he surely was, since that epithet can never be denied without paradox, to so much comprehension of mind, such ardour and energy, such courage and eloquence ; those commanding qualities of soul, which, impressed upon his dark and stern countenance, struck his contemporaries with mingled awe and hate, and still live in the unfading colours of Vandyke. But it may be reckoned as a sufficient ground for distrusting any one's attachment to the English Constitution, that he reveres the name of the Earl of Strafforde.”

In his review of the character of the Long Parliament, Mr. Hallam has steered a middle course between Hume and Godwin, justifying and commending their conduct so long as they sought only to bridle the prerogative, and commenting, in terms of perhaps too great severity, upon their subsequent proceedings. From the vantage ground of later times we discern with ease and clearness those beneficial courses which were hidden in darkness and obscurity from the eyes that sought them. The members of the Long Parliament, until overpowered by the Independent party, whose designs undoubtedly went to the establishment of a Republic, appear to have meditated only the secure and lasting re-establishment of the Constitution ; and if they resorted to expedients at variance not only with the laws but with any system of good government, it must be remembered that the extraordinary perils with which they were environed, in some measure justified the exertion of extraordinary powers. The irregular and arbitrary proceedings of this body, in securing their existence and authority, which are much commented upon by Mr. Hallam, do not seem to us by any means so objectionable as the apathy and tardiness which they displayed in the settlement of the nation, after they had gained an unquestionable superiority over the Court. It is true, that the duplicity and total want of faith of the King rendered the observance of any treaty with him a matter of considerable doubt ; but it is difficult to believe that securities might not have been obtained by the Parliament, which should have made any future infraction of the Constitution by the King impossible. But, after all, and with all the light which the researches of later times have thrown upon the history of this period, it is a most difficult task to say in what manner and at what precise moment the Parliament could, with safety to the liberties of the country, have accommodated the great struggle in which they were engaged.

In a late number we had occasion to observe with regret the want of a

candid and philosophical history of the Reformation, and we then expressed our doubts as to the probability of a writer being found with qualities competent to the task. The Southey's, the Soameses, and the Turners, made us despair. It was, therefore, with feelings of singular satisfaction, that we read the chapters devoted to this subject in the work before us, and discovered one historian at least who had ventured to present a faithful and impartial sketch of that great ecclesiastical feud, the commencement of which was marked with fire and blood, and which still continues to array one portion of the nation in spiritual hostility against the other. The persecuting spirit in which the Revolution of the English Church was conducted by its partizans, and the inconsistency of those Reformers, who, while they cast off the papal tyranny, attempted to establish a Protestant dominion over the consciences of their countrymen, are fully and forcibly exposed by Mr. Hallam; while with the sound and dispassionate judgment which so generally characterizes his writings, he has noticed with suitable reprehension the symptoms of the same spirit which were manifested by the Puritans. The principles of religious liberty, it is needless to say, were recognized at that day by very few, and among those few, the ministers of religion were unfortunately never found. The political conduct of the dignified clergy of the Reformed Church at this period can never be cited with approbation by any but the most partial eulogists, and is justly characterized by Mr. Hallam as by no means creditable to their cause.

“The bishops of this reign do not appear, with some distinguished exceptions, to have reflected so much honour on the Established Church, as those who attach a superstitious reverence to the age of the Reformation are apt to conceive. In the plunder that went forward, they took good care of themselves. Charges against them of simony, corruption, covetousness, and especially destruction of their church estates, for the benefit of their families, are very common; sometimes, no doubt, unjust, but too frequent to be absolutely without foundation. The Council often wrote to them, as well as concerning them, with a sort of asperity that would astonish one of their successors. And the queen never restrained herself in treating them on any provocation with a good deal of rudeness.”

Other proofs of the estimation in which Mr. Hallam holds the character of some of the champions of our church in the reigns of Elizabeth and her successors will be found in the first volume, pp. 320—348.

The principle upon which Mr. Hallam has formed his opinions of the Reformation, and of those who conducted it, is, that “in no possible case can it be justifiable for the temporal power to intermeddle with the private devotions or doctrines of any man,” though, at the same time, he makes a concession, somewhat at variance with this position, and the justice of which may fairly be questioned, that “the exclusion of dissidents from trust and power may, under certain rare circumstances, be conducive to the political well-being of a state;” and he here instances the English Test Act in the interval between 1672 and 1688. It would, perhaps, be impossible to find any political maxim which might not in some particular instance be infringed with present advantage to the State; but the general rule is not, therefore, to be qualified in order to meet such contingencies, more especially when, as in the case of religious toleration, the party who is to judge of the exception is scarcely ever free from the objection of being totally disqualified by prejudice from forming a correct judgment. When we consider the extreme paucity of the instances in which Mr. Hallam's doctrine can be properly applied; and when, on the other hand, the imminent

danger of its misapplication is taken into account, the only safe rule is to forbid the legislature's listening to any circumstances of temporary expediency as a justification for the exclusion of men from trust and power on account of religious opinion. Even the instance of the Test Act during the reigns of Charles II. and James II., cited by Mr. Hallam in support of his exception, is, in fact, a strong proof of the dangerous tendency of such an exception. The only true ground upon which the Catholics of that day were excluded from power, was, that they nourished *political* principles at variance with the well-being of the state. It happened, indeed, that those who cherished these arbitrary designs were, for the most part, persons professing the Catholic faith; but it was not because a man believed in the doctrine of transubstantiation that he was rendered unfit to hold office—it was because he was a man likely to abuse that office in order to serve the arbitrary purposes of the court. The test, therefore, if a test indeed was necessary, should have been a *political*, and not a religious test. What has been the consequence of admitting the exception in this particular instance? That now, when the ill-understood causes of that exception have, in fact, passed away; when the religion remains, but the political principle of which it was made the test is gone, the prejudice remains unchanged and unchangeable in the imaginations of many even of our most celebrated statesmen, who, claiming the benefit of Mr. Hallam's maxim, assert that the country is still in those circumstances which render “the exclusion of dissidents from trust and power conducive to the well-being of the state.” Thus dangerous is it to engraft arbitrary qualifications upon the great guiding rules of political philosophy.

In studying the history of the Reformation, and indeed of all religious controversies, nothing is more striking than the undue weight which has always been attached to opinions merely speculative. On this point Mr. Hallam makes the following sensible observations :

“It has very rarely been the custom of theologians to measure the importance of orthodox opinions by their effect upon the lives and hearts of those who adopt them; nor was this predilection for speculative above practical doctrines ever more evident than in the leading controversy of the sixteenth century, that respecting the Lord's Supper. No errors on this point could have had any influence on men's moral conduct, nor indeed much on the general nature of their faith; yet it was selected as the test of heresy, and most, if not all, of those who suffered death upon that charge, whether in England or on the Continent, were convicted of denying the corporal presence in the sense of the Roman Church. It had been well if the Reformers had learned by abhorring her persecution, not to practise it in a somewhat less degree upon each other, or by exposing the absurdities of transubstantiation, not to contend for equal nonsense of their own.”

In the same candid and impartial spirit Mr. Hallam observes,

“There seems to be something in the Roman Catholic discipline (and I know nothing else so likely as the practice of confession) which keeps the balance, as it were, of moral influence pretty even between the two religions, and compensates for the ignorance and superstition which the elder preserves: for I am not sure that the Protestant system in the present age has any very sensible advantage in this respect; or that, in countries where the comparison can fairly be made, as in Germany or Switzerland, there is more honesty in one sex or more chastity in the other, when they belong to the Reformed churches.”

Perhaps it is not to the discipline of the Roman Catholic Church that we are to attribute this equality in morals, but rather to the fact that the moral

conduct of men is happily much less influenced by mere speculative opinions in matters of faith, than opposing sects are ever inclined to allow.

We most especially recommend the following remarks to the dispassionate attention of Dr. Southey :

“ Tolerance in religion, it is well known, so unanimously admitted, at least verbally, even by theologians in the present day, was scarcely considered as practicable, much less as a matter of right, during the period of the Reformation. The difference in this respect between the Catholics and Protestants was only in degree, and in degree there was much less difference than we are prone to believe. Persecution is the deadly original sin of the Reformed churches, that which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive. The Lutheran princes and cities in Germany constantly refused to tolerate the use of the mass as an idolatrous service; and this name of idolatry, though adopted in retaliation for that of heresy, answered the same end as the other, of exciting animosity and uncharitableness. The Roman worship was equally proscribed in England. Many persons were sent to prison for hearing mass and similar offences. The Princess Mary supplicated in vain to have the exercise of her own religion at home, and Charles V. several times interceded in her behalf; but though Cranmer and Latimer, as well as the Council, would have consented to this indulgence, the young king, whose education had unhappily infused a good deal of bigotry into his mind, could not be prevailed upon to connive at such idolatry. Yet in one memorable instance he had shewn a milder spirit, struggling against Cranmer to save a fanatical woman from the punishment of heresy. This is a stain upon Cranmer's memory which nothing but his own death could have lightened. In men hardly escaped from a similar peril, in men who had nothing to plead but the right of private judgment, in men who had defied the prescriptive authority of past ages, and of established power, the crime of persecution assumes a far deeper hue, and is capable of far less extenuation, than in a Roman inquisitor. Thus the death of Servetus has weighed down the name and memory of Calvin. And though Cranmer was incapable of the rancorous malignity of the Genevan Lawgiver, yet I regret to say, that there is a peculiar circumstance of aggravation in his pursuing to death this woman, Joan Boucher, and a Dutchman that had been convicted of Arianism. It is said, that he had been accessory, in the preceding reign, to the condemnation of Lambert, and perhaps some others, for opinions concerning the Lord's Supper which he had himself afterwards embraced. Such an evidence of the fallibility of human judgment, such an example that persecutions for heresy, how conscientiously soever managed, are liable to end in shedding the blood of those who maintain truth, should have taught him, above all men, a scrupulous repugnance to carry into effect those sanguinary laws. Compared with these executions for heresy, the imprisonment and deprivation of Gardiner and Bonner appear but measures of ordinary severity towards political adversaries, under the pretext of religion; yet are they wholly unjustifiable, especially in the former instance: and if the subsequent retaliation of those bad men was beyond all proportion excessive, we should remember, that such is the natural consequence of tyrannical aggressions.”

We shall consider the topics discussed in Mr. Hallam's second volume on a future occasion.

ART. II.—*The History of Ireland.* By John O'Driscol. 2 Vols. London, 1827. Longman and Co.

WHEN we consider the qualifications necessary for a good historian, and how seldom they are met with, we shall not be surprised that a country so

little connected with the general history of mankind as Ireland has been, should have hitherto attracted the attention of few, if any, deserving of that character. Much as we have heard of the ancient literature of Ireland, nothing has been preserved to prove its existence; so that either a few dark hints have led some modern writers to fancy a progress in literature which never occurred, or the ravages of barbarians have obliterated the traces of it in a greater degree than in any other known instance. Certain it is, that our account of Ireland previous to the reign of Henry II. is unsatisfactory. From that time, however, we have a variety of annalists; and for the later and more interesting periods of Irish story, there is perhaps no greater want of materials than for the history of any other country. But they are materials peculiarly liable to suspicion, being, for the most part, the productions of persons not only blinded by prejudice, but often interested in misrepresentation; whilst the greater part of them are on one side, and from the deficiency of counter-statements, we are sometimes tempted to suspect error, when we want the means to prove it.

In addition, then, to the general qualifications of extensive and varied knowledge, patient investigation, and strict impartiality, which should be found in every one who undertakes to write history, the Irish historian should possess a quickness of discernment which may enable him to detect error, and should be as free as possible from connexion with either of the leading parties whose unhappy contests, continued to the present day, are to be the subject of his narrative. These qualifications have not been all found in preceding historians.

"There is," says Mr. O'Driscol, "but one history of Ireland deserving the name—that of Mr. Leland. But it is a heavy work, overlaid with the rubbish of barbarous and unimportant details, and disfigured with a degree of prejudice and unfairness still more objectionable. Leland writes like a gentleman and a scholar; but he had no clear views of his subject, and he was unable or unwilling to disengage himself from the prejudices of the period in which he lived. It is to be feared that the latter was very much the case, for throughout his misrepresentations and glosses, we are here and there struck with glimpses of a conscience ill at ease. He is not, however, often chargeable with misstating facts, but he discolours them with observations strangely at variance with the natural deductions from the matter to which they relate."—Preface, p. ix.

There is some truth in this, but it is not a candid statement. Dr. Leland was not only a gentleman and a scholar, but also an amiable and moderate man; and to his good feelings and love of truth often counteracting the prejudice he had early imbibed, we should attribute these admissions which our author calls *glimpses of a conscience ill at ease*. In the volumes which Mr. O'Driscol has published, are to be found instances of gross misrepresentation, but we should be sorry to suppose for a moment that they were intentional; and that he is *unwilling to disengage himself from his prejudices*, against Socinians for example; or to infer, because he appears inconsistent, that this arises *from a conscience ill at ease*. On the contrary, we believe him to be, in general, candid and liberal, but that his prejudice occasionally prevails and influences his judgment. There is another history of Ireland, which, however Mr. O'Driscol may disapprove the spirit and tendency of it, should not have been passed over; that by Mr. Lawless, better known in the political world as "*The Irishman*." Like Dr. Leland, he must be regarded as a partizan, and perhaps a more violent one, but on the opposite side of the question. Mr. Lawless felt strongly the wrongs of his country, and his work

is not calculated to allay animosity, or to smooth the way for that union of all the inhabitants of the British Isles in the bonds of fraternal love which is so desirable. Yet we believe that he would not knowingly misrepresent ; and much as we differ from him, we are convinced that he is led astray by an honest indignation at measures which we cannot justify.

In taking up a new work on the subject, we are naturally led to inquire who is the author, and what pretensions he has to our confidence. Mr. O'Driscol is an Irish barrister and a native of Cork, a descendant, probably, of a family which had large possessions in the west of that county. Educated a Roman Catholic, it would appear that he has quietly dissented from at least some tenets of his ancestors, without, however, wishing to keep in political subjection those whose opinions were once his own. In short, though he is not always consistent, (and what mortal is so ?) we may consider him a friend of civil and religious liberty, anxious for the dissemination of knowledge, the progress of civilization, and the spread of happiness. His first appearance before the public was as the author of a pamphlet entitled, "Thoughts and Suggestions on the Education of the Peasantry of Ireland," to which his name was not, we believe, annexed, but which, having been favourably received, has been since acknowledged as his production. This pamphlet led to the formation of a society for establishing schools, of which Mr. O'Driscol became the secretary and active promoter. In these schools the Scriptures are read, and great care is taken in the selection of other books. In the year 1823, he published, "Views of Ireland ; Moral, Political, and Religious." This work was dedicated to the Marquis of Lansdowne, to whom our author appears to have become known, in consequence of his exertions to promote education on a liberal and rational plan. In this work Mr. O'Driscol appears to much advantage as an ardent friend of the liberty and happiness of his country, without being carried away by a desire of effecting what is either impossible, or to be accomplished only by evils greater than the disease which requires remedy. If, in the course of perusing this publication, we are led to think that he has sometimes adopted incorrect information ; if we meet with passages which are scarcely consistent with his general impartiality ; we must still give him credit for good feelings, and acknowledge that his errors do not appear to be errors of the heart. His remarks on penal laws are excellent, and there is one in particular which cannot be too often urged while such laws are suffered to remain on the statute-book.

"It is not always in human nature to execute all the barbarities which the imagination can conceive, or ingenuity devise ; but this neither improves the condition of the victim, nor relieves the character of the tyrant. It were better if bad laws were strictly executed. They could not long subsist if deprived of the support which they derive from a managed lenity and affected moderation. He is not the less a tyrant who insists only on the power to persecute, if he shall think proper, and, furnished with this, abstains from persecution. Nor is he less a miserable slave, who holds his life and property at the will of his neighbour, though he incur no loss of either. It were more merciful to execute the sentence of the law in its utmost rigour, than condemn the wretched victim to the unutterable torment of a perpetually-suspended condemnation."

We shall add a short passage from the chapter on Religion.

"If it be asked, What means are to be taken in order that religious truth may prevail ? we answer, that in this matter we would apply the principle of the political economists ; we would leave truth to make its own way ; we

would confine our efforts to removing all impediments and obstructions in its course; we would give it no bounty, but we would take away all bounty from error and from idleness; and we would commit it, without fear, to a free and unembarrassed competition."

These and similar passages impressed us in favour of the writer, and we took up his History with expectations of a degree of impartiality not hitherto met with. The work is dedicated to Mr. Abercromby, "as one of the purest of public characters, and one of the truest friends of Ireland;" and the knowledge conveyed by the dedication, that the writer esteems Mr. Abercromby, and is esteemed by him, gives us additional confidence that we may find "a clear and distinct outline, drawn without prejudice or favour, of the great events of Irish history."

"The chief object of my humble efforts in literature," says Mr. O'Driscol, "had always been to suppress faction, and to raise up in its stead one great national interest in Ireland; to root out party spirit; to cultivate national attachments, especially in the gentry of that country; to unite these with the popular feelings; and to bind the whole round the throne and island of Great Britain."

In the preface, p. ix., there is a remark on Leland, which may be considered as intimating the author's own design.

"The first and the best historian of Ireland, he had before him a glorious task, if he had been equal to its accomplishment. He might have soothed and appeased the bitter hatreds and baneful animosities of his country; he might have done much to reconcile his countrymen to each other; he might have taught them, that they were the children of one land, and the worshipers of one Creator; he might have been the first to announce to them *a new commandment*, as surprising to the Irish as to the Jews of old, *to love one another*, and have found reasons and motives in abundance in the history he unfolded."

The author's plan of giving a mere outline of the early periods of the history, and of dwelling particularly on those "ERAS which had a powerful influence on the course of subsequent events," we think judicious; and he has thus made his work far more agreeable. After perusing it we can say, that its general tendency is such as we were led to expect; and though violent partizans will not be pleased with it, we have little doubt of its being approved by the majority of readers, especially as it is written in a lively and entertaining manner. We might notice some inaccuracies of style, and some errors, which are the result of haste, but they are comparatively trifles. We must, however, make one serious objection, which is, that Mr. O'Driscol does not usually quote his authorities. Even though our confidence in a writer should be so established as to make us rely on his accuracy and judgment, yet there is a satisfaction in knowing what are his sources of information, especially when his account varies from that generally received. Should Mr. O'Driscol read these remarks, we would earnestly recommend to him the correction of this defect in the new edition which we anticipate will be called for, as well as in the continuation of his work. It may, indeed, render the page less agreeable to the eye of the superficial reader, but it will add to the real value of his History. We defer more particular reference to the details of the work, and our quotations, to our next number.

ART. III.—*The Necessity of the Corporation and Test Acts Maintained, in a Brief Review of the "Statement of the Case of the Protestant Dissenters."* London. Murray. 1828.

A Letter to the Right Honourable George Canning on the Repeal of the Corporation and Test Acts. By John Bowring. London. 1827.

We lose no time in bringing the first of these pamphlets before our readers. It is the earliest symptom of awakening attention to the claims of the Dissenters. It is the opening of a clamour, which we have no doubt will be soon loud enough. It comes obviously from high quarters, and gives us a view of the mode in which the question is soon most likely to be argued. We shall, on this account, allow the author to speak at some length, being more desirous to prepare Dissenters for the case likely to be set up against them, than to enter, at this time, at any great length into the merits of a discussion for which most of our readers are already sufficiently prepared.

After lamenting the increase, of late, of persons disaffected to existing institutions and desirous of change, the author proceeds,

"The country had almost hoped, from the long silence on the subject of the Corporation and Test Acts in Parliament, that people's minds were at rest upon the matter; that the system had been found to work well and conveniently for all parties; that Protestants of the Church of England felt they had sufficient security; and that Protestants who dissented from that church experienced no want of indulgence. Those who do not always remain in the retirement of their closets, but sometimes go abroad into the world for a brief space, have found the Dissenters pursuing their business or their prayers, and even holding offices under government, with all imaginable contentment of spirit; but suddenly this peaceful and pleasing state of things has undergone a remarkable change; the law remains the same, but not so the quiet of the people whom it affects. They begin to perceive how extremely dull it was to be so very contented. The 'liberality' of modern political teachers, the 'march of intellect,' and 'progress of light,' in these times, have caused the Dissenters to perceive that it would be very laudable to become exceedingly uneasy; and accordingly petitions innumerable have poured in, and the subject is once more to undergo a parliamentary review.

"Notwithstanding, however, the marvellous enlightenment which of late years the world has received, there are not a few who are old fashioned enough to hold those opinions which, in the freshness and youthful vigour of our constitution of 1688, scarcely any one dreamed of objecting to, namely, that these acts are the strong and necessary bulwarks of the church, which is so intimately connected and identified with the constitution, that if the church be in danger, the whole constitution must be in jeopardy; and they are, therefore, not disposed patiently or silently to hear those laws accused as measures of 'insult,' 'opprobrium,' and 'religious persecution'—the epithets by which the Dissenters at present think proper to designate them. At all events, 'hoping' (to use the words of a celebrated controversialist) 'that it may be at least as inoffensive for me to endeavour to justify the laws of my country as it is for others to arraign and to condemn them, I shall go on to declare my sense in this matter.'"—Pp. 4—6.

The Pamphleteer proceeds to comment severely upon the use of such words in the "Statement," as "persecution," "oppression." He observes,

"It is difficult to conceive a greater or more pernicious perversion of language, than that by which the *political* disabilities of certain religious sects

are branded with the name of *religious* persecution. It would not be more preposterous to give the political restrictions under which aliens are placed the name of religious persecution, than it is to apply to it the political disabilities of the Dissenters from the Established Church. The cause of exclusion, with regard to both, arises out of political caution; it is the same in principle, but different in its degree. The one owes no allegiance to the government generally, the other disapproves of the ecclesiastical part of it—neither regards it with that undivided attachment which would render it expedient or safe to trust him as fully with political power, as we do those who labour under no circumstances of suspicion.

“Again, these laws are called a ‘restraint upon conscience;’ but in what way is not pointed out, nor is it possible to be discovered. These acts do not compel Dissenters to do any thing which could arouse the reproaches of conscience; they are only a restraint upon holding offices in corporations, or under the crown; and his conscience must be very nice indeed, which smites him because he has not an opportunity of serving his country and himself in some corporate or government office. Can we conceive conscience to mean eligibility to office—the capacity of becoming a lord of the treasury, or a tax-gatherer, or an attorney-general, or a special bailiff? If it be not so, I cannot perceive what restraint of *conscience* the Dissenters suffer.”—Pp. 7—9.

“There is, in truth, no such thing now in this country as religious persecution, or restraint of conscience. The question between the supporters of the Corporation and Test Acts, and those who seek for their repeal, is purely a political one, and to confound it with religious intolerance only serves to perplex, mislead, and inflame those whose passions are more easily spoken to than their reason.”—P. 11.

The author disavows any imputation upon Dissenters, but states, that “it is impossible to forget that they are still Dissenters.” This is coming to the point. It is not arguing for laws of exclusion on any particular facts or circumstances. It is contending for the necessity of such guards against *all* persons under *any* government who separate from its establishment. No one can expect that any establishment will embrace *every* one. There must be Dissenters, and, therefore, wherever there is an establishment there must, on this writer’s principle, be privilege and proscription. What a recommendation such a necessity gives to institutions of this sort!

“The argument has been urged, that, as the Episcopalians do not profess to wish the destruction of the Dissenting societies, nor to covet the revenues of their ministers, they have no right to impute any such wish to the Dissenters, with respect to themselves. But this argument seems to be founded upon the erroneous notion that matters of doctrine, discipline, and church property, are the only distinctions between Dissenters and the Establishment; and it seems to be forgotten that the Establishment has a large share in the government, and, therefore, exercises, and must exercise, power and authority over the Dissenters.

“Suppose, then, it were granted that the Dissenters owed the Establishment no ill-will on account of its doctrines, its discipline, or its property, yet still they may, and it is natural to suppose they should, be impatient of its government; and upon this presumption, those who speak not as theologians, but as politicians, heartily approving of this participation of the church in the government, consider it quite necessary, on the ground of political prudence, that the Corporation and Test Acts should not be totally given up, though it may be safe as well as generous policy to suspend them.”—Pp. 12, 13.

“Some people have become so accustomed to speak of Church and State as things having a divisible and separate existence, that they do not perceive the contradiction into which they fall, when they say they are attached to the government, but not to the establishment of the Church of England. The

church is a religious body, with certain political privileges; the state is political merely, and is composed by a union of the civil and ecclesiastical authority, for the purposes of government. With respect, then, to matters spiritual, we may speak of the church by itself as a religious body; but with regard to matters political, we cannot speak of the state without including the church, which is an essential part of our government. If the church be taken away, that which remains may exercise the functions and receive the name of government, but it will no longer be that which we now glory in calling the British constitution."—Pp. 16, 17.

The author, however, still leaves altogether untouched the most important branch of the argument on this subject. The "Statement," though it did not admit (for Dissenters could not admit) the expediency or justice of an establishment, suggested that there were still several stages in the exclusionist's argument which he must make out before he established his theory. If patronage, wealth, and honours, be granted to the church, how is it shewn that these are not quite enough of odds to throw in her favour? Establishments have existed, and do exist, without oppression or exclusion; nay, even as in Scotland, with a government of a different faith, and an endowment very small in amount. How, then, do eulogiums on the church, and its protection by and union with the state, make out any necessity for penal laws? And is not the assumption of such necessity a discredit to the church, and an admission of the political objections which attach to any system which should thus bring with it a perpetual source of division and ill-will? Surely he would be the best friend of the church who should shew that she wants no such aids, and, consequently, that no such objection to the political justice of her constitution exists.

To the argument drawn from the want of all cause for apprehension of danger, as exhibited for a century and a half, the Churchman observes,

"But it may, perhaps, be said, that it matters not what are the principles of the Dissenters, that it is with their practice we have to do; and since it is admitted that they have for many years shewn themselves peaceable and good subjects, the restrictions should cease with the practical cessation of the reason of them.

"To this I answer, that the restrictions have for many years practically ceased to exist. If the Dissenters say, 'Our principles may appear dangerous, but our practice is quite harmless,' the reply is, that the Test laws may appear severe, but, by the device of Annual Indemnity Acts, they are in practice wholly inoperative.

"To the principles of the Dissenters we oppose the Test Act; we meet their practice with the Indemnity Bill. The 'Statement' complains, that 'liberty' is not the rule, and 'exclusion' the exception; which being translated out of these high abstract terms, comes to this,—that they think their eligibility to office ought to be the general rule, and that the Test Act should only be passed as occasion might require, when they became troublesome."—Pp. 20, 21.

"In short, while the Dissenters' practice remains what it is, it would be harsh and almost tyrannous to put the laws in force against them; but while their principles remain what they are, it would be highly imprudent to do away with them altogether. The Corporation and Test Acts have been prepared as a shield ready to be caught up for our defence whenever it may appear necessary; and it would be very weak and incautious policy to give it into the keeping of those who would naturally be the least willing to restore it to us in the time of need."—P. 22.

What does all this mean? The same Parliament which should refuse to re-enact the Test and Corporation Acts, if, in the Churchman's view, they

should become necessary, would doubtless refuse to let them loose from their present state of abeyance. No one can contemplate the enforcement of these laws without parliamentary sanction, and if Parliament thought the Dissenters entitled to fair play with the church, what good can the Churchman contemplate from the mere existence on the Statute Book of such enactments? On the other hand, can he not see that distrust and half confidence are the most likely sources of division and discord, of antipathy and danger to the church? Can he expect a healthful state of society while his occupation lasts of persuading one half of the community to keep the other half with halters round their necks, and of coaxing this latter half into being quiet under the operation, because it would, he admits, be "harsh, and almost tyrannous," to hang them. It might be of use to somebody to crush the Dissenters altogether, but it is worse than useless merely to bully and threaten them. It might be pleasant to the church to be *able* to persecute, but how can it be politic to shew a *wish* to do so when the power is gone?

Great objection is taken to the Dissenters for not asking the repeal as a concession, but demanding it as a right. We do not admit any weakness in the position of denying to any civil authority the *right* of intermeddling with mere religious opinions, but exceedingly little is said in the "Statement" on this question of right, in the way in which the Pamphleteer would represent; though, to be sure, it talks of "those important political rights from which they are shut out." A great deal of space is wasted in arguing the question of natural right to offices, &c. &c., about which the writer might have saved his paper. There are important offices, honours, rights, (or whatever he may choose to call them,) to which Dissenters would, in common course, be eligible, and of which they would have their share, but for their exclusion, in whole or in part, on account of their religious profession. For this exclusion from rights, which no one would otherwise deny, they assert that no sufficient justification is shewn; and some of them, and of their defenders, assert, that the case is one in which none *can* be shewn. But unless the Churchman refutes the first assertion, it is quite unnecessary to discuss with him whether the point is to be argued on the ground of natural right or immutable policy; whether, if it be politic or advisable, it be morally or religiously justifiable to make a man's creed the test of his qualification to be an exciseman or a chancellor.

The author is not very fortunate in his historical assertions. He protests strongly (but with a knowledge of the subject obviously imperfect, and certainly not going further than what he finds in the "Statement" itself) against the assertion that the operation which the Test and Corporation Acts have acquired was accidental, and that perpetual exclusion of the persons who became, or now are, Protestant Dissenters, was not the deliberate purpose of the Legislature.

"Was there not a continual struggle between the Parliament and Charles, who wished to pass an act of general toleration, in order that, under the cloak of indulgence to the Dissenters, he might bring the Papists into power? Did not the Parliament force the King, by their remonstrance, to rescind his illegal declaration of general indulgence? And, in short, is it not as evident as facts can make it, that the Lords and Commons were decidedly hostile to the Dissenters, and that the favour shewed them by the King was not for their own sake, but on account of the Papists?"—Pp. 30, 31.

Now, it is quite clear that Charles wished for a general toleration or indulgence for the sake of the Catholics, and that the Parliament, including the Dissenters, opposed it; but the facts detailed in Sergeant Heywood's

pamphlet must shew every one, that the Parliament, if they could, would have formed a test distinguishing Protestants from Papists, as, in fact, they did (when experience had made them wiser) in framing the test for sitting in Parliament. On all this part of the subject, it would have been much better to have studied the subject at least a *little* before writing upon it.

He then seeks the authority of William for the Test laws, in defiance of known facts. If it be true that William, in answer to James, supported these Acts by his representations, the reason is obvious, namely, that suspending them would have let in the Papists to destroy his hopes, and that the proposal was, as he knew, directed solely to meet their case. The Toleration Act, he also observes, maintained the Corporation and Test Acts; but this he must or ought to have known, was against William's opinion and wishes.

Again he revives the old argument from the Union with Scotland; but if he had sought for information, he would have learnt that an attempt was made to include the Test and Corporation Acts in its stipulations, which totally failed; and the authority of Lord Kenyon and Lord Eldon, appearing in the lately published Letters of the King, should surely set this point at rest with such politicians as the author.

He makes but a very faint defence of the Test itself; he is "willing to admit that were it deemed necessary to bring the Act into operation, he should be glad, if it were possible, to introduce some other, but equally effectual, test."

He then proceeds to the enforcement of the old argument, that these laws are dormant, and practically in no operation. The man who can assert this must have much brass in his composition. One observation is sufficient to meet all his assurance of the confidence with which Dissenters may repose on their never being put in force without weighty reasons and full consideration; namely, that, as they now stand, they *are* enforceable, (in all offices filled by election,) by the mere caprice of an individual. It is impossible, moreover, for any one to consider the Indemnity Acts, and to maintain that they are either in principle or detail a competent protection, if the feeling of society did not find for the Dissenters a much more trustworthy defence. The "Parliamentary Review" has well and summarily described these Indemnity Acts, by observing, that "the preambles are false, and the enactments a trickery." The author's argument on this head concludes as follows:

"Let then the Dissenters take actual facts and circumstances into consideration, instead of those epigrammatic abstractions with which their Statement abounds, and which, if they contain any truth, it is wrapped up in much extravagance, and very unlike the plain common sense which walks nearer the ground. Let them ask themselves soberly whether there be any real, substantial benefit they do not now enjoy, and which they would enjoy if the Corporation and Test Acts were obliterated from the statute book. I can see none, except so far as the repeal of these acts might aid in the general destruction of the Church Establishment, in which case they might expect to regain some of the livings of which the Act of Uniformity deprived them, and of this desire I willingly exonerate them. The question, then, shortly stated, comes to this. If the Dissenters want only an equality of political privileges, a repeal of the Corporation and Test Acts (as circumstances stand) is not necessary for that purpose: if they want to undermine our Church Establishment, those acts are necessary for our defence."—Pp. 41, 42.

A curious commentary on the anxiety to keep Catholic Nonconformists, if admitted to every thing else, at least out of Parliament, may be gathered from this writer's reply to the argument against the folly of excluding Dissenters from offices, and yet admitting them into Parliament. According to him,

Parliament is a place where mischief is sure to be neutralized. Anybody may be trusted in St. Stephen's, but no care is too great to be taken as to the terms on which he holds a seat among the wise men who counsel together in Guildhall.

"The result," he adds, "of the investigation leads, in my opinion, to these conclusions, that if the Corporation and Test Acts were in force, (which, be it constantly remembered, they are not,) they would no more coerce the religion or the conscience of Dissenters, than they would their household affairs; that the civil and ecclesiastical parts of the government are so closely combined, that, as Lord Coke has said of civil and ecclesiastical law, 'the one cannot subsist without the other,' and, therefore, he who is known to be unfriendly to a part, is not unjustly suspected of having no very strong attachment to the whole; that the assertion of a violation of political rights is not founded in good logic, or borne out by the ordinary principles of government; that the historical assumptions of the Dissenters respecting these acts are altogether erroneous; and finally, that, as they cause no practical inconvenience to the Dissenters, the objections against them are not only bad in theory, but quite uncalled for by the existing state of circumstances; *as the Dissenters suffer no real grievance, no measure of redress is necessary.*"—Pp. 44—46.

The rest of the pamphlet is devoted to a description of "many evil spirits which are still working," against whom our author exhorts great activity to be used.

"There is, however, one sect ever ready to thrust its offensive doctrines before the public eye, although unimportant in respect of the numbers, the rank, or the learning of its adherents, which I am unwilling to pass without the strong expression of my opinion respecting it—I mean the men who call themselves Unitarians, and who take upon them to deny the most important and plainly asserted truths of our religion."—P. 52.

"Cold, coarse, and stubborn, busy, meddling, and discontented, insensible to glory, incapable of generous enthusiasm, proud without dignity, austere without profoundness, we find the adherents of this sect amongst the ranks of the calculators, the economists, and the innovators, and ever ready to cavil at the long-established institutions of the country,

" 'Obtruding false rules pranked in reason's garb.'

"Had they the power, our Constitution would probably suffer in their hands a similar mutilation to that which they have already inflicted upon our Liturgy in some of their chapels. Nobility—dignities—the magnificence of high station, and all the lofty inventions which a great and cultivated people have found it for their advantage or their glory to make use of, would be exploded by these people, as antiquated and absurd institutions."—Pp. 55, 56.

After a compliment to individuals of this terrible sect, whom he excepts from the enormities of their brethren, he describes the bulk as infected with "republican and levelling principles," and concludes with a vehement reprobation of their late attempt to get rid of the religious character of marriage. The man who is ignorant or factious enough to get up such a cry as this, may well be selected to be the opponent of the general cause of the Dissenters in the approaching struggle. If he finds no fault in them, he can make one; and if he cannot meet them in argument, he can at least slander them.

We have occupied so much more space than we at first intended, that we have not room to enter upon any detailed consideration of Mr. Bowring's pamphlet, which we can, however, recommend to our readers as an eloquent protest by an energetic friend to the most extended principles of religious liberty against that dignified indifference which coolly measures principle by political convenience.

CRITICAL NOTICES.

ART. IV.—*A Review of the Doctrine of Personal Identity; in which are considered and compared the Opinions of Locke, Butler, Reid, Brown, and Stewart, upon that Subject.* By an Old Ex-Scholar of Trinity College, Dublin. Longman. Pp. 86.

A PAMPHLET avowedly and exclusively devoted to one of the most thorny and perplexed discussions in metaphysical science is a sort of phenomenon; but we doubt whether, in an age so little addicted as the present to speculations of this kind, it is likely to meet with as much attention as in fact it deserves. It displays considerable ability and acuteness, and the views of the question to which the writer has given his own sanction, may, perhaps, appear liable to as few objections as any of those which are the subjects of his criticism; an observation which may, however, be thought to convey but faint praise, when we consider the strange paradoxes which have been supported by some of the most profound philosophers. The author examines successively the opinions of the eminent writers whose names appear in his title-page; and in the course of the discussion we meet with much ingenious and acute criticism, accompanied now and then with a little captious trifling, which, however, in an argument depending so much on questions of words and names, it is perhaps extremely difficult to avoid. He arrives at the conclusion, that the dispute, like many others in which doctrines have been maintained, apparently paradoxical and revolting, is in a great measure verbal, and that the real question is, what do we, or ought we to mean by the phrase Personal Identity? Scarcely any two writers have given exactly the same definition of either of these terms, and therefore we cannot be much surprised that great apparent diversity should be observable in their conclusions.

Personal identity, according to Mr. Locke, is *constituted* by consciousness, or more properly, by memory, which is more commonly considered as the proof, or one of the proofs, by which a man

may be convinced of his identity. From hence it follows, that if a man has forgotten any past incident of his life, he is no longer the same person, and, on the other hand, that if Pythagoras imagined himself to be Euphorbus, or a madman Alexander, they are really and truly identical. But if Mr. Locke's definition is taken into the account, we find that all this strange paradox resolves itself into nothing more than a peculiar and arbitrary use of certain familiar terms. By personal identity he means, "a thinking, intelligent being, having reason and reflection, and *that can consider itself* as itself, the same thinking thing, in different times and places."

Our author understands by Personal Identity "the continuation of the same organization of animal life in a human creature possessing an intelligent mind, that is, one endowed with the ordinary faculties of reason and memory, without reference to the original formation or constitution of that mind, whether it be material or immaterial, or whether it survives or perishes with the body."

"This definition of Personal Identity would leave the subject free from the following difficulties, which at present press upon it;—

"1. That which arises from the perpetual changes in the material identity of the body.

"2. That which arises from the exclusion of the *body* of the man from his *person*, and which is so revolting to the common understanding of mankind.

"3. That which arises from the changes of state in the mind, either from the deteriorating operation of age, (provided the ordinary faculties of reason and memory remain,) or from the accidental changes of it from causes not permanent.

"4. That which arises from the restriction of Personal Identity to consciousness *only*, and which is so fruitful of paradoxes.

"5. That which arises from making *Personal Identity* commensurate with *Mental Identity*, which excludes altogether the consideration of whether the *person* be a living man or a departed spirit.

"6. That which arises from making

it necessary, in order to ascertain Personal Identity, to inquire whether the mind be material or immaterial, or what is the nature of its constitution or connexion with body."—Pp. 73, 74.

The obvious objection to this is, that it limits personal identity to the present life. A resurrection may find the same *soul*, but not the same *person*. This conclusion necessarily follows from the definition, and the writer accordingly admits it; but it is so contrary to the ordinary feelings and notions of mankind, that in a discussion which is acknowledged to be simply upon the true meaning of a familiar expression, it appears to furnish a decisive objection. The author, however, contends, that personal identity, as he has defined it, is the basis of legal responsibility in the eyes of human judges, who cannot enter into the breast or take cognizance of motives and dispositions. The permanence of these, constitutes what he calls *Moral Identity*; by this, and not by the continued existence of the same person, or even of the same mind, the moral responsibility of his creatures in the eyes of an all-seeing Judge, (that is, more properly speaking, the admission to celestial happiness of those who are capable of it, and the adaptation of future discipline to the correction of evil dispositions and habits,) will doubtless be directed.

The following passage, in which these distinctions are explained, is eloquent and impressive:

"Not only revelation, but the well-understood dictates of natural religion alone, would teach us that the Supreme Intelligence will adjust and enforce the sanctions of his laws by principles different from those by which man, in his ignorance and his incompetency to discover the '*hidden things*' which belong to the Almighty, must endeavour to secure the peace and well-being of society, by apportioning punishment or reward. Thus *Personal Identity*, without reference to secret motives, or the hidden thoughts of the heart, must regulate the punishment or rewards of man; but that *Moral Identity*, which is founded on the affections or dispositions of the mind, the sameness and continuance, or the diversity and changes of those sentiments, feelings, motives, or by whatever other name we may designate what gives moral character to the mind, and what the Scriptures call the *inward man* of the heart—it is *THAT Identity* which, we may humbly hope and believe, will

regulate the punishments and the rewards dispensed by an All-seeing Deity!

"This notion of a *moral identity* seems to receive illustration and support from all those passages of Divine Revelation which relate to '*regeneration*'—to the '*old man*'—the '*outward man*'—the '*new man*'—the '*being born again*,' &c.; but, above all, from the doctrine which so distinctly and emphatically declares and promises the forgiveness of sins, and the enjoyments of heaven, to all who *truly repent*, and to none *but* those who do. The sinner, though he repents, is yet, in our sense of identity, the same person who sinned, and therefore is liable to the punishment of his transgressions; and him, undoubtedly, human laws *must* punish, however sincere may be his repentance, because no human tribunal can take cognizance of, or ascertain, the sincerity or the degree of repentance: but the Almighty, 'from whom no secrets are hid,' who sees the secret sorrows of the contrite heart, and knows when, and how far contrition has produced a *change* in the motives, desires, and dispositions of the mind; not merely sorrow produced by fear of punishment, but a conversion, reaching the heart, and influencing the affections: he only it is who can ascertain when that *total* change of our moral being has taken place, to which he has promised not merely pardon, but happiness."—Pp. 80—82.

ART. V.—*On Missions to the Heathen: a Sermon.* By the Rev. J. G. Palfrey, Boston, Massachusetts. Published in Sullivan's "*Liberal Preacher*," September, 1827.

THIS is a very beautiful, though not a *splendid* piece of pulpit oratory; the argument is strong, and, generally speaking, sound, and the style possesses a simplicity which one is sorry to call rare. Mr. Palfrey either does not possess, or does not choose to display, the boldness of conception which characterizes the writings of Dr. Channing; but his tone is invariably gentle, persuasive, and calculated to secure the attention which has once been won.

The aim of the preacher in this discourse is to combat two common objections against the cause of missions. The first, "that propositions for a Christian Mission to the Heathen, come ill from those by whom they are now made, (i. e. Unitarians,) because we profess our be-

Ref that sincerity is the one thing needful, and that in every nation, Pagan as well as evangelized, he that feareth God, and worketh righteousness, is accepted of him." On this point Mr. Palfrey observes,

"I can in no way see that this objection does not lie with precisely equal force against the original revelation of Christianity. When God revealed, and our Lord and his apostles published, this religion, was it not as true as it is at this moment, that in every nation he that feareth God and worketh righteousness is accepted of him? As far as our argument against the necessity of diffusing our beneficent faith can be maintained upon this ground, let it be shewn why it might not equally have been urged upon *them*. Was a sincere man among the Roman sages then, in spiritual peril one particle greater than a sincere East-Indian now? To attend to a less consideration, was Greek or Parthian, in a wretched condition of *social life*, more demanding some merciful intervention to raise him to a better, than Greenland or Caffrarian at this day? Was the moral darkness and the moral danger of the world at the era of the third Cæsar, reckon its absolute amount as you will, was it greater than that of the Pagan nations of the present period? And if the truth that safety depends upon sincerity, and not on forms of faith, did not then prevent the promulgation of Christianity at grievous cost, as it certainly did not, why should this same truth, for here I speak of nothing else, now prevent endeavours to diffuse it? The reason for publishing it was then what it now is. A heart right with God, however unenlightened, no doubt is, and always has been, an object of his complacency. But it is in the nature of Christianity to produce more of those sincere men whom God approves, to make them better men than they have otherwise the means of becoming, and so to make all who receive and use it happier in this life—*and the next*," continues Mr. Palfrey; and supports his view by the consideration that, "intended, as we are, to be as happy as we are capable of being, and the exercise of the graces enforced by Christianity being the great source of enjoyment to a moral being, then, in exact proportion to the maturity to which those graces have been brought in any mind, must be the sources and amount of its heavenly felicity."

It is rather to be regretted that Mr. Palfrey has here touched upon debateable

ground. Every argument, for the cause of missions, which seems to imply that the future happiness of our fellow-creatures can be in any degree diminished or heightened by a free-will effort of ours, has a chilling, rather than an animating, effect upon the spirits. It is placing an intervening contingency between the manifestations of God's love and the creatures who need it, and implying that he requires our aid before he can make a part of his creation perfectly happy. The reflection is unavoidable; if mortal beings, who have never heard of Christianity, cannot after this life be raised to an equal degree of happiness with those who have walked by and improved its light here, how large a proportion of the human race is thus disqualified! How many, for no fault of their own, but merely through the indolence of their more favoured brethren, are doomed to enter even heaven labouring under a species of degradation! In using this argument, we seem, indeed, to be quite out of our proper path. The Almighty has no where informed us that if we do not help our brethren they will fail of happiness, but he has written his law of kindness on our hearts, prompting us to partake with others every blessing and consolation we enjoy, and it appears clearly to be his will, that his merciful designs towards his creatures should not be hidden from them, but proclaimed wherever we have opportunity.

From the mixed motives, therefore, of Christian love and filial obedience, it is our part to act; but the moment we get beyond this, and begin to speculate about how much worse our brethren would be without us, or how much better they are, for this world and the next, because *we* have lived, we seem to be encroaching upon the Divine prerogative, and giving a degree of consequence to the instrument, when it is not warranted by the natural dictates of piety, or the declarations of revelation.

In the Memoirs of that amiable man, the Missionary Martyn, there is a passage in which this spirit of speculation is displayed in a most extraordinary degree. Reproaching himself when in India for having neglected, on some particular occasion, to proclaim the gospel to the multitudes round him, he breaks forth into bitter lamentations over his own sinful supineness. "Thousands of souls perishing," says he, "and a missionary so near them!" One is lost in astonishment at the delusion which could lead a believer in a beneficent God

to think that the eternal happiness of these thousands of souls could really be affected by the changeable will of a single mortal. Mr. Palfrey is far, indeed, from admitting any thing so dreadful as the doctrine that eternal misery to the Heavens will be the consequence of our withholding our efforts at conversion. But while it is asserted that they will be the less happy hereafter if we do not help them, there is the same opening to objection. There have been Christians whose comforts were derived from a train of reasoning respecting their Heavens brethren totally opposite to Mr. Palfrey's, and perhaps less objectionable. "If in our life-time," say they, "we have received 'our good things,' and others, 'evil things,' is it not to be rather looked for that the balance will be struck right at last? — that they who have walked in darkness and doubt here on earth, and yet faithfully improved the light they have, may be the subjects of a brighter illumination hereafter, than those who, though with all their neglect of advantages they stand on higher ground now, yet fall far short of what they might be? If such be the Divine intentions, we at least acknowledge their equity."

With this argument we have, however, nothing to do, any more than with that which is opposed to it. It relates to *the event*, and not to *our duty*: about the latter we have clear instructions, eager promptings; about the former we think as of a thing which belongs to God and not to us, and peacefully leave it with him. The amiable character of Mr. Palfrey's sermon seems to assure us, that an exception may be made to the commendation bestowed upon it as a whole, without personal offence to the worthy author, of whose renovated health and ability to perform the ministerial functions, this proof will be joyfully welcomed by his friends in this country.

N.

ART. VI.—*The Perpetuity of Christian Baptism Vindicated, in Reply to "An Essay on the Perpetuity of Baptism." By Richard Wright.* By John Marsom. 12mo. pp. 76. Sold by the Author, 2, St. John Street, Clerkenwell. 1828.

HAVING taken a brief notice of Mr. Wright's Essay in our former volume (I. 686), it may be expected that we should not pass by this reply, though

we profess to be only lookers-on in this controversy.

The pamphlet before us is said to be by an octogenarian, and it displays unusual acuteness in a writer of so advanced a period of life. The great fault of it is what is called *word-catching*, which was the style of controversy in the last age. It must be allowed, at the same time, that there is a cleverness and point in some of the author's verbal tactics. He is least successful in the general argument.

Mr. Marsom justly praises Mr. Wright for the candid spirit of his Essay, and upon the whole he follows the amiable example. There is, however, not a little dogmatism in the assertion that the not discovering in the New Testament the proof of the Perpetuity of Baptism "can only be accounted for by the influence of a false and delusive theory, counteracting the strongest evidence." (P. 60.) And we apprehend that a character is attributed to Mr. Wright, which he does not assume, when he is "considered in this work as the organ, the authorized and accredited advocate, of those whose views he adopts." (P. 2.)

The answerer is positive, that the apostolic commission refers to the Gentiles. May not the phrase "all nations" be illustrated by Acts ii. 5—11?

He takes the "end of the world" in the literal sense, contrary to the criticisms of most learned commentators of modern times, though equally convinced with himself of the perpetual obligation of baptism. Rosenmüller gives, as the preferable meaning, "*finis Mosaicæ Constitutionis.*"

He says, "Peter commanded the household of Cornelius, *who were Gentiles*, to be baptized:" but is it not probable that the whole family, as well as the master, were proselytes to the doctrine and worship of Moses?

Mr. Marsom, speaking in the plural, like an "authorized and accredited advocate," puts a question, which Mr. Wright will not, we apprehend, for an obvious reason, attempt to answer: "— we ask those who require some express injunction for the continued observance of baptism, to point out a single passage in the New Testament where the continued and perpetual observance of *ANY thing*" (capitals and italics are a quotation) "is expressly enjoined." (P. 4.)

The writer is on dangerous ground as a Baptist, when he traces the practice of baptism (p. 4) up to the early Chris-

tians. Infant-baptism claims the authority of hereditary succession. It is not historically correct that "no instance occurs for several centuries of any doubt being raised as to the perpetuity of baptism." "There wanted not sects and heresies," says the learned Bingham, *Antiq. B. x. Ch. ii.*, "who in the earliest ages spake very diminutively and contemptibly of it (baptism); and either in whole or in part, upon various reasons, rejected or corrupted it." Amongst the rejecters, he places, on the authority of Theodoret, some of the Gnostics, who have the honour or dishonour of being first in the table of heresy. Irenæus, in the second century, wrote against several sects who added non-baptism to their other errors. About the year of our Lord 200, Tertullian took up his pen "against one Quintilla, a woman-preacher at Carthage, a little before his time," and her followers, "who set up to decry water-baptism as useless," *adeo dicunt, Baptismus non est necessarius*. This chapter of heresiography might be drawn out to a great length. Antiquity is no justification of error, but it is an insufficient proof of truth.

Mr. Marsom contends, we have no doubt justly, that the *divers washings* (in the Greek, *baptisms*) mentioned Heb. ix. 10, were *auto-baptisms*. They were still baptisms. The phrase is of no moment except as shewing the scriptural sense of the word.

It is admitted by our author, (p. 16,) that the apostles were not themselves partakers of baptism: in this he presumes great fitness: he may see in one of Mr. Hall's late pamphlets on Baptism, as a term of communion, that the fact may be turned into an argument.

The celebrated declaration of the Apostle Paul, 1 Cor. i. 17, *Christ sent me not to baptize*, presents no difficulty to our author. He understands the apostle to mean that he was sent to baptize not with his own hands, but by the hands of his disciples: in some cases the apostle departed from this commission, and baptized manually, which, says Mr. Marsom, (p. 40,) he justly regretted. Tertullian, in his early day, answered the objections of Anti-Baptists from this passage in a different manner: "*Quamquam etiam non eum miserat Christus ad tinguendum, tamen aliis apostolis præceperat tinguere.—Præius est prædicare, posterius tinguere. Sed sit prædicatum, puto autem licuit et tinguere, cui licuit prædicare.*" *De Bapt. cap. xiv.*

Consistently, at least, the author represents (p. 73), "that it is both unwarrantable and inexpedient to require, as a matter of indispensable necessity, that the minister of a congregation should administer the ordinance of baptism," and "that there is much impropriety, to say the least, in devolving on him an additional office, to which others are equally competent." Most Christian ministers, would, we fear, put this into the catalogue of heresies.

The pamphlet is written in an easy and perspicuous style, excepting the few last pages, which seem to be by a younger hand. The writer of the greater part of the pamphlet could never have written such a sentence as the following: "But this magnificent design was only gradually unfolded, and individual conversion was the *first line in the infinite plan, which, extending in various forms through every period of its earthly progress, and traversing the wide range of its operation and influence, would only be lost, at length, in its entire completion.*"

ART. VII.—*Servian Popular Poetry*.
Translated by John Bowring.
12mo. pp. 235.

Specimens of the Polish Poets, with Notes and Observations on the Literature of Poland. By John Bowring. 12mo. pp. 227.

IN the prosecution of his liberal and ingenious design of rendering his countrymen acquainted with the poetical genius of nations to whose literature they have hitherto been strangers, Mr. Bowring has, in the two little volumes before us, ventured as far as Servia and Poland, and has carried away with him another curious and interesting collection of national poetry. The Servian selection consists of a number of short pieces selected from a volume of poems which are said to have been committed to paper, either from early recollection or from the repetition of Servian minstrels. Although it may be a matter of some doubt how far these productions are genuine specimens of popular poetry, or how far their ostensible collector may have been indebted for much to his own pen, it must be acknowledged that some of them possess considerable merit in the spirit, simplicity, and sentiments, which they display. The concluding thought in the following lines is very beautifully expressed:

"ANXIETY."

"I fain would sing, but will be silent
 now,
 For pain is sitting on my lover's brow;
 And he would hear me—and, tho' silent,
 deem
 I pleased myself, but little thought of
 him,
 While of nought else I think; to him I
 give
 My spirit, and for him alone I live:
 Bear him within my heart as mothers
 bear
 The last and youngest object of their
 care."

In the literature of Poland, we find a series of poets whose works have been committed to the press. The earliest of the writers of whose productions specimens are presented by Mr. Bowring, is Kochanowski, who died in 1584; and the volume terminates with a copious selection from the poems of Brodzinski, a living author. We cannot say that the perusal of this volume has impressed us with a very favourable opinion of the genius of the Polish poets, though we must admit that several passages may be adduced as favourable specimens of their talents. There is much tenderness in the following lines by Kochanowski:

"My gentle child! and art thou vanished?
 Thou
 Hast left a dreary blank of sadness now.
 Our house, tho' full, is desolate and
 lone,
 Since thy gay spirit and its smiles are
 gone;
 We heard thy tongue's sweet prattle, and
 thy song
 Echo'd in every corner all day long.
 Thy mother never grieved, and anxious
 care
 Ne'er rack'd thy father's thoughts, while
 thou wert there.
 Now hers, now mine, thy childish fond
 caress,
 The overflow of youth and tenderness.
 But all is vacant now, all dull and dead,
 And peace and hope, and laughing joy,
 are fled;
 Our home possessed by every present
 grief,
 And the tired spirit vainly seeks relief."

We are not competent to speak of the fidelity, but we can appreciate the ease and poetical character, of these versions.

CONTEMPORARY

PERIODICALS.

ART. VIII.—*Christian Examiner*, Vol. IV. No. IV.

Mr. Palfrey's Speech.—The *Christian Examiner* has inserted the following speech among its principal articles, and we follow its example in inserting it, as possessing great interest for the Unitarians of England. It was spoken at the Anniversary Meeting of the Unitarian Association of America. It will shew them how they are estimated by one of their American brethren, who for some time resided in this country, and, we hope, will awaken in their minds the same fraternal and friendly feeling which animated the mind of the speaker. The Unitarians of this country have hitherto been almost alone in the world. Till within a few years, they have had no means of co-operation with each other, and beyond the shores of their own island, they would have searched in vain for any with whom they could hold Christian fellowship. How animating is the reflection that our brethren in the New World, emancipated from the yoke of a state religion, and delivered from the curse of priestcraft, have reaped the fruits of this blessed freedom in the spread of those opinions which we hold to be identical with *real* Christianity! Cold must be the heart of that Unitarian which does not respond every friendly wish, every expression of sympathy, on the part of our American brethren. We delight to hail them as friends and brothers, worshipers of the same God and Father, and fellow-labourers in the sacred cause of truth and freedom. We are not at all anxious to vindicate the Unitarians from the charge of being a political sect. To their honour be it spoken, they are the only denomination of Christians by whom the principles of civil and religious liberty are consistently maintained and zealously defended. Of the Dissenters in general, this can only be said with considerable qualifications. Among them a large number is to be found, who would deny that liberty to the Catholics which they claim for themselves, and who think it very proper that the Attorney-General should take Christianity under his protection. But we know not of a single Unitarian who ever defended persecution of any kind. Nor do we believe that Mr. Palfrey is at all correct in saying, that "no inconsi-

rable number of leading persons among them, look with an Englishman's fondness on the existing state of things." If there are *any* Unitarians who look with complacency or fondness upon the existence of a union between church and state, or who regard an established religion, as such, with any feelings but those of decided disapprobation, we are satisfied the number is small, and their influence in the body nothing. Base indeed must they be who can fawn and crouch before the foot that spurns and would tread them in the dust, and unworthy the honour to hold any place among those who call Milton, Locke, Price, and Priestley, brethren. If the spirit of the stout-hearted Puritans walks abroad in Britain, it is among the Unitarians, and by them, if at all, it must be handed down to posterity.

"MR. PRESIDENT,

"I would not claim the attention of the meeting at this late hour, were it not that the subject which I wish to present appears to me of that importance that I should regret to have it lie over to another anniversary. It appears from the report which has been read, that communications have been made during the past year between the government of this society and of the British and Foreign Unitarian Association. I, for one, am highly gratified to be informed of that fact. I am desirous that we should cultivate a good understanding and a greater intimacy than has yet subsisted with our English brethren; especially that the expressions which it seems have been given by them of interest in our concerns, should be cordially reciprocated.

"There has been in time past a degree of reluctance on the part of American Unitarians to express sympathy with those of England, which I think we should all along have been at a loss to justify; at any rate, I am persuaded that there has now extensively grown up among us a conviction that it ought no longer to be indulged. It arose principally from two circumstances. In the first place, when the Unitarian controversy broke out in this country twelve years ago, the orthodox writers, among their various expedients to bring odium on their opponents, had the address to glean the most obnoxious passages which could any where be found among the works of English Unitarians, and present them to the American public as expressing essential points of Unitarian belief. To some extent the plan suc-

ceeded. Unitarians here found themselves labouring under a degree of discredit, as the supposed advocates of extravagant opinions which they had not only never avowed, but were conscious to themselves of having been always as far as possible from entertaining; and if it was not right, it was not surprising, that they should be led to look with some coldness on a foreign sect, of which they knew almost nothing, except that its writings had thus been quoted to their injury. Of which I say, Sir, they knew almost nothing. Generally they knew not even enough of that sect to be aware that the quotations in question, often related to points not considered by it as characterizing its belief, and that they were the most offensive which could be collected with much pains from a variety of writers, and these not always of high standing with their brethren. The Unitarian belief was not imported into America. It grew up among the descendants of the Pilgrims, in consequence of that habit of diligent and reverential study of the Scriptures, which had been taught them by their fathers, aided by the better lights of recent times. Accordingly, many of us had no other information concerning the belief of English Unitarians than what we obtained from the misrepresentations of adversaries. Is it wonderful then, that under these circumstances, there should be manifested some backwardness to be in any way identified with them?

"I am free to say, that I have no indiscriminate favour for all the opinions which English Unitarian authors have really and deliberately expressed. Not a few have been maintained by one or another of them, within the last half century, which, to my view, appear altogether unscriptural. I am at no loss to account for this. The state of theological science has been, for a long period, low in England. It is now low in those denominations from whose ranks some of the leading Unitarians have come. Besides, the English, much credit as they give themselves for cool good sense, are in reality, by temperament, a fanatical people, as the incipient history of all their parties, political and religious, abundantly shews; and to say that English Unitarians, when they first came into notice as a sect, did not always avoid reasoning ill, and advancing extravagances, would be no more than to include them in a remark which, by common consent, might be made of all sects, since England has known them.

The time for such writers, as for instance, Wakefield and Evanson,—writers too, who, we ought to remember, were themselves more powerfully refuted by their Unitarian brethren than from any other quarter,—has now gone by, and more wary habits of reasoning prevail.

“But suppose the diversity of opinions between us and others on incidental and subordinate points to be as great as apprehended; shall it be permitted to estrange us, as long as we agree in relation to that great essential point, the unity of God? Differences of opinion cannot but exist where there is freedom of opinion. Men’s powers of vision are never perfectly alike except in total darkness. There are not a few points of religious opinion, and points, to my view, important, respecting which I am so unhappy as not to agree with one or another of my friends whom I see around me. But this cannot prevent me from connecting myself with them in this Association, for labours which we unite in thinking to be due to the glory of God, the cause of the Redeemer, and the good of mankind. No, Sir; if before we can sympathize and co-operate in relation to any subject, we will wait for similarity of sentiment in all who may connect themselves with it, men who prize their freedom of thought can never feel and act together. As far as there is agreement, let there be cordial fellow-feeling and joint action. As far as there is honest disagreement, let there be mutual forbearance and respect. Let us take a lesson of those who unite in opposing the great doctrine which we maintain, while they dissent from one another respecting almost all things else. Are the questions at issue between Baptists, Episcopalians, Presbyterians, Methodists, and Friends; nay, are the differences of opinion on the single point of the Trinity, among its advocates, less important than those which have been allowed to divide Unitarians from one another? Let us take a lesson of prudence from the success of such dissentients in acting strenuously together. As to the scruples which are felt on this subject, it does seem to me, that our sensibility of conscience should take another character. I greatly fear that it is not because our consciences are too scrupulous, but because they need awakening, that we hesitate about uniting our hearts and voices with all who are ready to bear witness with us to the cardinal truth of religion.

“Again, Sir, there has prevailed extensively among us an idea that the En-

glish Unitarians are to be regarded in the light, chiefly, of a political party. I will not disguise my full conviction that this opinion has been taken up on a very partial view of the subject. The fact is, that there are found among them members of both ways of thinking on those great political questions which divide the civilized world, and no inconsiderable number of leading persons among them, look with an Englishman’s fondness on the existing state of things. But, if the case were very different from what it is, I am at a loss to imagine why this should alienate our good-will from them. I should not think that this was the place where it would be brought against them that they were too much attached to civil liberty. To citizens of a free community like this, I should suppose that there was in such names as those of Price and Priestley, something conciliating, rather than unfavourable, to the religious denomination to which they belong. We might at least, it seems to me, see reason to excuse the English Unitarians, if not to sympathize with them, if we should find them taking a side in politics. It is very well for us, Sir, who have never felt the hard gripe of church and state when they join hand in hand, to think unkindly of those who wince under it. If our experience were different, our feelings might become so too. The heavy tax which, after doing his part towards the support of his own religious teacher, the English Unitarian must pay to some ecclesiastic whom he honestly believes to be maintained for the teaching of false doctrine, is the smallest and most tolerable part of the burden he must bear. He sees himself shut out, by provisions of law, from the paths the most inviting to a generous ambition. The prizes which his country offers to merit are great; but the highest are not for him. There are responsible stations in which, from a patriotic impulse, he would serve his country; but he must buy the privilege of doing it by the prostitution of his conscience. He has to see the associates of his youth, distinguished from him by no advantage except that of the prescribed religious profession, placing many ranks in society between himself and them, by the end of their career. If there is any situation in life more likely than all others to be coveted by a young person of reflection and sentiment, it is a residence at one of the English Universities; those splendid palaces of learning, whose least attraction to such a mind is the circumstance

of their being the points from which the paths of preferment diverge; those 'studious cloisters,' invested with all awful and exciting associations, such as even Milton's verses could only embody, not increase. But the immovable fence of the Thirty-nine Articles bars the way to them, for him who is not flexible enough to creep under or overleap it. Such sacrifices made for conscience' sake by men of feeling, men conscious to themselves of a power to win the prizes and execute the responsible tasks of society, I own I cannot hesitate to admire, nor can I wonder that they should be made with some feeling of the oppression which compels them.

"But the laws do not so part with the Unitarian. He cannot satisfy the first demands of the heart,—he cannot have his share of the blessings intended for him by that Being who has set the solitary in families, without first hearing the faith he venerates denied; nay, without being made a party to its denial. He cannot marry, Sir, except by the agency of a magistrate after whom he must repeat what in the bottom of his heart, and before God, he believes to be a mischievous untruth. He justifies his conscience in protesting against what he must perforce utter; but this is no relief which the laws afford him, and, in resorting to this expedient, he subjects himself to insult, if the minister be as oppressive as the law which he must execute. The government, I repeat it, Sir, calls on the English Unitarian to do that which in him, with his convictions, is to blaspheme, before he shall have a right to enter into the tenderest and most sacred of earthly relations, and that, in the very act of solemnizing it. May he not pardonably take this amiss? or, at least, may he not wish it altered? I greatly mistake the character of those who hear me, if, under such disabilities, they would be found more loyal subjects than the English Unitarians. If I know any thing about our Nonconformist fathers, they would have done something more than subject themselves to the reproach of being called a political party, if such a trial of allegiance had been imposed on them. I mistake if they would not have given a somewhat earlier date to certain events in our history. For my own part, I hope I shall never be harsh in my judgment of a man who is not enthusiastic in his attachment to a government that treats him thus. God forbid that I should speak otherwise

than respectfully of England; but I cannot but believe that over against the record of its services to mankind, there is something written on the book of retribution for its treatment of its East-Indian, Irish, and Unitarian subjects.

"Taking this view of the grounds on which a degree of reserve has hitherto been manifested on our part towards the Unitarians of England, there are reasons, on the other hand, why I think it to be greatly desirable that henceforward it should be banished. It must be our fault or misfortune, if we do not know them to be in important respects a class of persons most worthy of our esteem. We have only to look into the annual reports of their benevolent associations to see with what striking liberality, though not abounding in wealth, they contribute towards the promotion of public objects. In a late report into which I was looking to-day, I find that the receipts during one year, for the single object of maintaining the Theological College at York, were from private subscriptions 970*l.*, from collections in churches 210*l.*, from what are called fellowship funds 30*l.*, and from benefactions 480*l.*; in the whole nearly 1700*l.*, or about 8000 dollars; a liberality which would gratify me to see rivalled by the patrons of our own Divinity School. Nor are their labours or their bounty restricted to objects appropriate to their sect. It is well known that in their ranks are to be found some of the most distinguished philanthropists of that philanthropic nation. We are indebted to them, too, for a large portion of the unexceptionable and exalting literature which we receive from that country; and considering how dependent we are on England for the sustenance of our minds, there is no estimating the extent of this benefit. Nor can we be indifferent to the favourable feeling which is entertained by them towards their brethren on this side of the Atlantic. One is equally surprised and gratified to find what an interest is felt by them in the leading Unitarians of our country, and how eagerly their writings are sought; and there are numbers without any such pretensions, who can bear grateful witness to the hearty welcome which has been received from them.

"I will rely upon your patience, Sir, for a moment longer, to say that I think we should take some means to acquaint ourselves better with the progress of just

views of religion in other parts of Europe. In France, it is well known that there is a most respectable Protestant population. It is, perhaps, not so well known, that liberal views of Christianity prevail among them to a great extent. The pressure upon them by the Catholics has hitherto been so severe, that it has been necessary for them, for the common security, not to urge the points of difference among themselves; and Calvinism, in all parts of the Continent, wears a much milder aspect than in Great Britain. But it is probable that among the Protestant clergy of France, a majority is not favourable to the Calvinistic scheme. They are furnished chiefly from the schools of Montauban and Geneva; the former of which is served by at least some liberal teachers, and at the latter all bear that character. In Transylvania, one of the seven or eight kingdoms of the Emperor of Austria, Unitarianism was not long ago one of the religions established by law; but little acquaintance is possessed with its present condition. At the establishment of the existing state of things in Holland, at the re-organization of Europe, the ecclesiastical assembly convoked by the government, established liberal terms of admission to the ministry, and in that country, so illustrious for its past services to religion and learning, it is understood, in general, that something important has already been done towards a correction of the popular belief. In Switzerland, it is well known that just views of Christianity are gaining ground in different quarters, notwithstanding the labours of emissaries of the English Continental Missionary Society, and the influence of the Missionary School at Basle, supported chiefly by English funds. The gradual, but thorough revolution of sentiment among the enlightened and exemplary clergy and people of Geneva, is an event of signal importance. A year and a half ago, the Unitarian successor to the chair of Calvin, walked with me to a rising ground

in full view from the walls of Geneva, at about half a mile's distance, to point out to me the spot where the Unitarian Servetus was burned at Calvin's instance; burned by a slow fire of green wood, that his torments might be the more and the longer. As I went on such an errand in such company, I had abundant food for meditation on the little efficacy of establishments, creeds, and faggots, to keep down the truth as it is in Jesus.

"Such demonstrations in various quarters, it seems to me, Mr. President, are not to be accounted for on local and occasional grounds. They are symptoms of that same spontaneous, general movement of mind, which is impelling the civilized nations of the earth towards the assertion of political liberty. Light is breaking in. There is a well-developed determination of the universal mind towards truth. That progress towards the recovery of the genuine Christian faith, of which we have in disconnected quarters such gratifying evidence, as it is produced by a permanent, and, as I believe, day by day more and more efficient cause, I am persuaded we are henceforward to witness more and more extensively and distinctly. As it cannot fail to rejoice us, wherever it appears, I am desirous that we should take measures to be acquainted with it. This Association affords facilities for the attainment of that object; and if any addition to the cares of the Secretary would be too much even for the ability and diligence of the present incumbent of that office, I, for one, should be gratified if the government would take measures for the establishment, in due time, of a foreign department. Meanwhile I submit the following resolution:

"*Resolved*,—That this Association reciprocate the expressions of sympathy and regard they have received from the British and Foreign Unitarian Association, and rejoice in the exertions of the friends of truth in England and on the continent of Europe."—Pp. 291—299.

OCCASIONAL CORRESPONDENCE.

Robert Robinson on Periodical Publications.

WE owe the communication of the following characteristic letter of the Rev. Robert Robinson (addressed to *the Rev. Mr. Coetlogon*) to the kindness of Mr. Mardon, in whose hands it was lately placed, with permission to put it at our disposal. We are sorry to find so great an authority against the utility of our labours.

Chesterton, Nov. 17, 1783.

REV. AND DEAR SIR,

It was with singular pleasure I received your favour, as it informed me you were well, and pursuing the great business of a Christian minister's life, diffusing knowledge, virtue and felicity among mankind.

I always supposed a periodical publication a proper method of edifying the Christian world, but I have several years ago ceased purchasing and reading any, being fully persuaded that real religion received no advantage; but, on the contrary, was extremely disserved by such publications. Hackneyed saws, old wives' fables, mean criticisms, false reasonings, wretched rhymes, puerile questions, and, if possible, more puerile answers, conspired to expose religion to contempt, and yet the religion we profess is the wisdom of God.

I do not wonder you are solicited to set on foot and superintend a work of this kind, for you are the man on whom my hopes have always been placed, so that I have often exclaimed on peeping into those religious reveries, I doubt, I doubt De Coetlogon is dead. Were I intimate with you, as I formerly had the honour to be, I verily think I should take the liberty to reprove you for standing silent and suffering such ninnyes to disgrace the noble cause of Christianity with such beggarly productions. Put on, my dear and honoured Sir, that manly sternness which is so necessary to rescue religion from the flippant hands of its playful children, (pious, but in a state of infancy,) and do not suffer every purchaser of the magazine to insert his nonsense. I am sure you are equal to the task, and I shall be happy to recommend and encourage every thing of yours, and if it were in my power to send you

any thing which you thought worth inserting, I should always be happy to do so.

My wife asks a hundred domestick questions * * * * in answer to which I have lent her your letter to read, and promised her another in due time; but her affection clashes with her patience.

I am, dear Sir, with most sincere respect and affection, ever yours,

R. ROBINSON.

On the Want of Juvenile Publications amongst Unitarians.

To the Editor.

SIR,

IT has always appeared strange to me, that parents of the Unitarian faith should be so careless of the bias their children are likely to feel towards the contrary side of the question, owing to the entire absence of all juvenile publications by those of their own persuasion. Go into what bookseller's shop you may, you will find a variety of tracts, both periodical and of other descriptions, written by Trinitarians, but in vain have I inquired for any thing adapted to the capacity, or likely to attract the attention, of the young, by Unitarian authors. Surely we have among us sufficient zeal and enough talent ably to support a twopenny weekly, or sixpenny monthly, publication, containing plain liberal views of religious subjects, embellished with good wood-cuts, and interspersed with moral tales, dialogues, and poetry of a kind similar to the "Contributions of Q. Q." If the insertion of this letter should be the means of inducing some of your amiable and clever readers to embark in an undertaking of this kind, it may be a cause of rejoicing to many, but to none more sincerely than

Your constant reader,

M. S.

On the Choice of Ministers.

To the Editor.

SIR,

I FULLY agree with your correspondent V. F., (p. 132,) on the mischief arising from rival candidates for the pastorate of Dissenting congregations. The plan which he recommends, of one candidate at a time, and of a decision on

his case before another candidate is introduced, has been common in our congregations from their first establishment, and has been sanctioned by our ablest and most influential writers. Amongst these, let me name Dr. EDMUND CALAMY, *venerabile nomen*, who in his Funeral Sermon for the Rev. John Mottershed, gives the destitute congregation the following advice :

“Take heed of divisions. By way of prevention, allow me to leave it with you as my deliberate advice, to beware of multiplying candidates in the election that is now necessary. 'Tis a fancy of some, (and a most ridiculous fancy it is, and an usual spring of contention and division,) that unless more than one be in nomination, there is no choice. Whereas, on the contrary, I must own it to be my apprehension, that where there is a vacancy in any society, and there is not occasion for nominating any more than one, in order to the gaining the consent of a good majority, it is the best sort of choice that can be desired. If a majority do not agree, no choice can be pretended; nor can there be any damage done. And supposing that a considerable majority does agree, why is it not a choice; when there is such a number agreeing as more than barely turns the scale, and the person pitched on is preferred, before all others that could come in competition? And why is it not a better choice, than by nominating several at once, to divide people into parties; and lay a temptation before them (which very commonly proves the case) to lessen and reflect on one to whom they are less inclined, in order to the advancing of another whom they are rather for, which often does mischief and makes work for repentance? Let me then recommend it to you, first to nominate the person in whom, all circumstances being considered, there is a probability and likelihood of a pretty general concurrence: and till that matter is tried, let it be agreed that no one else be nominated as a candidate. If a good majority concur, the point aimed at is gained, and the vacancy is filled up. If that will not do, let another be nominated, (and but one at once by agreement,) and let the same trial be made as to him also: and so go on till a person is fixed on. I am firmly persuaded, and am confirmed in it by observation, that this is a better way to union and harmony than the multiplying the number of candidates, which is a common inlet to division and confusion.”—*A Funeral Sermon for the late Rev. Mr. John Mot-*

tershed, Minister of the Gospel in Ratcliffe, who departed this life Oct. 3, 1728, An. Ætat. LXIII. By Edmund Calamy, D. D. Pp. 41, 42.

Dr. Calamy here spoke from long observation, and the experience of a century has proved the wisdom of his remarks.

Let me add a word or two concerning Mr. Mottershed, who was eminent in his day. He was the son of an opulent father, and chose the Nonconformist ministry in perilous times. He was educated under Mr. Doolittle, the ejected minister, at his academy for ministers, at Islington, together with Dr. Calamy, and was afterwards assistant to his tutor at *Mugwell* (since called Monkwell) Street. Afterwards he became assistant to Mr. Goffe, at Kingston upon Thames, from which place he removed to Radcliffe in the year 1697, succeeding Mr. George Day in the pastorship. “Here,” says Dr. Calamy, (p. 38,) “his plentiful circumstances put him into a great capacity of usefulness *beyond others*.” He does not appear to have published any thing from the press; though Dr. Calamy was informed that he assisted in translating some of the learned Dr. *Lightfoot*’s works into Latin. Another fact may be quoted from the pulpit-biographer. “But before his appearing any where in public, he was for some time in Holland, and there lived (I think he himself has told me so) under the same roof with Monsieur *Bayle*, who is generally allowed to have been one of the most polite and ingenious gentlemen of that age. But whether he lodged in the same house with him or no, I am well satisfied from what I remember of the account he himself gave me, that he had the benefit of his lectures and free conversation, which were the means of great additions to his knowledge, and gave him an advantageous opportunity of an insight into the *Belles Lettres*; and he was forward enough afterwards to own his obligations to him, though very thankful to God, that he preserved him from the *Pyrrhonism*, which that great man unhappily fell into and was remarkable for.” P. 36.

We should hardly have looked for an English Nonconformist minister “under the roof of Monsieur *Bayle*,” and we must regret that Mr. Mottershed has left us no means of judging of the profit which he derived from the company and tuition of such an accomplished and universal scholar.

EPISCOPUS.

*Opinions of the Early Christians.**To the Editor.*

SIR,

It is far from my wish to discourage or undervalue any attempts at discussion of the subject of Mr. Madge's communication, of which I deeply feel the importance; but allow me to submit to him, whether such a summary as he seems to propose of the controversy between Horsley and Priestley has not been already executed by Mr. Belsham, so far as *such* a review by one enlisted avowedly in the cause of one of the combatants is likely to be useful; and whether what we now want is not (as an early correspondent in your New Series, Vol. I. p. 101, suggested) a new investigation of the *subject*, not of the *mode* in which two warm partizans handled it? I, for one, confess that I have no great faith in the caution or impartiality (I do not mean it offensively) of either of the parties. I see little utility in discussing materials which (as far as they go) are already before us all, and I am quite sure that we are wasting time in fighting over an old battle on the same premises, and dressing up old arguments in new dresses, when the true course appears to be to use the old light as far as it will go, but to set to work in earnest, (with the increased means of information which time and experience will amply afford,) in search of materials at the fountain head; using Dr. Priestley's excellent example (too little followed in these days) to stimulate us to diligence, but taking warning by the faults both of himself and his antagonist.

A STUDENT.

London University.

THE following Roman authority has lately been cited on the question:—"Whether young men are better educated in a metropolis and under the eye of their parents, or from home?" or, in other terms, *whether parents, and chiefly Londoners, should or should not do all in their power to render London the capital of the civilized world, in respect to science and literature, (as it is in all others,) by supporting the establishment of the LONDON UNIVERSITY?* One of these authorities is Horace, who, far from finding that young men ought to be educated at a distance, and that a stranger's care is superior to that of a parent, highly praises his father, and confesses that he owes all to him; not

because he sent him from Rome into the country, to study under the care of a tutor, but because he took him from the country to Rome, and he himself took care of his moral instruction. The other of these Romans is young Pliny, whose letter does not want any comment. Had he been living in our days, and a Londoner, he could not have written any thing more to the purpose than this letter,—which, be it observed, regarded the case of sending young men not far, but only thirty miles from their native town.

The following are the Verses of HORACE referred to:

Sat. L. i., Sat. vi., v. 65, et seq.

(TRANSLATION.)

If some few venial faults deform my soul.....
 If none.....justly brand my fame....
 If pure and innocent.....
 My father was the cause, who, though maintained
 By a lean farm but poorly, yet disdained
 The country schoolmaster.....
 To Rome by this bold father was I brought,
 To learn.....
 Himself, the guardian of unblemish'd truth,
 Amongst my tutors would attend my youth;
 And thus preserved my chastity of mind
 (That prime of virtue in its highest kind)
 Not only pure from guilt, but even the shame
 That might with vile suspicion hurt my fame.

FRANCIS.

C. Pliny to Cornelius Tacitus.

I rejoice that you are safely arrived in Rome; for though I am always desirous to see you, I am more particularly so now. I purpose to continue a few days longer at my house at Tusculum, in order to finish a work which I have upon my hands. For I am afraid, should I put a stop to this design, now that it is so nearly completed, I shall find it difficult to resume. In the meanwhile, that I may lose no time, I send this letter before me, to request a favour of you, which I hope shortly to ask in person. But before I inform you what my request is, I must let you into the occasion of it. Being lately at Como, the place of my nativity, a young lad, son to one of my neighbours, made me a visit. I asked him whether he studied rhetoric, and

where. He told me he did, and at Milan. "And why not here?" "Because (said his father, who came with him) we have no professors." "No!" said I; "surely it nearly concerns you, who are fathers," (and very opportunely, several of the company were,) "that your sons should receive their education here, rather than any where else. For where can they be placed more agreeably than in their own country, or instructed with more safety and less expense than at home, and under the eye of their parents? Upon what very easy terms might you, by a general contribution, procure proper masters, if you would only apply towards the raising a salary for them, the extraordinary expense you sustain for your sons' journeys, lodgings, and for whatever else you pay in consequence of their being educated at a distance from home; as pay you must for every article of every kind. Though I have no children myself, yet I shall willingly contribute to a design so beneficial to my native country, which I consider as my child or my parent; and therefore I will advance a third part of any sum you shall think proper to raise for this purpose. I would take upon myself the whole expense, were I not apprehensive that my benefactions might hereafter be abused and perverted to private ends; which I have observed to be the case in several places where public foundations of this nature have been established.* The single mean to prevent this mischief is to have the choice of the professors entirely in the breast of the parents; who will be so much the more careful whom they elect, as they will be obliged to share the expense of their stipend. For though they may be negligent in disposing of another's bounty, they will certainly be cautious how they apply their own, and will see that none but those who deserve it shall receive my money, when they must at the same time receive theirs too. Let my example then encourage you to unite heartily in this useful design; and be assured, the greater the sum my proportion shall amount to, the more agreeable it will be to me. You can undertake nothing that will be more advantageous to your children, nor more acceptable to your country. Your sons will by these means receive their education where

* It can hardly be suspected that any thing of the kind ever occurred in this country.

they received their birth, and be accustomed from their infancy to inhabit and affect their native soil. May you be able to procure professors of such distinguished abilities, that the neighbouring towns shall be glad to draw their learning from hence; and as you now send your children to foreigners for education, may foreigners in their turn flock hither for their education!"

I thought proper thus to lay open to you the principle upon which this scheme turns, that you might be the more sensible how agreeable it will be to me, if you undertake the office I request. I entreat you, therefore, with all the earnestness a matter of so much importance deserves, to look out, among the great number of men of letters which the reputation of your genius brings to you, proper persons to whom we may apply for this purpose; but without entering into any agreement with them on my part; for I would leave it entirely free to the parents to judge and choose as they shall see proper. All the share I pretend to claim is, that of contributing my assistance and my money. If, therefore, any one shall be found who thinks himself qualified for the office, he may repair thither; but without relying upon any thing but his merits. Farewell.*

Prophecies in the Revelation.

To the Editor.

SIR,

NOT being desirous of trespassing on your pages unnecessarily, I shall only propose a short query or two on a particular passage of prophecy, if such a subject were permitted in the New Series. I would ask, Does not the twelfth chapter of Revelation continue in detail the subject of the eleventh? And does it not relate to the same circumstance of *time* and *place*, as well as *persons*, mentioned by Daniel xii. 1, and more especially by Jude, in his Epistle, ver. 9? The same symbols are used by John and Jude, and I think both refer to the same event. Should this deserve the notice of any of your correspondents, it would oblige

PHILALETHES.

* We do not know why the word "Studies" has been translated "to study rhetoric." The original does not seem to imply *here* any such limitation, but speaks of studies and learning in general.

OBITUARY.

REV. THOMAS HORROX.

1827. Dec. 9, in the neighbourhood of *Chowbent, Lancashire*, in the 77th year of his age, the Rev. THOMAS HORROX. The deceased was a man of considerable literary attainments, but of rather singular habits; these habits, however, were all inoffensive in themselves, and only indicated that he thought and acted differently from the generality of men in his rank and station of life. Ever since the death of his mother, in the year 1804, (who died at the advanced age of 92 years,) he lived alone, in a cottage, on a small leasehold farm which he possessed, without any attendant, mixing little with society, but always cheerfully receiving and hospitably entertaining those friends who were in the habit of visiting him in his retirement. Though fond of this seclusion from society, yet, when occasionally drawn from it, no man appeared more to enjoy the company of his friends, or more cheerfully contributed his portion of instruction or entertainment. He received the rudiments of his classical learning at *Rivington school*, in this neighbourhood. Hence he removed to the academy then at *Warrington*, according to the list of *Warrington students* given by Mr. Turner, of *Newcastle*, in the *Repository*, Vol. IX. p. 387, No. 164, in the year 1768. In this account Mr. Turner represents him as preaching, as a settled minister, for a short time, at *Holcombe*, near *Bury*, in this county; as afterwards spending some time in the *Isle of Man*, and dying young. From the secluded manner in which Mr. Horrox passed the greater part of his life, and hearing nothing of him for many years, it is not surprising that Mr. Turner should infer that he must have died young. I am also inclined to believe that he was never settled as a minister at *Holcombe*. On leaving the academy at *Warrington*, in 1773, he resided with his parents in this neighbourhood, and was almost constantly engaged for a year or two in preaching at different places, some of which might be without settled ministers; but I believe he was never settled at any place as a permanent minister. One reason why Mr. Horrox might not acquire a permanent situation was, that he was decidedly a Unitarian in his religious sentiments from the time of his leaving the academy at

Warrington; and, as the congregations where he might preach as a candidate were not then so entirely Unitarian as they now are, this circumstance would prove a bar to his acceptableness as a preacher with them. At an early period he relinquished preaching altogether, supposing it injurious to his health; and, having formed this resolution, he could never afterwards be prevailed on to preach for any one, excepting once, upwards of twenty years since, for the writer of this, during a severe indisposition. It was some few years after giving up preaching that he went to the *Isle of Man* as private tutor to some of the younger sons of the late Mr. Busk, who then resided there in some official capacity. He continued in this situation about two years. Soon after his return from the *Isle of Man*, his father dying, he became the farmer of his own leasehold estate; which occupation he followed several years in connexion with the tuition of a limited number of day-scholars. But, about the year 1802, in consequence of the great age of his mother, whose increasing infirmities required much of his attention, and the urgency of his friends to increase the number of his pupils, he let his farm and confined himself solely to tuition. This also he relinquished about ten years afterwards, and then reading and study became his chief occupation, which he followed with avidity and delight until a short period previous to his decease. During the time that Mr. Horrox was a student at the academy at *Warrington*, from attending the lectures that were occasionally delivered there on Chemistry and Anatomy, he became ardently attached to the profession of medicine, and he endeavoured to prevail on his father to permit him to change the object of his pursuit; but to this he would not consent.—His last illness was short, but it was severe. Having taken cold during the wet season at the end of November last, it brought on a violent inflammation on his lungs, which admitted not of any remedy, and he soon sunk under it. Thus died this excellent and amiable man. He has left a legacy of £200 to the College at *York*, and another of £100 to the Dissenting Chapel in *Chowbent*.

B. R. D.

MR. JOHN WOOD.

Jan. 16, after a very lingering state of infirmity, Mr. JOHN WOOD, of *Southover*, near *Lewes*, aged 76; a man of genuine worth, whose many excellencies will long serve to embalm his memory in the hearts and affections of his surviving friends and relatives. Throughout a long and eminently useful life he manifested a spirit of diffusive benevolence, and was ready on all occasions "to do good and communicate." To several *public* charities he had long been a liberal contributor, and many are the individuals who can bear testimony to his *private* munificence. His deeds of benevolence were not accompanied with that ostentatious parade which seems to mock at calamity even in the act of relieving it. He was always a steady friend and liberal supporter of the cause of religion. In sentiment he was a Unitarian General Baptist; but apart from his own private views, being a friend to freedom of religious inquiry, his heart and his purse were ever open to aid the cause of truth and righteousness. D.

MR. WILLIAM LEMPRIERE.

Jan. 30, at his house, *London Road*, *Brighton*, Mr. WILLIAM LEMPRIERE, aged 59. He had been indisposed for some time previous, though it was not apprehended, even by his medical attendant, that his illness was of a dangerous nature; but "in the midst of life we are in death!" As he was sitting with his family he was seized with unusual pain, fell down, and expired! His medical attendant was on the spot; but "the silver-cord" was "loosed," and all assistance was unavailing. His remains were interred, on the 6th of February, in the burial-ground belonging to the chapel, *Southover*.

The death of such a man is a loss to society at large; to the religious body of which he was a member, it is a great bereavement; to his friends, and especially to his mourning family, it is irreparable. He was distinguished by integrity and liberality; his upright and conscientious deportment; his kind and gentle behaviour; his truly Christian disposition and conduct; the mildness of his manners, and the goodness of his heart: and though the loss is, indeed, great, his surviving friends derive the fullest consolation from the recollection of his virtues; his earnest endeavour to "live the life of the righteous" that he

might "die his death;" the firmness of his religious principles, and his unchanging confidence in the mercy of God through Jesus Christ, with respect to a future state of existence.

It has been thought that it might be productive of some general benefit, and might serve to weaken the prejudice but too often felt towards Unitarianism, to close this account with an observation contained in the funeral sermon preached on the occasion at the *New Road Chapel, Brighton*.*—"It has often been untruly, and sometimes, I am afraid, unfeelingly said, that 'the views and doctrines of Unitarian Christians, whatever comfort they may give through life, will afford no consolation at the hour of death.' Whatever motive may have prompted such observations, it is quite certain that those who have made them had never witnessed the soothing and even delightful effects of our sentiments, not only in the hour of sickness and of death, on the sufferers themselves, but also on the minds of the survivors. Those who *have* beheld these effects, and still more those whose happiness it has been to experience them, will be able to assure the persons who inconsiderately make the assertion, both of the error under which they lie and the great injustice they do to a body of Christians, as sincere in their Christian profession, and as anxious for the truth, as they themselves can be. Would they acquaint themselves with the real nature of Unitarianism, they would find that the case is exactly the reverse; and would, I am persuaded, in many instances, and not only on this account, but from the scriptural nature of our views in general, be led cordially and gratefully to *embrace* a system which they at present so misconceive, and towards which they entertain so unfounded a prejudice. May *they*, and may *all*, when the solemn warning arrives, possess those soothing convictions and enjoy those animating expectations which consoled the mind of our departed brother; and let *us*, my Christian friends, cling to the same principles, under the hope that, living or dying, we may experience the same consolations!" W.

* It will be proper, however, to state, that the remarks referred to had been made to the deceased but a short time previous to his death, and that the observations in the sermon seemed particularly called for.

INTELLIGENCE.

Public Education in Birmingham.

Names of Schools and number of Children.	
Blue Coat School	194
Infant ditto, Ann Street.....	150
Ditto, ditto, Islington	105
Asylum (from the parish rates) ..	265
National Schools	442
Schools of Industry	154
St. Philip's, St. George's, St. Mary's, St. Martin's, St. Paul's, Christ Church, St. Bartholomew's, St. John's, St. James's, Trinity	2130
Park-Street School	48
New Meeting ditto.....	740
Old Meeting ditto	550
Baptist and Independent Sunday-School Union, comprising Cannon Street, Carr's Lane, Ebenezer, Fisher Street, Livery Street, Bond Street, New Hall Street, King Street, Lombard Street, Oxford Street	6000
Cherry Street and Belmont Row, (Wesleyan Old Schools)	1600
Wesleyan New Schools	801
Bradford Street ditto.....	360
Mount Zion Hill ditto	50
Islington ditto	100
Thorpe Street ditto	80
Inge Street ditto	80
Roman Catholic ditto	250
<hr/> 14,099	

The proportion of boys to girls is probably about 2 or $2\frac{1}{2}$ to 3. The total number belonging to the Establishment at the most may be 2500, and those under the Dissenters 11,500. A small allowance may also reasonably be made for a few probable omissions. It would seem that the Society of Friends have hardly borne a proportionate share with other societies in the great work of public instruction; it must, however, be conceded that they took the lead in establishing and patronizing the Lancasterian Institution, and the infant schools are perhaps more indebted to them as a body than to any other denomination. Many of the schools have very ample and commodious buildings erected for the purpose, at an expense from £500 to £1000 and upwards, some of them entirely from donations, and others in part

from the funds of the Trustees connected with their places of worship. The New and Old Meeting Societies have the undisputed merit of having originated and brought to a high degree of perfection the system of rearing a succession of voluntary teachers from the ranks. The present number of such in the Union is upwards of seventy, and they have the management of the schools in their own hands, evincing more zeal and perseverance than could have been anticipated. The benefit club, originally intended for the children only, but since extended to the teachers, has realized a fund of £813. The system of gratuitous instruction being now pretty general amongst the Dissenters, and the Wesleyans in particular being close economists in their management, it may be considered as a fair presumption, that the same estimate will approximate sufficiently near to serve as an average supposition for the whole. There is no need, however, to underrate it to make out a plausible case; if we say 2s. 6d. instead of 2s. 2d. per head on the total number 14,000, it will amount to £1750; and if for the sake of a round sum we take it at £2000, it will make but 2s. per house throughout the town, or not one halfpenny per week for each. This must be understood as for instruction solely, several of the institutions in the list providing subsistence in addition. Such is the extraordinary power of well-directed combination.

It would thus appear that there are 14,000 instructed in the public institutions towards the total estimate of the amount of youthful population, which good authority states to us at about 20,000; and of the remaining 6000 we may fairly reckon 4000 for those who, belonging to a higher degree in the scale, have their education paid for by their parents; and there will then remain 2000, the victims of ignorance and neglect. This, considered in itself, is a serious number, but in comparison with the total is consolatory, being but a tenth part of the whole; and even a considerable portion of these may fall in the way occasionally for some little help in the cultivation of their untutored minds. What, then, are we to think of the alarming evil so clearly demonstrated by Sir Eardley Wilmot of the increase of crime, and more particularly

of juvenile delinquency, in the town and neighbourhood, or in the country at large? And will it not appear on a superficial observation that all the plans for improving the moral sense and social condition of the labouring classes by giving them instruction, are fallacious, and sadly contradicted by experience?

Notwithstanding the acuteness of intellect and warmth of benevolence displayed in his lately published pamphlet on the subject, there is one cause of the increase of crime and depravity which it is astonishing how he could omit, which is certainly more overwhelming than all the others combined, and that is the extreme difficulty in procuring regular and permanent employment, and more especially for those who have been brought up to no particular occupation, who are but little known, and their characters, perhaps, a little tainted, if only by suspicion or slander. These evils must to them be tremendous, and very often, no doubt, beyond the possibility of their own controul in the search for subsistence. The poor laws are converted into an evil by their misapplication, but they must not be discontinued; refuse bread to an unemployed and starving populace, and you convert paupers into desperate and infuriated insurgents. There remains, then, no alternative—either the multitude must be supplied with the means of procuring their own subsistence by their labour, or they must be fed from the public purse, and reduced to the most abject and demoralizing slavery. We see and feel the moral evil that remains in spite of public instruction, but it is impossible to calculate the immense quantity that is removed by its operation; and to withhold this unquestionable good, because it has not produced universal perfection of character, would be just as rational as that the farmer should decline sowing his grain, because his crops have produced but fifty fold, where he foolishly or unreasonably expected a hundred.

J. L.

Trials for Blasphemy.

CONTRARY to general expectation, Robert Taylor was last term brought up for judgment. The modes of justifying legal interference with his offence, were, as usual, various, obscure, and inconsistent.

Sir James Scarlett rested his defence of the prosecution apparently on two grounds; first, on account of the de-

fendant's wearing a lace handkerchief and kid gloves; and, 2dly, on his having used jests and ridicule, and that before the young.

"Sir James Scarlett was aware that many wise men had differed in their opinions as to the policy of prosecutions of this kind, but there were none who entertained doubts as to the enormity of the crime of which the defendant had been convicted. With respect to the expression, 'nest of vermin,' he thought it due to their Lordships, and to his own character, to offer an explanation of that term. In using that expression, he alluded to the system pursued by the defendant, who, with others, having possessed themselves of a chapel, employed persons to take money at the doors and to admit persons, of all ages and sexes, to a public exhibition, not for the purpose of candid discussion or reasoning, or the investigation of learning, but for a mere theatrical exhibition borrowed from the stage, where he was adorned with a white pocket handkerchief edged with lace, with white kid gloves, rings, and other little ornaments, which some people conceived to be the essence of oratory, but which he (Sir J. Scarlett) thought was characteristic only of the fop, and gave no weight to argument. *This* was the danger—*this* the complaint, that he stands up in London, and makes the place which he calls a chapel, the theatre of his exhibitions. It was in this place that he displayed his mountebank exhibition, which captivated the vulgar and seduced the youth of the metropolis. He was not one of those who thought that human laws could fetter human opinion. He thought that the belief of every man was between himself and his God, but it did not follow, that because a man entertained a conviction that the religion of his country was false, that he was to outrage with impunity that reverence and respect which the rest of mankind paid to it; or that he should, by jests and sneers, seek to agitate the feelings of men on a subject which they held sacred. It was not necessary to inquire into the truth or falsehood of the defendant's doctrine; but if it offended public morals and outraged public decency, then the individual was guilty of a crime against all the laws of the civilized world. The defendant has used jests and ridicule before the young, and it is time for the law to interfere, and for your Lordships to pronounce the opinion you entertain of his conduct."

Mr. Justice Bailey in delivering the

judgment, (of a year's imprisonment in Oakham Gaol, and subsequent securities to keep the peace,) thought it necessary to adopt the same justification. People might argue against Christianity, but it became an offence if it were done in a way to revolt instead of persuading; with this further qualification too, if it were done before an improper audience. This is a new postulate for the crime of blasphemy.

But we wish to ask Mr. Justice Bailey why (if he concedes, as he must do, that Christianity may be attacked) he is entitled to assume the truth and blessings of Christianity in a Christian's view, as an aggravation of the defendant's guilt? It is granted that the denial of Christianity is not in itself an offence, that the crime lies in the jest and the audience; then what have the merits of the matter denied to do in fair justice and impartiality with the defendant's case, except to create a prejudice against him, and prevent a cool examination of what becomes a mere matter of fact; namely, has he or has he not attacked in an improper way what all may attack, if they have the wit to do it cleverly and in a way likely to produce the most permanent effect?

Mr. Justice Bailey observed, "The law of this land I take to be liberal in principle in this respect beyond the example of all other countries. It suffers every man, freely, soberly, and quietly, to enter into the discussion of the most sacred and awful truths, and to judge for himself whether they be true or not. Nor, as in some countries, is the book kept from the eyes of the public at large, but every individual has the power of having it in his own possession, and of judging for himself. He has the power of canvassing the foundation on which the religion of the country is based, and of entertaining that belief which a careful examination of the subject is fitted to produce. I blame no man—the law blames no man, for not coming to the conclusion to which the established religion of the country comes. It may be said, that a man cannot controul his own belief—God alone may be able to influence him in that respect; but no man has a right by sarcasm and sophistry to endeavour to shake the faith of others. Sober and careful discussion would choose its proper *place* and its proper *audience*, who would be persons of talent, able to appreciate honest, fair and legitimate discussion; but where you are to push arguments beyond the level of the capacity of those to whom they

are addressed—in many instances, I do not say in all—the offence is aggravated. There may be some men, grown up, who have examined the subject; but when I find from the evidence there are children there, of ten, twelve, and fourteen years of age, women, and many other persons,—are they, I would ask, those to whom such discussion can with safety be addressed? I would ask, what are the sanctions of human life? What makes a man free from vice? What makes him endeavour to be innocent, to controul his passions, and to do every thing calculated to prevent his being mischievous to society, and wanting in his duty to his God? It is his belief in religion. Destroy the Christian religion, and what is man?—Destroy the principle which religion inculcates, and every man is to make a religion for himself. In doing this you destroy all the bonds of society, you take away from the weak the reverence which religion inspires, you expose the poor to the oppression of the rich, and annihilate all that a due and proper sense of religion is calculated to afford. It is with *that* view—and that view only—that punishment is to be inflicted."

Corporation and Test Acts.

THIS subject has, since the last session, acquired great and increasing interest. The policy of having deferred all these important questions at the moment when a spark of liberal feeling was glimmering, has, by recent events, been rendered more and more doubtful; and we see not how the Whig leaders, arguing for liberal measures, will avoid the ready answer which they will receive from those who have succeeded to their influence, that it is absurd to ask from those who have always been opposed to such concessions, what they themselves were most active in persuading all men to keep back, when they were in a position to have taken the responsibility of such innovations.

The Corporation of London has set the example of almost unanimously agreeing to a petition in favour of the repeal of the penal laws. The Corporation on the last great occasion of discussing the topic, took an active part in the other direction. It has now come back to the sounder discretion which it exercised a century ago.

On the 25th of January, the General Body of Deputies met, but agreed to postpone, until a special meeting, the consideration of their petition to Parlia-

ment. The following gentlemen were appointed their Committee for the next year, and will as such form part of the United Committee for prosecuting the Repeal of the Corporation and Test Acts.

William Smith, Esq., M. P., *Chairman*; Henry Waymouth, Esq., *Deputy Chairman*; William Hale, Esq., *Treasurer*; Samuel Favell, Benjamin Hanbury, James Baldwin Brown, Edward Busk, James Gibson, John Wilks, William Alers Hankey, Robert H. Marten, Mr. Serjeant Bompas, Richard Taylor, William B. Gurney, Thomas Wilson, Edgar Taylor, Samuel Gale, James Collins, John Bentley, John Cordell, Thomas Pewtress, Thomas Gibson, Thomas Bickham, and Roger Lee, Esqs.

The Treasurer's account was read, by which it appeared that the Deputies' funds had paid the expenses of last year's proceedings, amounting to upwards of 400*l*. Their vested capital is still about 10,000*l*., 3 per cent. stock. It was stated, that in order to prevent the permanent fund being exclusively relied upon in a cause in which so many societies concurred, the United Committee proposed making an appeal to congregations throughout the country for subscriptions, in furtherance of the object immediately before them.

On Jan. 28, a Deputation of the United Committee had an interview with the Marquis of Lansdowne, having previously had one with Lord Holland, who will probably be the mover, in case of necessity, in the House of Lords. On the same day the United Committee met, and a junction with the Protestant Society was announced.

On Jan. 29, Lord J. Russell gave notice of his motion for a Repeal of the Sacramental Test for the 21st Feb.

On Feb. 1, the General Body of the Deputies met, and agreed to their petition to be presented to both Houses.

On Feb. 4, a Deputation of the United Committee had a conference with Lord J. Russell on the subject of his motion, and on the same day the Committee agreed to resolutions expressing their sense of the proceedings in the Court of Common Council, and thanking the mover and seconder of the petition in that body. They also came to a resolution which was read by Mr. J. Smith the same night in the House of Commons, declaring that in the exercise of their own judgment and on the advice of their Parliamentary friends, they intended to prosecute their claims independently of those of the Catholics, but disavowing any inference which might

be drawn therefrom of hostility to the case of that numerous and respectable body.

The Committee have sat repeatedly during the subsequent part of the month, and have waited on several distinguished members of Parliament.

A Deputation of the Dissenters of Liverpool waited on Mr. Huskisson, to request him to present to the House of Commons their petitions for the Repeal of the Corporation and Test Acts. The Right Honourable Gentleman, in the course of his observations, remarked,—That he did not consider the subjects of complaint as any great practical grievance, except the clause in the Corporation Act: there, it was true, that any member might put his veto upon the nomination of a candidate who had not *previously* qualified; but he did not think that there was now in the kingdom a man to be found so illiberal: and that all the penalties of the Test Act were avoided, if not by the letter, certainly by the liberal construction of the Annual Act of Indemnity:—that the hardships complained of were nothing in comparison with the real grievances of the Catholics:—that he was of opinion, that whatever tests might be thought necessary to secure the allegiance of subjects, they ought all to be of a *civil*, never of a *religious*, nature;—and that he hoped, and, from the advance of human intellect, believed, that the time would soon come when all disabilities on account of religious opinions would be removed. The Right Honourable Gentleman concluded his remarks in nearly the following words:—"With every word in the arguments of these petitions I fully concur, and shall so state to the House; and if I should vote for the postponement of the question, it will be merely because I think it will be prejudicial to a question of much greater importance."

From this it would appear that Mr. Huskisson is disposed to find reasons for union on more points than one with his present colleagues.

Unitarian Marriage Bill.

THIS subject is under active consideration. A Deputation has waited on the Marquis of Lansdowne, and subsequently, by permission, on the Duke of Wellington, who received them very politely, and promised that the matter should be taken into immediate consideration.

Sussex Unitarian Association.

THE last Quarterly Meeting of the Sussex Unitarian Association took place at Brighton, in December last, when the Rev. T. Horsfield (now of Taunton) preached an excellent sermon from Eccles. vii. 10: "Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire wisely concerning this." After the service a party, to the number of about fifty persons, took tea together. The subject for discussion, as decided on at the preceeding meeting, was, "The Inspiration of the Scriptures;" and, after the opinions of various celebrated writers had been read, a conversation of unusual interest took place; and the great utility of such meetings, and especially of such discussions, when properly conducted, was evident to all present. The Revds. Dr. Morell, T. Horsfield, W. Stevens, and J. C. Wallace, and Messrs. Ashdowne and Holtham, took part in the conversation; and the whole party expressed the greatest satisfaction at the manner in which the evening had been passed. It was proposed and agreed to, on the part of the ladies, and for the accommodation of all who prefer that method of offering their opinions, that written communications be received and be read by the Chairman before the discussion commences for the future.

The next Quarterly Meeting will take place at Lewes, on Wednesday, the 5th of March, when the Rev. J. C. Wallace is expected to preach; and the subject for conversation, as decided on at the last meeting, is "The Atonement." Service will commence at three o'clock in the afternoon, and tea will be provided as usual.

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 2d April next, when a Sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, by the Rev. William Orme, of Camberwell. Service to begin at twelve o'clock precisely; at the close of which, a report of the funds and of the present state of the charity will be made. The friends of the Society will afterwards dine together at the Albion, in Aldersgate Street.

THE Rev. NOAH JONES has been unanimously chosen pastor of the newly established Unitarian congregation at Northampton.

Clerical Justices.

MR. BROUGHAM, in his admirable speech on the Law, on the 7th of February, makes the following observations on the practice which has been so common, of making meddling clergymen more troublesome by making justices of them.

"In looking at the description of persons who were put into the commission, he was not at all satisfied that the choice was made with competent discretion; and upon this part of the question he might as well declare at once, that he had very great doubts as to the expediency of making clergymen magistrates. This is a course which, whenever it could be done conveniently, he should certainly be glad to see arrested. His opinion was, that a clerical magistrate, in uniting two very excellent characters, pretty commonly spoiled both: and the combination produced a sort of what the alchemists called *tertium quid*, applicable to very little indeed of beneficial purpose, and, indeed, comprising all the bad qualities of the two. There was the activity of the magistrate in an excessive degree,—over-activity was (morally) a very high magisterial crime, and almost all the magistrates distinguished for over-activity were clergymen—joined to the local hatings and likings, and generally somewhat narrow-minded opinions and prejudices, which were apt to attach to the character of the parish-priest. There were some lord-lieutenants of counties, he knew, who made it a rule never to appoint a clergyman to the magistracy; and he entirely agreed in the policy of that course, because the habits or education of such gentlemen were seldom of an enlarged or worldly description, and therefore by no means calculated to qualify them to discharge the duties of such an office; but, generally speaking, as the House would be aware, through the country that rule did not exist."

Rates for New Churches.

THE attention of the parish of Lambeth has been lately very strongly excited by an attempt that is now being made to impose upon them, "An Annual District Church-rate." According to the new church acts, the salaries of the "clerks, and other expenses" of the

new churches, are to be defrayed out of the surplus of the pew rents which remain after the salaries of the ministers have been provided for. Four new churches have been erected, and the ministers amply provided for. Some debts, however, were contracted, and a district rate was made for their liquidation; and the money raised being more than sufficient, the surplus was applied to the payment of the clerks' salaries and incidental expenses; and it is now sought to pay over the surplus of the pew rents to the ministers for the erection of glebe-houses, leaving the clerks' salaries to be provided for by a permanent district-rate—a proceeding which the inhabitants are determined to oppose.

A similar proceeding has been attempted in several parishes. The acts authorizing the building of new churches provide that the pew rents should defray the expense of worship, &c.; but every where encroachments are making for the purpose of throwing part of this on the parish. This ought to be carefully watched and strenuously resisted. The Protestant Society has lately assisted successfully in defeating the fraud; and the Deputies are ready to support any Dissenters similarly aggrieved. It is quite sufficient to contribute to erect churches, without being called on, contrary to law, to support the expense of worship, while there is a fund arising from rents fully adequate, if properly applied.

Annual Receipts for Religious Societies.

(From the Missionary Register.)

ANTI-SLAVERY.

	Year.		Income.		
			£.	s.	d.
African Institution.....	1826-7	....	827	10	6
Anti-Slavery	1826	....	2,933	9	11
Ladies' Negro Children Education	1826-7	....	483	5	6
Ladies' Negro Slave Relief	1826-7	....	867	0	8
Slave Conversion	1826	....	2,909	5	8

BIBLE.

American.....	1826-7	....	13,492	10	0
British and American.....	1826-7	....	80,240	1	2
Edinburgh	1826-7	....	3,146	1	9
Hibernian	1826-7	....	5,894	13	0
Merchant Seaman's	1826-7	....	580	1	10
Naval and Military.....	1826-7	....	5,369	7	11

EDUCATION.

American.....	1826-7	....	7,988	19	2
American Sunday School	1826-7	....	2,886	17	6
British and Foreign School	1826-7	...	1,879	9	8
Canada Education	1825-6	....	1,162	7	0
Irish Education	1826-7	....	35,962	1	3
Irish Sunday School	1826-7	....	2,579	1	6
Ladies' Hibernian Female School.....	1820-7	....	1,934	19	8
National	1826-7	....	2,285	8	5
Newfoundland.....	1826-7	..	2,019	16	3
Sunday School	1826-7	....	906	6	5
Sunday School Union	1826-7	....	4,659	15	5

JEWS.

American.....	1826-7	....	263	15	0
London	1826-7	....	14,457	18	0
Philo-Judæan	1826-7	....	241	18	10

MISSIONARY.

American Board.....	1826-7	....	14,042	1	8
American Baptist	1825-6	....	2,284	15	10
American Methodist	1826-7	....	1,419	3	4

Carried forward £213,813 3 3

	Year.		Income.		
			£.	s.	d.
	Brought forward		213,813	3	3
Baptist.....	1826-7	....	12,304	10	10
Baptist (General)	1826-7	....	1,621	13	0
Church	1826-7	....	45,950	1	3
French Protestant	1826-7	....	958	7	9
Gospel Propagation	1826	....	25,218	0	0
London	1826-7	....	34,603	10	0
Scottish	1826-7	....	4,455	1	4
United Brethren.....	1825	....	10,200	11	3
Wesleyan.....	1826	....	45,382	17	2

TRACT AND BOOK.

American Tract	1826-7	....	6,335	12	6
Church of England Tract	1826-7	....	365	14	2
French and Spanish Translation	1826-7	....	539	4	8
French Protestant	1826-7	....	480	7	6
Irish Tract and Book.....	1826-7	....	3,346	10	0
Prayer Book and Homily	1826-7	....	1,827	9	10
Religious Tract	1826-7	....	15,002	0	5

British and Irish Ladies'	1825-6	....	1,253	8	5
Christian Knowledge.....	1826-7	....	65,439	0	11
Continental	1826-7	....	1,876	6	11
Hibernian (London)	1826-7	....	7,462	14	6
Irish Society of Dublin	1825-6	....	1,472	13	7
Irish Society of London	1826-7	....	760	7	6
Language Institution	1826-7	....	608	5	6
Port of London Seamen's	1826-7	....	895	3	5

Total .. £502,072 15 8

Liverpool Cathedral.

A SINGULAR proposition has, it is said, been lately made by the Corporation of Liverpool, to shew their zeal for the church by erecting a *Cathedral*, if it can be made the head of a new Bishopric, to be carved out of the diocese of Chester. One formidable objection arises from the poverty of that diocese even in its present extent. It is rather curious to see what a staunch Scotch Tory says on this subject,—a man who in *England* would see nothing but national honour and stability in honours conferred on the church.

We quote from Blackwood :

“ To build a Cathedral would be to embark in a tremendous expense, for no useful object under the sun. Cathedrals were the natural growth of the monkish system. When rival abbots laboured to attract popular favour to their pious fooleries, by exciting popular wonder, the Cathedral, too, was the scene of rival ambition. Nothing could better shew off the idolatrous tricks or the pompous train of this early prelacy. The Cathedral, besides, gave the chief employment that men of monkish seclusion could find for the exercise of their tastes in

architecture, which were sometimes cultivated in Italy, and were admirable. The expense of the building was unimportant to those who received immense sums of money which they had but few other means of employing ; the work gave occupation to artists and the peasantry. It was equivalent to the manufacturing occupation of later days, and at once made the brotherhood popular, serviceable to the district, comfortable and stately in their dwellings, and secure in the possession of a property which could not be taken from them by the common predatory habits of the time. They produced noble buildings ; and however it is to be regretted that the enormous sums laid out on them were not better employed, in the popular education, in the propagation of science, or in works of humanity and charity, yet here we have them, and it would be culpable to let them go to decay. But the idea of building new Cathedrals is totally absurd, extravagant, and useless. The modern expense of building a single Cathedral on the old scale—and to build it on any other must be beggarly—would actually erect fifty tolerable churches, which are as much wanting in the northern parts of the dio-

cese of Chester as in any other quarter of the kingdom,—would repair all the glebe-houses,—would erect and furnish an hospital in every town in Lancashire, and, in short, do a multitude of most useful and most necessary things. The best Cathedral that we could build would be a bad one, for economy would, of course, be among the principles of the founders. But economy has nothing to do with the lavish expenditure that alone could make one of those edifices in any degree correspondent to the name. We should have a bad Cathedral, probably never more than half-finished; for the funds and the zeal of the Corporation would soon be equally exhausted by the expenditure, which would so soon be discovered to be totally misapplied.

“The fact is, that the whole Cathedral system is, to the mind even of churchmen, the most cumbrous and inefficient part of the church polity. The reformers, however, were forced to take it as it was—edifice, form of government, and state of revenue. The prebends were once little better than sinecures; and though they are now often given to men diligently employed in parishes, or perhaps as the rewards of literature, they are obnoxious from their being connected with scarcely any other actual duty than that of sitting in a stall twice a-day, for a month or two in a year, for an hour at a time, which is called residence, and which any man alive may do, and devote the rest of his existence to lounging at a watering-place, touring on the continent, or going pleasantly through the nothingness of London life. This is not said in a spirit of reproach to the general spirit of the British ecclesiastics, for they uniformly, when they have any sense of the infinitely solemn importance of their duty, regret this temptation to indolence, a temptation which is besides chiefly reserved for men willing enough already to save themselves trouble—the sons and connexions of the higher orders. The whole system ought to be revised. The stalls ought to be connected with positive duties. The Cathedrals ought to be turned into Colleges for theological education, or for some public purpose connected with the public knowledge. The stalls ought to be given to clergymen distinguished by their literature, and who would be actual professors. It is singular that in England, the Protestant head of Europe, and the actual strong hold of whatever religious truth subsists among men, there is no institution for religious education. In the universities

it forms an altogether subordinate branch, and the divine is left to hunt out his knowledge as well as he can.

“What is the practical value of St. Paul’s and Westminster Abbey as churches? Next to nothing. A corner is railed off, in which a service is chanted, which during the week nobody attends, which on Sundays is attended by no more than the ordinary congregation of any of the small churches, and which is the most incongruous and unsuitable form of service, as any one will know who attempts to sing his prayers. The Cathedral and its service are equally the legacy of Papal times. St. Paul’s and Westminster Abbey are actually little better than cemeteries, and very fine ones they are; and it is well, on the whole, that we have such receptacles for our national monuments. But as there are no such uses for our country cathedrals, however it may be right to keep them up, the Liverpool Corporation will act wisely in thinking a little, before they fling away their money on a mountain of stone, useless to every purpose but those of the contractors for the stones, and the idle, who may be pleased to promenade its aisles. Let them build churches, hospitals, and alms-houses, if they have money to dispose of, and desire to dispose of it usefully.”

Catholic Association.

THE following extract from the speech of a Mr. Wyse at one of the meetings of the Catholic Association, indicates a growing extension of views on the subject of religious liberty, which we should be glad to find generally pervading the body of Catholics, not only in this kingdom, but upon the Continent. After referring to the general servility of the Church of England, under the successive sovereigns after the Reformation, the speaker thus proceeds: “Nor were the Presbyterians much more faithful to the very principles upon which they existed. The Presbyterians, whilst tithe, benefice, pension, contended with principle for pre-eminence, were every thing but those men who bade a haughty defiance to the usurpations of the Stuarts, and restored the state for an instant to its ancient constitutional balance. Cromwell’s administration stript them, and once more restored them to just sentiments of honesty and independence. They became again the Presbyterians of the past, and the æra of the volunteers has fully redeemed them with pos-

terity. But is the reformed church alone liable to this censure? No; every church connected with wealth and power, every church which belongs more to Cæsar than to God, more to this world than the other. The clergy of France in the present day are little better than the clergy of England under Elizabeth and James, abettors of despotic power, preachers of passive obedience, and ready instruments in extending the influence of a miserable court prerogative at the expense of the rights and franchises of a great people."

FOREIGN.

FRANCE.

THE FRENCH CHURCH.—The following statement of the Roman Catholic and Protestant Clergy in France, with their respective stipends, paid, by the French Government, is extracted from documents laid before the Chambers by the Minister of the Interior.—*Roman Catholic Clergy*:—The Established Church of France is composed of four Cardinals, one of whom, the Archbishop of Paris, has 100,000 francs yearly, about 8,333*l.*, the other three, 30,000 each, about 2,500*l.* There are 13 Archbishops, beside the Metropolitan, who receive each 25,000 francs, nearly 2,084*l.*; 66 Bishops, each 15,000, or 1,250*l.*; 174 Vicars-General, each from 2,000 to 4,000, or from 166*l.* to 332*l.*; 660 Canons or Prebendaries, each from 1,500 to 2,400, or from 125*l.* to 200*l.*; 2,917 Curés or Rectors, each from 1,100 to 1,600, or from 91*l.* to 133*l.*; 22,316 Deservans or Curates, each from 750 to 900 francs, or from 60*l.* to 75*l.* per annum. To the colleges for educating the younger clergy, 940,000 francs, or 78,333*l.*; and for repairing and building churches, 200,000, or 16,666*l.* The whole expense of the establishment, including annuities to the infirm clergy, is estimated at 25,650,000 francs, or 2,137,498*l.*—*Protestant Clergy*:—The Calvinists have three Pastors, who receive yearly, each 3,000 francs, or 250*l.*; 28 who receive each 2,000, or 166*l.*; 69 who receive each 1,500, or 125*l.*; and lastly, 195 Pastors, each 1000, or 83*l.* Total Calvinist Ministers, 295. There are 2 Lutheran Pastors, each receiving 3,000 francs, or 250*l.* yearly; 25, each 2,000, or 166*l.*; 21, each 1,500, or 125*l.*; and 172 Pastors, each 1,000, or 83*l.* Total, 220 Lutheran Pastors. Sum total paid to the Protestant Clergy, 623,000 francs, or 51,916*l.*—24,000 francs, or

1,716*l.* allowed for their colleges, and 50,000 francs, or 4,167*l.* for places of worship.—Sum total for the Protestant Religion, 58,083*l.*

Progress of Education.

THE tables of the University give, for the year 1822, a total of 108 schools, and 4330 pupils, throughout the department of the Indre et Loire; which, out of a population of 282,372 inhabitants, gives about 1 pupil in 65. Since that year the amelioration has increased in a very sensible manner, at least in some quarters. Thus, the canton of Bourgneil, which then had only three primary schools, with 162 pupils, reckons now 430 pupils; which, out of its population, is 1 to 38. The canton of Lanseny composed of eleven communes, in 1822, had only one school, and 111 pupils; and now, a single one of these communes (that of Saint Marc La Pile) has two schools and 66 pupils, for 1568 inhabitants; that is to say, one pupil out of 23 or 24. Upon the whole, the department gives one pupil out of every 83 inhabitants; some of the cantons more advanced in civilization, one out of 33; and the city of Tours, one out of 8 or 9—the last being nearly equal to the proportion of Glasgow, according to Dupin.

THE third letter of M. Champollion, relative to the monuments in the Egyptian Museum at Turin, which will shortly appear, will embrace the dynasties of Egypt, subsequent to the 22nd, being the epoch of the Ptolemies. In these three letters, the annals of Egypt are established from the earliest period down to the reign of Augustus.

ITALY.

THE Abbate Mai has discovered several more fragments of gothic literature, every vestige of which, however small, is of the greatest importance, as being the most ancient and polished of the German languages. They are three leaves of a Palimpsest of the Vatican library, from which Mr. Mai formerly took the works of Fronto; they correspond with some other leaves of a Palimpsest of the Ambrosian library in Milan. Both codices came from the monastery of Bobbio on the Trebbia, one of the most ancient seats of Christian learning in that country. The contents are a dogmatical Essay or Sermon, with

numerous passages of Scripture. About the year 360, Saint Chrysostom caused a gothic priest to read the Bible in his own language in the Church of St. Paul in Constantinople, and to preach upon it. This essay or sermon is perhaps something of that kind, at all events it is a valuable addition to gothic literature.

M. Sylvester Guidi, who has for many years continued to enrich the Clementine Museum at Rome with Egyptian antiquities, has just imported a fresh collection. Among other articles is a Greco-Egyptian papyrus, which is supposed to have belonged to Ptolemy Philadelphus; it is in perfect preservation, not a single letter being wanting.

GERMANY.

Population of the Earth according to the different Religious Sects.

MONOTHEISTS 362,045,000

I. *Christians* 234,495,000
 Viz. 1. Catholics, 169,150,000; 2. Protestants, 57,694,000: viz. *a.* Evangelic, united, 8,200,000; *b.* Lutheran, 16,220,000; *c.* Reformed, 12,240,000 (Proper Reformed, 7,440,000; Presbyterians, 4,800,000); *d.* Anglican, 15,050,000; *e.* Professors of various sects, 5,914,000 (Independents, 3,800,000; Methodists, 1,500,000; Quakers 200,000; Menonites 200,000; Herrenhuters 100,000; Baptists, 76,000; Unitarians, 60,000; Swedenborgians, 36,000; Filippines, 12,000); 3. Greek Christians, 41,375,000; *b.* Eastern Greek, 6,000,000; 4. Monophysites, 5,876,000: viz. *a.* Jacobites, 3,526,000 (Prop. Jacobites, 220,000; Copts, 3,200,000; Thomas Christians, 80,000; John ditto, 26,000); *b.* Maronites, 150,000; *c.* Armenians, 2,200,000; 5. Nestorians, 400,000.

II. *Jews* 2,650,000

III. Mohammedans.... 115,120,000
 Viz. 1. Sunnites, 72,000,000; viz. *a.* Sunnites, 65,000,000,—*b.* Wechabites, 7,000,000; 2. Shiites, 43,000,000; 3. Ismaelites, 120,000.

IV. *Zoroastrians* 780,000

V. *Confucians* 5,000,000

VI. *Nanknists* 4,000,000

POLYTHEISTS 466,000,000

1. *Lamaïtes*..... 58,000,000

2. *Brahmins* 115,000,000

3. *Buddhists* 169,000,000

4. *Fetiché-Worshippers* 124,000,000

The aggregate population of the globe,

according to the foregoing statement, amounts to 828 millions of souls. It may be observed, however, that the number of the Jews must be far greater and may be taken at more than eight millions. We have given it at 2,650,000 because that is derived from authentic sources; but these are very uncertain, in Asia and Africa especially. In the same way the number of the Sunnite Mohammedans may be rated as exceeding the amount above-stated by nearly twenty millions.—*Algemeine Kirchenzeitung*.

MALTA.

OUR countrymen at Malta appear, from the following passage from Blaquiere's lately published Letters from Greece, to be peculiarly easy on the subject of religion:—"You are not perhaps aware, that it is a special part of our policy not only to afford protection to all the religious rites and superstitions of Malta and the Ionian Islands, but even to assist in their performance. All the grand processions in the respective islands are attended by the British civil and military authorities, many of whom even carry wax lights, in honour of the Virgin or Saint, as it may be. This is a somewhat remarkable fact, as contrasted with those religious differences which continue to divide other parts of the empire."

SPAIN.

THE Madrid Gazette announces a Spanish translation of Cobbett's History of the Reformation, by M. Chalumeau de Verneuil, dedicated to the Infant Don Francisco, brother of the King. A most pompous eulogium is bestowed on the original, "the production," says the Gazette, "of Sir William Cobbett, which has produced the most powerful impression in favour of the Catholics through all parts of the British Empire."

M. Inguanzo, Archbishop of Toledo, has lately published an order prohibiting almost every description of books, prayer-books excepted, from entering his diocese. Every work in a foreign language, and every translation, and all the French and English Journals *en masse* are forbidden. Not satisfied with this, he has even prohibited his diocesans from entering the reading-rooms lately established, also from reading the works of Llorente, or Sempere on the

revenues of the Church in Spain. An edition of the Psalms, published last year, and dedicated to the King, has been also condemned, for which we have not heard any cause assigned. The French Minister, on the Archbishop's interference, has requested the members of the diplomatic corps not to shew the Journals which they receive from France.

NETHERLANDS.

MECHANICS' INSTITUTIONS are becoming very generally more diffused over this country. The Government, ever disposed to render assistance towards the diffusion of knowledge, has endowed professorships in the universities, for teaching the application of mechanics to the useful arts, thus shewing the importance attached to this branch of instruction; while the public, on the other hand, have not been slow in availing themselves of such advantages. Many excellent works, the fruits of these lectures, have appeared, among which the *Leçons de Mécanique*, by M. Daude-ſin, are particularly remarkable.

PRUSSIA.

MR. IDELER, of Berlin, author of a work on Mathematical Chronology, &c., has just published a pamphlet, in which he attempts to prove that the Saviour was born six years before the period usually assigned by history, and that consequently the year 1827 ought to be 1833.

The first number of a new Literary Journal has been published at Berlin, which is to contain a summary of all the criticisms in the principal reviews of Germany. To save room, certain signs, such as asterisks, crosses, &c., will be used, to indicate such works as have been favourably noticed, and such as are of middle merit, or positively bad.

AMERICA.

Academical Education.

[We copy from the Christian Examiner, the following account of the Theological School at Cambridge, one of the most important of the American Academical Institutions.]

Divinity Hall, the public building of the School, was finished and dedicated in August, 1826. It is placed in a pleasant and retired spot at a little distance from the buildings of the University. It contains a Library, a Chapel, and rooms for the accommodation of forty-two students,

each of whom occupies a separate apartment. The arrangement of the building is on a novel plan, and has given great satisfaction for its conveniences, while its retirement from the University and the village, and its keeping near each other those who are engaged in similar pursuits, are calculated to have a most favourable influence on the habits and manners of the young men. At the same time, its vicinity to the University is such, that they may enjoy to the fullest extent the great advantages resulting from its extensive Library, from the public Lectures of its professors, and from habitual intercourse with men of enlarged minds and literary attainments. Some charitable foundations in the College for this object, together with a portion of the income of the theological funds and contributions from societies and individuals, give means of affording pecuniary aid to such students as require it.

The instruction in the School is given by the Hollis Professor of Divinity, the Dexter Professor of Sacred Literature, the Hancock Professor of Hebrew, and a Teacher of the German language. There is an annual examination of all the classes in April by the Faculty, in presence of the Directors, and a public exhibition in July. The School is also visited at times by a committee of the Directors, who have a constant general oversight of its affairs.

During the three years which complete the regular course of instruction, it is intended, as far as possible, to accomplish the following objects, the means for effecting which are now provided :

I. To make the student acquainted with the Hebrew language, so as to enable him to read the Old Testament critically, and to give him a general knowledge of the literary history of its several books; of the arguments for and against their genuineness and authenticity; the facts and principles relating to the criticism of their text; and of the various sources of their illustration, especially those to be found in the best commentators. During this course of instruction, particular attention is given to what is most remarkable in the contents of the different books.

II. To afford such instruction in the German language as will enable the student to make whatever proficiency in it he may desire, so as to have always at command this important key to biblical learning.

III. To enable the student to obtain just views of the meaning and purpose of the several books of the New Testament;

to which end they are all gone over critically, from one to three chapters being made the subject of each exercise. The principles of the interpretation of language are taught in connexion; and likewise the facts and principles relating to the criticism of the text of the New Testament.

IV. To afford instruction in the doctrines and evidences of natural religion; in the evidences of revealed religion; in Christian theology; in the nature and history of Christian institutions, ecclesiastical powers, rights, and duties, and the relations and duties of the pastoral office.

V. To give readiness in extempore speaking by extempore discussions, held one evening in each week by the whole school in the presence of one of the faculty; and also by a discourse delivered extempore each week by one of the students.

VI. To afford instruction in the composition and delivery of sermons, and the proper mode of conducting public worship; two evenings in each week being set apart for this purpose, when sermons are delivered, and public worship offered by the students of the two older classes in rotation, in the presence of the school, and of the faculty; the members of the faculty remarking upon the performances.

To aid them in these pursuits, the students have access to the books in the College Library, as already mentioned, and to a small collection just commenced in Divinity Hall. But the want of a good theological library is at present one of the greatest deficiencies of the school. A library is the very heart of such an institution. Where books are to be found, there will be scholars; and without them scholars cannot exist. In every thing beyond elementary learning, they must be the main dependence of the student and of the instructor. There is no one in our country engaged in the thorough examination of any branch of knowledge, but must have felt continual embarrassment from his inability to procure those works which he may have occasion to study or consult. If they are to be obtained by him at all, it is often only at an expense which most students can ill afford, and after the delay of months or a year in sending across the Atlantic. It is gratifying to perceive that the public attention is at last directed to this subject, which is of such vital importance to the growth of literature and science in the country. The proper zeal which has manifested itself in our cities,

particularly in Boston, it may be hoped will extend to our Colleges. The Directors of the Theological School in Cambridge have devoted to this object all the means which could properly be applied to it; and for the deficiency which exists, they have no other resource than the public liberality, and the just interest which ought to be felt, and, it is believed, is felt, in the institution under their care.

It will be perceived from the preceding statement, that no provision is made for distinct and systematic instruction in Ecclesiastical History and the Pastoral Care, although both these subjects receive much attention from the present officers, so that the school cannot be said to suffer materially from the deficiency. But as its numbers are increasing, and it is desirable that more time should be given to these important subjects than can be devoted by men who are constantly engaged in other branches, the institution must be considered deficient until express provision for them shall be made. Many friends of the institution are known to have felt strong interest in this subject, particularly as regards a professorship for the Pastoral Care, while they regard it as in some measure essential to its prosperity. We hope that they will not suffer their good wishes to pass away in words, but will take some active and effectual steps toward establishing at once an office whose labours are needed and whose influence would be so beneficial.

Another deficiency yet remaining to be supplied, is that of aid to the students who are preparing themselves for the ministry without sufficient means of their own. Experience has satisfactorily proved, that without such aid an institution of this character cannot prosper, nor the churches be supplied with pastors. The means at the command of this institution have already been described. In its present growing state they are altogether inadequate, and need to be permanently enlarged. The directors have proposed to this end, that scholarships should be founded, with funds of 2,000 dollars each, the income of which would be sufficient for the support of one student. They look with confidence to the donations and bequests of liberal friends for the accomplishment of this project. They have taken pains also to interest some of our congregations in the object, and have actually obtained from subscriptions in six churches, the means of aiding as many young men the present year. In some of these the subscription is to be

continued annually. This measure is to be regarded as one of no small importance to the institution; not only on account of the aid which is in this way so easily bestowed, but chiefly because of the sympathy and connexion which thus grow up between the churches and the seminary from which they are to derive their ministers.

LITERARY NOTICES.

Mr. Arrowsmith will shortly publish a Comparative Atlas of Ancient and Modern Geography, from Original Authorities, and on a new plan, for the use of Eton School. The work will be accompanied by a set of Skeleton Outlines.

A Letter is announced to the Right Honourable Robert Peel, his Majesty's Secretary of State for the Home Department, on the Impediments and Abuses existing in the present System of Medical Education, with suggestions for its Improvement. By Henry Dewhurst, Esq., F. R. S., &c.

In the course of May will be published "Horne Tooke's Diversions of Purley." The new edition, from the last corrections and improvements of the author—consisting of nearly one sixth of new matter. The forthcoming edition is edited by Mr. Richard Taylor, and will make two volumes in 8vo.

To be published by subscription, a Posthumous Work of the Rev. John Cameron, late a Member of the General Synod of Ulster, on the Doctrine of the Holy Scriptures, concerning the Only True God, and Jesus Christ whom he hath sent.

In the press, and to be published on the 1st of April, in 1 vol. 12mo, with plates and map, Private Journal of a Voyage to the Pacific Ocean, and a Residence in the Sandwich Islands during the Years 1822, 1823, 1824, and 1825. By C. S. Stewart, late American Missionary at the Sandwich Islands. With an Introduction and occasional Notes, by the Rev. W. Ellis.

NEW PUBLICATIONS.

THEOLOGICAL.

Reply to an Inquiry by the Rev. S. R. Maitland, into the Grounds on which the Prophetic Period of Daniel and St. John has been supposed to consist of 1260 Years. By a Member of the Church of England. 8vo. 3s.

The Rev. Mr. Wellbeloved's Family Bible. Part V. With Notes, &c. 6s. 6d., Large paper 10s.

Parochial Sermons illustrative of the Importance of the Revelation of God in Jesus Christ. By the Rev. Renn D. Hampden, A. M.

The Mohammedan System of Theology, or a compendious Survey of the History and Doctrines of Islamism contrasted with Christianity. By the Rev. W. H. Neale, A. M. 8vo. 10s.

The Old and New Testament arranged in Chronological Order, &c., &c. By the Rev. George Townsend, M. A., Prebendary of Durham. 4 large Vols. 4l.

Systematic Morality; or, a Treatise on the Theory and Practice of Human Duty, on the Grounds of Natural Religion. By William Jevons. 2 Vols. 8vo. 1l. 1s.

The Holy Bible, with Notes, Practical Observations, and copious Marginal References of the Rev. Thomas Scott. 6 Vols. 4to. 8l. 8s.

The Works of the English and Scottish Reformers. Edited by the Rev. Thomas Russell, A. M. Vol. I. 10s. 6d. boards, Royal paper, 1l. 1s.

Sermons on Various Subjects. By the late Rev. John Hyatt. Edited by his Son, Charles Hyatt. With a Memoir of the Author, by the Rev. John Morrison, Minister of Trevor Chapel, Brompton. 2nd Edit., with a Portrait of the Author. 10s. 6d.

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Observations on the Bill now before Parliament for regulating the Marriage of Dissenters who deny the Doctrine of the Trinity. By the Rev. P. Le Geyt, Vicar of Marden, Kent. 8vo. 2s. 6d.

A Vindication of the Literary Charac-

ter of the late Professor Porson from the *Animadversions of the Right Rev. Thomas Burgess, D. D. F. R. S. A. S. P. R. S. L., Lord Bishop of Salisbury, in various Publications, on 1 John v. 7.* By Crito Cantabrigiensis. 11s.

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MISCELLANEOUS.

The Foreign Quarterly Review. No. III.

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PUBLIC AFFAIRS.

Feb. 2. "A few days ago (says the Paris Correspondent of the Times) the Royal Court pronounced a judgment of great importance to religious liberty and the freedom of philosophical discussions. That Court has acquitted a writer accused of having insulted the religion of the State, 'by denying the fundamental dogmas of the Christian faith.' The defendant acknowledged the fact, but insisted that *denial* was not *insult*. His counsel, M. Borville, argued that every Frenchman had the right of adopting whatever opinion appeared to him the most just, and of contending against every adverse opinion, provided he abstained from violence and insult. The Court held the same opinion. This decision would be no way surprising had it been the verdict of a jury, or were our judges philosophers. But it must be observed that all the judges of the Royal Court are Catholics; that they all manifest a strong attachment to their creed; that the suspicion of hypocrisy has never been insinuated against them; and that they decided against the intervention of a jury. In consequence of their judgment, some of the liberal journals have taken occasion to remark strongly on the difference in the law, or the administration of the law, in England and France. They consider it very strange that the restraints on the expression of opinion should be greater on your side of the Channel than on this, and that religious liberty should be less complete in a Protestant than in a Catholic country."

The contrast is not so strange as these journalists suppose. When statesmen and judges do not belong to that most

infatuated class of bigots which would incarcerate or burn the body for the good of the soul, or which would punish disbelief or misbelief vindictively, as the worst of crimes, their anxiety to put down all expressions of hostility to any given religion, or form of religion, will be in tolerably exact proportion to their estimate of its worth as a state machine. Now the Protestant hierarchy of England has quite as many claims to favour in this capacity as the Gallican Church; perhaps more. It presents a more valuable patronage; it furnishes a richer provision for the junior members and dependents of the aristocracy; and it offers a mightier support to an accommodating administration. Therefore Christianity is, legally, less disputable in England than in France; and while Protestants there are eligible to civil offices, our Dissenters are excluded by Test Acts, or sneak in under the imperfect covering of Indemnity Bills; and Catholics are proscribed altogether. The principle of resistance to Religious Liberty is stronger here than in France. Let the friends of Religious Liberty exert themselves to give a stronger impulse to public opinion, the only means by which, here or there, that resistance is to be overcome.

The fact which has occasioned these comments is also a good lesson to those well-meaning but mistaken persons who, with a government which exists under a Protestant hierarchy, yet fear that Popery is more deadly than any thing else to freedom of conscience. Here are Catholics in power allowing liberty of discussion to an extent about which too many Protestants out of power, and even

themselves under restraint, have their doubts.

Feb. 5. The Dissenters opened the campaign by the presentation, last night, to the House of Commons, of the Hackney Petition for the repeal of the Test and Corporation Acts. It is a pity that its length should have prevented Mr. John Smith, the presenter, "from demanding that it should be read." The time of the Honourable Members has seldom been better occupied than it would have been in listening to that very able and complete statement of the claims on which they will so soon have to sit in judgment. It is gratifying to see that Unitarians are first in the field in this conflict. It becomes them to form the vanguard in a struggle for Religious Liberty; and also to take care that it is, really and obviously, a struggle for Religious Liberty, an assertion of right on the most generous and comprehensive principle, and not the selfish effort of a party to better its own political condition, without any regard to the privations and claims of others.

Feb. 7. Two points in the Speech of the King of France, on opening the present Session of the Deputies, have attracted the notice of, and afforded satisfaction to, the friends of mankind:

It calls the battle of Navarino an "unforeseen," but not an "untoward" event." Charles X. has not been advised by his Ministers, as George IV. was by his, to blush for the most glorious action of his reign. No awkwardness is shewn at having been found contending, and that successfully, against legitimate oppression. The good which has been done is spoken of without apology.

It announces that ecclesiastical affairs and public instruction are no longer to be under the same direction. This is as it should be. All the world knows that public instruction is not an ecclesiastical affair. Even sectarians seldom go single-hearted into the promotion of education. They have one eye to proselytism. What then can be expected of an endowed priesthood?

Feb. 8. *The Rev. Robert Taylor* (of what other church than the English would he yet have been a clergyman?) has been sentenced to twelve months imprisonment in Oakham Goal, and to find securities for good behaviour for five years, himself in £500, and two others in £250 each. The sentence was garnished with the usual prattle on such occasions; no law so liberal as our own; the utmost toleration,—only the Established Religion must not be assailed; fair

argument quite free,—but not "sarcasm and sophistry;" perfectly lawful to discuss Christianity with "persons of talent,"—but not to harangue women and young people, &c., &c., &c. Now, if sarcasm and sophistry be offences at common law, it is really shocking to think of the state in which enforcing that law would place the country. The Bar, the Senate, the Pulpit even, would require, like us Nonconformists, an Annual Bill of Indemnity, or the business and religion of the nation would be at a stand still. There never was a vainer attempt than that which is persisted in, at these trials, of maintaining that argument is lawful, but sophistry a crime. The court always, and rightly, refuses to consider itself as constituted to try the truth of Christianity; and yet, unless the validity of an objection to the gospel be really and fairly gone into, how can it be determined whether such objection be an argument or a sophism, innocent or criminal? But the court assumes the truth of Christianity; and, in so doing, it assumes also that reasonings against it are sophistical, and that attacks on its tendency are sarcasms; and then there is no such toleration of fair argument as is talked of, because there is no such argument to tolerate.

The modern champions of infidelity are so utterly contemptible that it is grievous to think such pains should be taken to raise them from insignificance by means which disgrace the Christian name. The sentence on Taylor is much milder, in proportion, than those on Carline in 1819; an indication, we hope, that public opinion has shewn itself so much less favourable to prosecutions of this class, as to have some influence on judicial discretion. Or it may be only one of the accidents or caprices which must be expected when crime and punishment are left by the Legislature alike undefined.

Feb. 12. The curiosity of the country is beginning to be gratified as to the history of the dissolution of the late Administration and the formation of the present. The Lords have had their explanations; and if they do not tell the whole tale plainly, it may be because there are parts of it which must not be told plainly. Mr. Herries and Mr. Huskisson between them, by their real or sham quarrel, broke up the Ministry. But we shall have their account of that soon in the Commons. What Lord Goderich has not explained is, why he could not go on without either of them; and especially without Mr. Herries. The

services of that gentleman, as Chancellor of the Exchequer, might as well have been dispensed with by him, as by the Duke of Wellington. There could have been no difficulty about finding a successor not less able than the present occupant of that situation. Nor has his Lordship shewn why *he* might not have discovered and applied the means, whatever they be, which have since induced these fierce antagonists to pull together harmoniously. Of Lord Goderich's honesty and honour there are the strongest indications. He has not played false with the late Government. Why then, again, was it dissolved? Must the answer be, "*Le Roi le veut*"? And is that a constitutional answer? At any rate the Whig Liberals will take care whom they trust again. The Tory Liberals will not, it seems; at least those of them who are still in office; for they have trusted, and that most implicitly, the Duke of Wellington. He declares himself a party to no pledges; fettered by no conditions or stipulations; he has guaranteed nothing, but that if they speak their minds, what they say shall be considered. They have enlisted under him, and if their cry be "*advance*," he may add, "*three steps backwards*." So that if any good thing come out of the present Administration, we shall have to thank his Grace, and not Lord Dudley or Mr. Huskisson.

Feb. 16. The Finance Committee is appointed, and Mr. Huskisson is still silent. Will he suffer judgment to go by default? There is a heavy presumption against him. The late Administration was broken up because he would not act with Mr. Herries, and now he does act with Mr. Herries. The gross inconsistency of this conduct matters little, at least to the public; but what does matter to the public is, that they have lost, by Mr. Huskisson's inconsistency, a wise and liberal government, and come under the domination of a military, ignorant, bigoted and intolerant Administration. Until he can shew to the contrary, this change, this degrading and disastrous change, must be laid at his door. It will go far towards balancing his account with the country, large, as undoubtedly our obligations are to him, on the score of commercial policy.

And even if the late changes should appear to have been completely independent of Mr. Huskisson, his place should still be amongst those who supported the political views, foreign and domestic, of Mr. Canning. His accepting office on condition of being allowed to realize

those views in his own particular department, while the Government, as a whole, assumed a very different tone and spirit, would have been a very undignified procedure, and of very questionable utility. But this defence, a poor and paltry one at best, has been kicked from under him, and crushed to atoms by the heavy foot of our military Premier.

Feb. 19. *Lucus a non lucendo*, explanations from explaining nothing, is the description most applicable to the long speeches of last night by the United Irreconcilables of the late and present Cabinet. In spite of Collins, Hartley, Priestley, and Jonathan Edwards, is there really such a thing as Philosophical Free Will? A desire to dissolve the late Cabinet, which would be an obvious and intelligible motive to the conduct recently pursued, being solemnly disclaimed, by or for every body, the Necessarian is put to a sad nonplus. He may find pretexts in abundance, but no motives. The nomination of Lord Althorp to the Chair of the Finance Committee is put completely out of the question, inasmuch as it clearly appears that he never was so nominated, and that nothing more passed upon the subject than a little talk, which pledged nobody to any thing. Mr. Herries, therefore, was self-determined to resign. As this resolution removed every obstacle to Mr. Huskisson's avowed plans and wishes, he must have been self-determined to resign also. Nor can any more philosophical account be given of Lord Goderich's troubling the King with his troubles, or of his Majesty's suspending at once all the members of a Cabinet to which he had resolved to be faithful. As this new light upon a much controverted subject seems the only good to be derived from what has passed, let us make much of it.

As Mr. Huskisson is the chief, if not the sole support, of whatever of public confidence and hope attaches to the present Ministry, it is sad to see him, after all, cutting but a sorry figure. His personal feelings, and acknowledged declarations, ought to have made a strong case of public expediency needful before he could think of joining the enemies of Mr. Canning's person and policy. Instead of this he joins them to the public detriment; to the annihilation of Mr. Canning's party; and to the restoring and consolidating of the power of that faction, whose short sighted illiberality has long been the great obstacle to realizing the liberal views of himself and his late friend. He joins them, not with conditions or stipulations, as was at first so

loudly proclaimed, for pursuing an useful course in his own particular department; but with understandings, or somethings, which resolve themselves into a gratuitous confidence in men who have already sufficiently shewn themselves either incapable of understanding his measures, or determined not to tolerate them. He has thrown away a moral power for which compensation will be vainly sought in official influence.

Feb. 20. The meeting, at Freemasons' Hall, on the 12th instant, to form an "Auxiliary Reformation Society for the District of St. Giles'," that is, a society for converting the poor Catholics of that neighbourhood into Protestants, became rather unexpectedly a meeting for discussing the theological differences of the Churches of Rome and England. It has been twice adjourned. A Catholic priest (Rev. Mr. Spooner) very cleverly retorted the word "tradition" upon the Episcopalians. He called for their Scripture precept to baptize infants. This was much better than his designating "any attempt to make proselytes of the Roman Catholics of St. Giles'," a "direct invasion of the right of private judgment." To argue with a man is surely the most direct mode of recognizing that right. He himself allowed that right, (notwithstanding its being a *Protestant* principle,)

by his reasonings against the clergymen to whom he replied. Let these two great churches but come into collision, by public discussions, and inconsistencies will be brought home to them both, fast enough and plenteously enough, to satisfy the standers by of their pretensions. Thanks to the indiscreet zeal of the Evangelicals, and the political demand for Catholic conversion as a substitute for Catholic Emancipation, they can scarcely avoid discussion; and if once they get fairly into discussion, dogmatism and imposition will be sure of exposure.

Feb. 22. More Parliamentary explanations. Mr. Herries reiterates that his resignation was the pretext merely of the late change, and that it was something else which dissolved the Ministry. To be sure it was. There was intrigue and treachery enough, no doubt. But this "farce of Mr. Herries," is growing as tedious as that which was hissed at Drury Lane.

Petitions for the repeal of the Test and Corporation Acts are pouring in from all parts of the country. Ministers have only to refuse that repeal for two or three years to make the Dissenters a united, determined, and formidable political body. If they do so, we wish them joy of their policy.

CORRESPONDENCE.

THE Conductors fear that "A Physician" does not understand this case; at least they doubt the efficacy of his remedy.

They agree in almost all points with their respected friend F. V., but cannot persuade themselves that it is expedient in a public journal to enter so pointedly as he does upon many points.

The insertion of J. C. M.'s paper does not come within the Conductors' plan, as he may gather from former observations. The subject is in proper hands for discussion.

F. I. W.'s exhortation to the Dissenters to make common cause with the Catholics, would better be addressed to the Repeal Committee.

Mr. G. Kenrick's Journal will be continued in the next number.

It is not thought expedient to insert G.'s observations on an article in the "Christian Moderator." The Conductors expect the subject to be noticed in another shape.

The extract from Mr. Higgins's book will, perhaps, more properly form part of a criticism on the work, which is under consideration.

A Subscriber asks, whether any of our Correspondents can furnish him with a list of sermons for reading in a family, whose sentiments are completely Humanitarian.

The Conductors gratefully acknowledge the receipt of several valuable communications which are now before them.

Dr. Rees states in a note, that he has received J. D.'s donation of one pound, for the Case of Distress advertised in the last Repository, which he has forwarded to the party.

ERRATA.

Page 130, line 18, for *events*, read "wants."

138, *note*, for *Correspondent*, read "Contemporary."