

# THE MONTHLY REPOSITORY

AND

## REVIEW.

NEW SERIES, No. XVII.

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NARRATIVE OF A RESIDENCE OF FOUR MONTHS AT NAPLES AND ITS  
NEIGHBOURHOOD, FROM JUNE TO OCTOBER, 1827. BY GEORGE  
KENRICK.

No. III. (*Conclusion.*)

ACCORDING to the census taken in the present year, the city of Naples contains 357,000 souls. For this vast population, the word of God is, as we have already seen, a sealed book! Nor have the *natives* any opportunity of hearing the gospel of Christ preached in any other form than that in which the Church of Rome has garbled and corrupted it by her traditions. With the exception of the Waldenses, there is, I believe, no *Italian* Protestant church in existence. Foreigners are, in the different cities, permitted to exercise their worship, which they do in their respective languages. But in Naples there is, properly speaking, no Protestant church of any description. The ambassadors and consuls of Protestant states have the privilege of opening their houses for Protestant worship, and the Prussian ambassador has service at his palace every Sunday, in German and in French on alternate Sundays, the German according to the Lutheran forms, and the French according to the church of Geneva. But the situation is remote from the principal part of the city, and very few of the German Protestants take the trouble to go there. The English merchants and other wealthy inhabitants are, I am sorry to say, still more indifferent; the natural consequence, I fear, of long residence in a country where religion appears in so contemptible a light, either as a mere form, as the associate of buffoonery, or as the handmaid of vice. Although their numbers are considerable, and their property would make the endowment of a bishopric a trifle to them, they have never been at the expense of having a chaplain, half of which would be defrayed by the British Government, which offers to *double* whatever stipend may be raised for foreign chaplains. The consul had service in his house for six months last year, but it is doubtful whether it will be repeated next winter; and I have been assured, on undoubted authority, that our countrymen take very little interest in the subject. The more intelligent class of Italians are more indifferent than the foreign residents, but not only

think it prudent to keep up the forms of the Catholic church, but feel, I am persuaded, a lingering attachment to it quite independent of reason, and which would prevent them from throwing off the accustomed, and therefore easy yoke, did they feel themselves wholly at their own disposal. One of the most communicative with whom I conversed made a great joke of the modern miracles, and spoke slightly of every thing connected with the church. But he said, "all forms of religion admitting the doctrine of the divinity of Christ, all were alike irrational; it was best, therefore, for every man quietly to continue in that in which he was brought up. It was difficult to decide; and disputes about religion had been the cause of much ill-will and of much blood being shed." Another seriously maintained the extravagant position, that "there is no such thing as the Catholic religion, no living man believing it in his heart." While the former of these liberal gentlemen was speaking, my eye caught the chain, with a little purse attached to it, which is worn by every Catholic next his heart, containing some mystic sentences sold by the priests to their credulous disciples. One of these I had accidentally an opportunity of examining. It contained a very small print representing the Virgin, and underneath, St. Francis and Moses, the latter holding a tablet inscribed with the words of his benediction of the people, Numbers vi. 24—26: "The Lord look upon thee and bless thee," &c. "This holy benediction," it was added, "did God give to Moses, and Jesus Christ gave it to St. Francis. Whoever carries this in his garments, with lively faith, is proof against thunders, apparitions, (or ghosts,) falling sickness, pains of child-birth, fever, sudden death, dangers by sea, ambushes of enemies, and other evils."

One of the principal means by which the people are kept in ignorance here, is the rigid *censorship of the press*. In this great city, there is only one newspaper published, the short official "*Journal of the Two Sicilies*," which does not, perhaps, contain more matter than is crammed into a single column of an English newspaper. It would much amuse a person accustomed to the dispatch of printing and publishing in London or Paris, to see how tedious a process is that of the publication of a book at Naples—and this, let the subject be what it may. In the middle of the last century there was published at Paris a child's book, entitled, "*L'Ecole de Jeunes Demoiselles*," containing dialogues on the Scripture history, and other stories, which got into general use. In the year 1768, it was translated by an Italian lady, and published at Rome, no doubt with all the legal formalities of five examinations by cardinals, professors of divinity, and ministers of state, without which no unlucky horn-book durst shew its head in print in that capital. In the year 1790, the fame of this little book having travelled as far as the capital of the Two Sicilies, his Majesty was pleased, at the petition of Vincenzo Flauto, printer, to grant his Royal permission, dated February 3—for what? Not to print the child's book, but—for its being submitted to the inspection of a Professor of the University, that he might report to his Majesty whether it contained any thing "contrary to the *rights of the Crown* and the Christian religion." The professor having given a favourable report of nearly a page in length, (subsequently printed on the work,) it was handed about from one grave official personage to another during the succeeding year and a half, until at length the fifth reviser having subscribed his approving hand on the 30th September, 1791, the printer was permitted to proceed to publication. Yet even these long delays are not the worst feature in the system. The constant attendance and frequent bribes necessary in the public offices in Naples, in order to get business done at all, are

still more harassing and oppressive. While such good care is taken (for the system is the same now as it was in 1791) to render it a difficult matter to print a book in Naples, equal care is taken to render it expensive to bring one into the kingdom, or to carry it about for your instruction. There is a duty of three carlini per volume on importation, and the same is payable over again on carrying books to a neighbouring town and bringing them back again into Naples. The English Consul informed me, that a gentleman going to visit Pompeii, eight miles distant, with a German book in his hand, was obliged to pay the duty on his return from his visit. He likewise mentioned, that having had consigned to him a *gun* and a copy of the *Scriptures*, though the importation of arms is contrary to law, the gun was immediately given up to him, but he had a good deal of trouble to get his Bible out of the Custom House. In my own case, a singular contrivance was had recourse to in order to deter me and others, no doubt, from bringing so dangerous a book into the kingdom of Naples. If two or more volumes are bound into one, the volume is liable to the amount of duty on each separately. The right was, however, never enforced until within the last two years, when the duties have been farmed. I had amongst my books a copy of the Vulgate, in one vol. 12mo., which was examined page by page, and wherever a fresh title occurred, the Pentateuch, Judges, &c., a fresh item was added to my account, until my single volume had multiplied itself under the magic pen of the Custom-house officer into twenty-four, and I was charged with 72 carlini, a sum which (although the carlino varies in value from 3d. to 4½d., according to the rate of exchange, yet as a carlino goes as far at Naples as a shilling in England,) may be reckoned equivalent to £3. 12s. By announcing my intention of abandoning my books rather than pay the duty, and by leaving them at the Custom-house, I have obtained, through the influence of the British Consul, permission to re-export them without payment. But the delay occasioned by this circumstance, and by the ecclesiastical censorship, which took away from me some of my books during my stay, and has put me upon troublesome applications for their recovery, has obliged me to remain six weeks in Naples.

In spite of the police and the Custom-house, there is a good news-room and circulating library at Naples; but in order to have any books worth reading, fraud is obliged to be played off against injustice, and bribery against rapacity, in a way which it is shocking to think of.

But little provision is made for the education of the poor here. The Orphan Asylum, and one gratuitous school for girls, are the only general institutions having this object, which I can hear of. The schools for the *Quartieres*, liberally supported by the French during their sway, are fallen into neglect; but the Jesuits' college has been restored. There are two magazines published here, very trivial performances, and relating entirely to *French* literature, as the court of Naples entirely discourages the use of the sweet and majestic tongue of Italy, or rather Tuscany, and the study of its charming literature. The monarch sets the noble example, I am told, of speaking nothing but the coarse and vulgar dialect of Naples, while the nobles speak French. The discourses I have heard from the priests have generally been in so weak and childish a strain as not to be worth giving any account of. On the alternate Sundays I have preferred attending the French service, where I could at least be addressed as a man. The degraded state of public morals is acknowledged by the Neapolitans themselves. But I have found some of those to be the greatest cheats who began with saying, "Though I am a Neapolitan I speak the truth;" or, "I do not

do business in the Neapolitan manner." "We have this bad custom here," said a Neapolitan, "that we ask a stranger sixty carlini for what we should be glad to sell for three." I was myself asked *eighteen* carlini for a small memorandum-book, whereas I found I could obtain a similar article for a little more than *one* carlino. Nor is fraud the worst feature in the Neapolitan character; a general want of principle prevails, and vices at which nature shudders are said to occur with an awful frequency. Most families are provided with an indulgence from the Pope or one of the archbishops, at least this is the case among the lower class; and upon inquiring what was the meaning of it, I was always told, "that it insured them the forgiveness of their sins, and going straight to Paradise, if they died during the period specified in the indulgence:" so that they had nothing to do but to purchase a fresh indulgence in good time.

I have now spent a considerable time amongst two opposite classes of people, the Waldenses and the Neapolitans; and I have thought it not amiss to avail myself of your indulgence, Mr. Editor, by presenting them in contrast to the view of your readers. Local circumstances may have had some share in forming their respective characters, but I have no hesitation in concluding, that the pure morals of the former and the enormous wickedness of the latter are mainly owing to the fact, that while the one have the consoling, ennobling, and heart-searching word of God affectionately, sincerely, and powerfully proclaimed amongst them, amongst the other a system of false philosophy and "old wives' fables," of cunning evasion and childish ceremonies, has been substituted in its place.

What a task for the Christian hero to preach the gospel of Christ in its purity and power in the city of Naples! Send him forth, O Great Lord of the Vineyard! with the zeal of Calvin, the tender persuasion of Doddridge, the eloquence of Bossuet. With what astonishment would this *new* doctrine be listened to! How would sorrow of a godly sort take the place of affected contrition! With what indignation would the people tear their amulets from their hearts and strive even to erase the indelible emblems of superstition with which they have marked their flesh itself! With what joy would the sincere inquirer, thus encouraged, open his eyes, like our first parent, upon a new creation in the word of God! But we cannot anticipate a single link in the great chain of events, some portion of which is for ever passing before our sight, and one extremity of which is lost in the eternity behind us, while the other stretches forward into the eternity before us. Nor is it given us even to know the times "*which the Father hath reserved in his own power.*" But let us not neglect that which is allowed and required of us. Let us take warning from the condition to which the corruptions of Christianity have brought one of the fairest portions of the earth, never to allow ourselves to consider it a *small matter* that the Christian doctrine should, by our guilty connivance, be in the slightest degree adulterated; and let us beware, lest by any attempts to coerce, to oppress or to injure our Catholic brethren, we give a colour of reason to the heartless maxim of the unbeliever, that the tendency of all religions is the same.



## REMARKS ON SOME PORTIONS OF HARTLEY'S RULE OF LIFE.

AMONG those who have directed any portion of their attention to inquiries connected with mental and moral philosophy, there are few who have not heard of Hartley's *Observations on Man*. If we were to add, that there are fewer still who have read this remarkable work with the care and study which it requires and would abundantly repay, we should probably not be far from the truth.

One reason for the neglect to which the writings of Hartley have been consigned by many who wish to be considered as persons of taste, may, perhaps, be found in the peculiarities of his style, and the dry formality of propositions, corollaries, &c.; a mode of arrangement which has certainly not much to recommend it to those in whose estimation accuracy of thought and reasoning are of little value unless accompanied by the graces, but may nevertheless be of service in enabling the attentive reader to trace the different steps of his argument, and combine the separate parts into one complete and regular system. It may also in part be accounted for by the author's unfortunate attachment to the hypothesis of vibrations, which occupies so prominent a place in the first volume; a place so little due either to its value or its evidence. It has, doubtless, prevented many from going further, and has thus defrauded them of the instruction they might otherwise have derived from the variety of interesting speculations connected with the theory of the human mind, derived from the fundamental principle of the association of ideas. Here we are not busied with mere baseless hypothesis, but are engaged in tracing and generalizing facts of unquestionable evidence; facts, as Mr. Stewart has well observed, of which we can no more doubt, than of any thing for which we have the testimony of our senses.

Even of those few who have attempted the study of Hartley, it may be doubted whether any considerable portion have bestowed much attention on its most valuable practical applications. Philosophical students have been so much more interested to examine the foundations of his theory of the human mind, considered merely as a theory, which are detailed in the first volume, that they have been apt to overlook and neglect the interesting and truly important inferences derived from it on the principal questions connected with religion and morals, which form the subject of the second. Dr. Priestley, in his edition of Hartley's *Theory of the Human Mind*, with the best intentions, has been unfortunately instrumental in confining the attention to the merely theoretical part of the work, by entirely omitting the second volume, and even representing the views which it contains of the leading principles of morality and religion as having no necessary connexion with the doctrine of association. This is so far from being the case, that they flow from it in the most direct manner possible; arising immediately from the view which it presents of the origin of our ideas, their mutual influence upon each other, and from the analysis which it furnishes of our intellectual powers and the various classes of mental pleasures and pains. Establish this doctrine, and the most important practical conclusions of the "rule of life" appear necessarily to follow; if it be denied, they, many of them, fall to the ground. Without following it out to these conclusions, the whole system appears lame and incomplete; we deprive it of its principal excellencies, and leave it exposed to the misplaced objections of its adversaries. They commonly represent the Hartleyan theory as degrading man into a mere machine; as chaining him down to the earth, the passive sub-

ject of external influence and impressions ; whereas it is its highest boast and glory that it tends in the most remarkable manner to exalt, refine, and spiritualize the mind, to raise our views of the dignity of human nature, to elevate our conceptions of the more excellent and happy state to which, as a necessary result of the constitution our Maker has given us, we are constantly tending. It shews how, from being originally the creatures of sense, mere masses of material organization, alive to no impressions but those made by external objects upon our senses, capable of none but earthly and sensual pleasures, we are gradually emancipated from this slavish dependence upon such sources of knowledge and enjoyment ;—how, from being originally purely selfish, we are led, in consequence of the intimate connexion of our happiness with that of others, and our dependence upon their kindness and assistance, to cultivate the dispositions of benevolence and compassion ;—how it happens that our conceptions and views are gradually enlarged, expanded and enlightened, so that we become interested in the welfare of our friends, of our country, of mankind, of every being which is capable of enjoyment ;—thus tracing the successive steps of that glorious progress by which our affections are withdrawn from this earthly scene, and finally placed upon things above. Considered in this point of view, and followed out to its remotest consequences, when we are led to regard each individual as a member of the great community, his interest and happiness intimately connected with the greatest good of the whole, to which end the events which befall him are likewise necessarily conducive, I know of no theory which is better fitted to inspire us with just ideas of the dignity and importance of man in the scale of being ; no theory which displays more fully the wisdom manifested in his constitution, the infinite goodness evinced in the manner in which every thing is made to work together for the greatest ultimate happiness, or which harmonizes so perfectly with the discoveries of revelation concerning our state, our duties, and our expectations, both here and hereafter.\*

In examining the various kinds of pleasure and pains of which we are susceptible, Dr. Hartley had reduced them to seven classes, those of sense, imagination, ambition, self-interest, sympathy, theopathy, and the moral sense. He considers all the passions and affections to which we are subject, as they are excited by these different kinds of objects or these different views of our situation and connexion with other beings around us. In the “rule of life,” in which he proposes to estimate the comparative value of different objects of pursuit, to weigh in an accurate balance the various desires by which we are actuated, and to determine what ought to be our ultimate end, our leading and primary pursuit ; he accordingly regulates his inquiries by the same classification. With respect to the merits of this classification, it may be sufficient to observe at present, that however ingeniously it may be adapted to illustrate his leading doctrine of association, and the mode in which the different classes may be conceived to follow one another in the order of time, being gradually generated from notions, pleasures and desires derived from objects of sense, yet it does not necessarily

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\* These views and applications of Hartley's system are no where better or more ably illustrated than in various parts of Dr. Priestley's works, particularly in his *Essay on the Analogy of the Divine Dispensations*, and his admirable *Sermon on the Duty of not Living to Ourselves* ; performances, both of them, which, if their author had written nothing else, would alone have entitled him to a place in the first rank of moral and Christian philosophers.

follow, as he seems to represent it, that they are to be placed in the same order in point of dignity and importance. Nor indeed is the order of time very closely adhered to in this arrangement, for though the pleasures of sense are doubtless the original source of all, and though it may be true that those of the moral sense are the last which are brought to perfection, as being the most complicated, and arising from the greatest variety of associations, yet many of the reflections, ideas and feelings, from which Hartley justly deduces the origin of the moral sense, make their appearance at a very early period; so early, that many philosophers, and perhaps the bulk of mankind in general, seem to regard them as instinctive principles not dependent on education and experience. In short, he has nowhere very distinctly stated the grounds and reasons of this classification, and hence any conclusions which it may be proposed to deduce from the order in which things happen to be arranged and to follow one another in it, can scarcely be admitted.

It seems to me accordingly, that there are more instances than one in which, if Hartley has not been led into error from this cause, he has at least been induced to exaggerate and magnify the truth. The second place in his arrangement, next to the pleasures of sense, is occupied by those to which he has given the name of pleasures of the imagination. Under this denomination are comprehended not only the pleasures derived from works of taste, from the fine arts, or from any of those sources which are included under the ordinary sense of the term imagination, but those also which arise from the exercise of the mind in the pursuit of every kind of knowledge. The contemplation of the works of God, and the beauties of surrounding nature; the investigation of the frame and constitution of our minds, our connexion with and dependence upon our fellow-creatures, and the duties that are owing both to them and to our Maker, considered as a branch of philosophy, are all reduced to this class. Now, Dr. Hartley appears to set too low a value on these pursuits and pleasures; and I account for it in part from the defect of his classification, according to which, occupations honourable, laudable, and important, are ranked along with some that are comparatively trifling and frivolous. That the acquisition of knowledge ought not to be made the primary object of human life is admitted on all hands; knowledge, merely as such, would be of little moment were it not for its influence upon our happiness and improvement. But surely with these important ends it is so intimately and necessarily connected, that it cannot fail of being regarded on their account as of the highest value; and even independently of this connexion, to trace the marks of wise design in the works of nature, to exercise the noblest powers of the mind in investigating truth, and thus to cultivate and improve that part of his frame by which he is peculiarly distinguished above the rest of the animate creation, is in itself a source of the purest enjoyment to a rational being. That such inquiries, when not properly regulated, when pursued to the neglect of other more important duties, or when they meet with a temper of mind previously disposed to petulance and conceit, may have a tendency to foster and encourage these evil dispositions, is perfectly true; but it does not follow that such dispositions owe their origin to the eager pursuit after knowledge; nor is there any good reason to suppose that the instances of these unhappy effects are of such frequent occurrence as the general and rather vague language of Dr. Hartley would lead one to imagine. It is commonly only those who have made but slight advances who are proud or conceited; the more men learn, the more they find remains to be learnt; the deeper becomes their sense of

the imperfections of their knowledge; so that the evil complained of seems to have a necessary tendency to cure itself.

Still, however, it must be owned that there is a risk. Eminent professors in every branch of science might doubtless be pointed out, who have not been more remarkable for their accurate and extensive knowledge than for the conceit, vain glory and arrogance by which it was accompanied. Hence it becomes very necessary that some check should be occasionally interposed, in order that these pursuits may not be allowed to assume a character which does not belong to them; that they may be considered as means for the attainment of certain ends, not as the ends themselves; and in this view Hartley's observations and precepts, with regard to the mode in which these studies and the pleasures derived from them are to be regulated by a constant regard to the good of our fellow-creatures, and a careful application of the knowledge so acquired of the works of nature to increase and enliven our sentiments of admiration for the goodness and wisdom of its Author, are extremely judicious and well-placed.

Nevertheless, it may be doubted whether it would be desirable to keep the question *cui bono* continually uppermost in the mind, lest we should be in danger of favouring a low, sordid, interested view, even of the most important subjects and honourable pursuits. In fact, the doctrine of association itself, in some of its most valuable practical inferences, appears decidedly opposed to it. It appears from experience that one great process, both of intellectual and moral education, is to produce what is called, in the language of this theory, a *transference* of the pleasures, desires, and emotions, which were in the first instance excited by one class of objects, upon others which, from various causes, have contracted a species of factitious connexion with them. In some cases this process is apt to produce effects which may be carried too far, which are morally dangerous, and which must therefore be counteracted by the introduction of other more elevated principles and pursuits. But such is the wise constitution of our nature, and the admirable manner in which the circumstances of our lot in social life are adapted to it, that in a great majority of instances we find the operation of this law of transference in a high degree beneficial, and leading to consequences intimately connected with the most valuable improvement both of the mind and the heart. The further this sort of transference can be carried in the formation of a taste for knowledge, and above all, in the cultivation of the social and religious affections, the better. But it appears to me that it would be checked and impeded at every step, if the attention of the mind were constantly called back, as it were, to reflect on the connexion of its employments with the ends originally proposed; ends which in many cases are of less value than the mental and moral habits which they are indirectly the instruments of forming. Thus, in the example which has suggested these remarks, the *immediate* practical application of which any kind of knowledge may be susceptible, is in many, perhaps in most cases, a poor and uninteresting consideration, when compared with the gratification of the mind itself in the pursuit and acquisition of science, and the advantage which is indirectly derived from the mere strengthening and cultivation of the intellectual powers. Besides, it ought not to be forgotten, that this inquiry into the immediate uses of particular branches of knowledge, supposing it to be as constantly proposed as is sometimes recommended, could not be often satisfactorily answered. It is at least evident that we could not safely entrust a *learner* with the privilege of proposing to himself this question, and of regulating the extent to which he shall choose to direct his attention to any pursuit by the



answer which he may think himself authorized to give it. It is impossible that he should be so well acquainted with the mutual relations of the different objects of human inquiry, or the variety of practical applications of which any kind of knowledge that he has yet to acquire is susceptible, as to escape the most serious errors in attempting to determine this point for himself. Now we may all be said in like manner to be in a considerable degree learners in every department of science; and it would perhaps be presumptuous in any one to affirm with confidence that a certain inquiry is purely speculative, and incapable of any valuable practical application.

Respecting the polite arts, particularly those of music, painting, and poetry, it has been justly remarked,\* that "the reader of the Observations on Man can scarcely fail to infer, either that Hartley carried his views too far, or that there is considerable improvement among us with respect to public taste since his time; that it is on the whole decidedly more accordant with virtue." It is, however, still too true, that many kinds of music, painting, and poetry, have close connexions with vice, particularly with the vices of intemperance and lewdness; that they represent them in gay, pleasing colours, or, at least, take off from the abhorrence due to them; that they cannot be enjoyed without *evil communications* and concurrence in the pagan show and pomp of the world; and that they introduce a frame of mind quite opposite to devotion and earnest concern for our own and others' future welfare. Besides, to acquire great skill in these arts requires a great consumption of time, and in most cases an extravagant and enormous expense, and the accomplishments themselves are apt to excite vanity, self-conceit, and mutual jealousies in their votaries.†

To these observations, as a further proof that what are commonly called the pleasures of the imagination were not intended to be made our primary pursuit, it may be added, that there appears to be a certain limit beyond which it is scarcely possible that they should be carried. It is true that a cultivated and refined taste enables us to perceive in the various productions of elegant fancy many beauties which escape the observation of the vulgar; but it should be remembered that the sensibility to errors and imperfections is increased also. The man of taste, in proportion as he becomes more refined, becomes also more fastidious; he is offended by the minutest deviation from certain strict rules of art; and though it may be true that the perception of those hidden excellencies which present themselves to him alone, is attended by a peculiar species of enjoyment altogether inaccessible to the multitude, yet it may perhaps be doubted whether even these equal in interest and intensity the comparatively rude gratifications of the uninitiated. The connoisseur is too apt to identify himself with the mere critic; and in this capacity he judges, but rarely feels; he may approve, but does not often allow himself to admire; and is more occupied in detecting inaccuracies and defects, than in marking and enjoying the beauties of the objects which were meant to give him pleasure. This exercise of the mind, even when employed in discovering and exposing blemishes, may indeed be itself attended by a certain species of gratification; but it is a pleasure not so much of the imagination as of the understanding; derived, not from any thing which is immediately fitted to give satisfaction, but from the perception of truth, of conformity to a certain prescribed rule; of peculiar difficulties overcome with a skill and ingenuity which the instructed artist alone is able duly to appreciate. The generality of mankind receive pleasure from performances

\* Rees's Cyclopædia, art. Moral Philosophy.

† Hartley, Vol. II. prop. 59.



of a moderate degree of excellence, which are to be enjoyed frequently and in abundance; while those first-rate specimens of consummate art and skill which alone are calculated fully to satisfy the man who has devoted himself peculiarly to the cultivation of these tastes, occur but rarely; and at other times it is a chance if he escape disgust. So that beyond a certain point, it may well be questioned whether we do not lose more by the extreme and morbid delicacy than we gain by the refinement of our imaginations. I would not infer from this, that a taste for music, painting, or poetry, ought not to be cultivated; but merely that there is a certain *maximum*, if I may use the expression, a certain assignable limit in the pursuit of these accomplishments, up to which it is an advantage to study the refinements of criticism; while beyond it, there is a sacrifice on the one hand, which more than counterbalances the increased intensity (if there be an increased intensity) in our enjoyments on the other. And this seems to me to be a mark which is set upon these pursuits by Divine Providence in the constitution of our natures, to shew that they were not intended to be the ultimate sources of happiness to beings capable of indefinite degrees of intellectual and moral improvement.

W. T.

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ON MISSIONS TO THE HEATHEN.

*To the Editor.*

SIR,

As the review of Mr. Palfrey's Sermon on Missions to the Heathen appears by its signature to be the work of a correspondent, it is probably open to comment; if so, allow me to make a few remarks upon it. It contains an observation which to my mind requires at least some restriction, as it appears to convey the principle that God will make his creatures happy without the intervention of human agency. "Every argument," your Reviewer remarks, "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.*" I do not propose to enter into an inquiry as to what the Creator can or cannot do; but merely to argue from what he has done that the principle which the Reviewer sets forth requires limitation. The abstract question of the limit of the Creator's power is one from the discussion of which little practical good can ensue. It is wise, therefore, to confine our inquiries to the ascertained modes of his government; and the analogy which they present is, I apprehend, at variance with the implication that the Creator does not require our aid before he can make his creatures happy.

Intermediate agency is a universally prevailing feature of the Divine government. If the Divine Being gives us existence, it is through the medium of our parents; if he sustains us in being, the air, the earth, the heavens, and, least of all, our kindred and our fellow-creatures, contribute each in their degree the means of preservation. The whole of human society, as it is the object of the Divine care, so is it upheld and supported by the intermediate agency of man. Scarcely can the individual be found who is en-

tirely insulated from his fellows ; scarcely can the blessing or the evil be named which does not come to us through the agency of the rational or the irrational creation. The system of which we form a part, is a system of inter-communication and reciprocity ; and this is true alike in regard to inanimate and to animate nature. If the world completes its annual and its diurnal revolutions ; if seedtime and harvest preserve their unvarying round ; if the heavenly bodies in general observe their courses ; if the bands of Orion are loosened, and Mazzaroth brought forth in his season—the operation of secondary causes is made the immediate agent in producing the changes, and a mutual influence is exerted and felt throughout the universe. Under the Mosaic dispensation the same mode of procedure obtains ; and though God was in a peculiar sense the “ King of the Jews,” yet in general his government was conducted by his ministers. “ Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets.” The intervention of Moses, Abraham, and others, in order to avert the effects of the Divine displeasure ; the designation of mediator applied to Moses, and of saviours applied to the judges, characterize the Jewish polity as a system of intermediate agency. The Almighty undoubtedly could have communicated his will to the Jews without the aid of Moses, and settled them in the land of promise independently of the angel of his presence. In after times the oracles of God might have been delivered, though no high-priest had been appointed ; and the oblations of the people have been made and accepted, though no temple had been erected nor the sons of Levi set apart. All this was possible ; but such a mode was not adopted. Human beings were made the organ of communication with God ; and the very fact that such was the case, proves not only that a similar mode of action in other cases is not unworthy of the Creator, but also, that in the actual case, it was the best that could be adopted.

If we advert to Christianity we find that the same analogy prevails. Jesus came that men might have life, and that they might have it exceeding abundantly. As the announcement of Christianity was made by the hands of a Mediator, so also by similar means was its promulgation secured, and its splendid triumphs gathered. Has the character of the Divine government changed ? Does not the analogy of his dealings warrant the conclusion, that human agency is still necessary to the completion of the great objects for which the Christian revelation was made ? In sending his Son, and in the commission of the apostles, the Creator did require the aid of man in order to make his creatures happy, otherwise such an aid would not have been called into action. Are we not hence authorized to conclude that such aid is still requisite ? I would not, indeed, be understood to contend that those to whom the aid of Christians has never come, are beyond the reach of the Divine mercy : yet I infer from the analogy of the Divine government that our aid is essential to promote the beneficent plans of the Creator, and that in consequence we are prompted by a correct principle when we deem the communication of Christianity to the Heathen as essential to their highest happiness. If so, then their want of Christian knowledge and principles must prove an injury to them. Nor can I conceive that we are warranted in holding that what is injurious to the Heathen in this state of existence, will not diminish the sources of their happiness in the next. Such a notion appears to me contradicted by the whole analogy of nature. What will be, is always the result of what has been, and the future grows out of the past by a necessary connexion. If, however, such a notion is admissible in regard to the Heathen, I see not why it may not hold in

regard to others also. And then why should ministers preach; why did Jesus die? Was it merely to rescue men from the present consequences of their actions? At least, if the benevolent amongst us regarded the effects of their exertions as limited to this state, would not their inducements be materially diminished? It is in the power of God to make the wicked happy hereafter without the aid of man; and if we are to infer that he will do so, the Christian Scriptures are wrong in their general tenour, and the greatest prompter to benevolent exertion is taken from us. Will it be pleaded that the state of the Heathen is involuntary, because they are deprived of the advantages which Christians enjoy? This plea, however, will scarcely place a difference between the case of the Heathen and that of the wicked in Christian countries; for in how many instances does vice result from disadvantages and the want of proper opportunities! Nay, may we not assert as a general fact, that the wicked amongst us are so because they have not had the means of being good? Their location in society, equally as the location of the Heathen in distant lands, has precluded them from virtuous influences. It avails them not to live in a Christian country if the principles and practice of their parents and associates are adverse to piety and goodness. Previously, however, to the advent of Christ, the whole Gentile world was in a condition similar to that in which the Heathen now are. Did not Christianity offer to those who believed, eternal as well as temporal benefits? If so, then at that period the future as well as the actual state of the Heathen was affected by the promulgation of the religion of Christ, and consequently would not have been what it has actually proved, had they not received the message which it brought. I see no reason for believing that what was true of the Heathen in the days of Jesus is now false; that *then* their future condition was affected by the want or the possession of Christianity, but *now* their present interests only are concerned.

If, however, it is only the present interests of the Heathen that are concerned, this fact should be plainly stated; and then we shall have to judge between good and evil; the probable benefit to ensue from their reception of the Christian religion, and the almost certain evil which the Heathen will suffer by giving up old-cherished and efficient principles of action, and by the contamination which civilized nations will communicate to them, together with their manners, customs, and religion. I do not mean to deny that the result upon the whole would be beneficial to the Heathen; but I regard it as equally certain, that in many cases evil, not good, would be the immediate effect. Take away, then, the consideration of futurity, and how small, comparatively, is the inducement to the conversion of the Heathen! For myself, I had not been accustomed to regard the possession or the want of Christianity as matters between which so little difference obtained, and certainly when I turn to the pages of the New Testament, I find neither in the language nor the conduct of Jesus and his apostles any thing to warrant such a conception. They speak and act as though interests of the greatest magnitude rested upon their conduct; nor can I easily imagine that it is not our duty, in this as in every other instance, to imbibe their spirit.

"But," continues the Reviewer, "an intervening contingency is thus placed between the manifestations of God's love, and the creatures who need it." Granting this to be true, we have the uniform course of Divine providence to shew that such an intervention is compatible with perfect wisdom and goodness. In this world it is certain the intervention is constant; and this circumstance is enough to prove that there is nothing in the

arrangement unworthy of the Deity, and to create a strong presumption that the exertion of intermediate agency may affect the interests of eternity as well as those of time. "How large a proportion of the human race is then disqualified!" So is it now; how large a proportion of our fellow-men are now deprived of the blessings of knowledge and virtue "for no fault of their own," merely through the indolence, perhaps, or the inability of their more favoured brethren! Are these, also, by some miraculous agency to be raised to an equality with true Christians immediately on their entrance into heaven? Are the wicked to be received to the right hand as well as the good? This, I apprehend, must be contended, or the remark of the Reviewer fails in its object. The exertion of such a miraculous agency to me appears exceedingly improbable. No Scripture warrant, that I am aware of, can be pleaded in its support. On the contrary, the Scriptures, in their uniform tenor, when speaking of futurity, imply the reverse; while no position, I would submit, can involve principles more dissonant from the general analogy of the Divine dealings. For my own part, I can make no difference; if the Heathen are at once to be raised to an equality with pious Christians, then it ensues that the same is true of all men, whether partially good or depravedly wicked. And my reason for so thinking is, that the condition of all and each of our race, is not of our appointment, but ordained and determined of God; a doctrine which the Scriptures plainly teach, and which those who believe in a Providence cannot, I imagine, disallow. If this position be correct, then have we to dispose of all those passages in the Scriptures which set forth the punishment of the wicked, and in their place to substitute language which promises to all the human race, not ultimate, but immediate felicity. In reference to the inducements to the conversion of the Heathen, the Reviewer sees no necessity for that which is derived from the belief that their future condition would be affected by our exertions, because the Almighty "has written his law of kindness on our hearts." The language appears to imply that this law is impressed by the finger of God independently of the circumstances which in actual life affect our bosom. This implication is not, however, well founded. The law of kindness must vary in its force according to a thousand circumstances, nor, least of all, according to the amount of benefit which may ensue to others from our exertions. Take from us the idea that we affect the future happiness of men by our exertions, and you remove the most powerful awakener of benevolent emotions, and the most efficient inducement to benevolent deeds.

G. C. S.

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CAUSES OF THE PROGRESS OF LIBERAL CHRISTIANITY IN NEW  
ENGLAND.\*

WHERE a people for a long succession of years have been making a steady, continual and unexampled progress in religious inquiry, it is but reasonable to refer it to causes deeply seated in those institutions which distinguish them from other nations, and in their fixed and peculiar habits of thinking and acting. The history of religious opinions in this section of

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\* The substance of this interesting essay is reprinted from a tract published at Boston, by the American Unitarian Association.



our country presents, as I conceive, a striking illustration of the justness of this remark. Never has there been a change greater or more remarkable; but the careful and attentive observer will be able to trace it, without much difficulty, to the operation of the same general causes to which we are likewise indebted for almost every thing else that distinguishes the condition, or the character, of the people of New England. I have thought it would be useful to consider some of these causes, and to point out the bearing and influence they have had on the progress of liberal Christianity.

The first of these causes may be found in the character of our Puritan ancestors, and in the impulse which their example gave to religious inquiry and religious liberty.

They were consistent *Protestants*; called Puritans, says a contemporary, because they "would have the church thoroughly reformed; that is, purged from all those inventions which have been brought into it since the age of the apostles, and reduced entirely to the scripture purity." "Nothing was more disagreeable to them," says the author of the *New-England Chronology*, "than to be called by the name of any mere man whatever, since they renounced all attachment to any mere human systems or expositions of scripture, and reserved an entire and perpetual liberty of searching the inspired records, and of forming both their principles and practice from those discoveries they should make therein, without imposing them on others." It is not pretended that the rights of private judgment were understood then as they are understood now. Even Hume, however, though he despised their superstition, and detested most of their political leanings, is yet constrained to pass on the Independents the high eulogium, that "of all Christian sects this was the first which, during its prosperity as well as its adversity, always adopted the principle of toleration."

Besides, our fathers were not only Protestants, but Protestant *Dissenters*; "rooters," as they were sometimes scornfully termed by their enemies, an appellation still more pointed and significant than the modern term, "radical." It matters not what were the particular doctrines, or what the particular practices, on account of which they separated from the Established Church; it is the effect of their example as separatists that we are considering. It was not the wearing of the surplice, or the kneeling at the altar, that they objected to, so much as the authority that would impose them, and the danger of the precedent, should they once submit to the imposition. It was the bold and vigorous stand they made against arbitrary power; their determination to live and die by the principle, that the Scriptures are the only authority to be acknowledged in religious matters, reserving to themselves the right of judging what scripture is, and what scripture means; it was their determined and prompt resistance to all usurpations over the mind and conscience, in whatever shape they might come, and however trivial in their first demands, which stamp the character of the men, and, I may add, the character of the race. It was not their peculiar opinions, nor their peculiar practices, which they transmitted to their descendants; but, what they valued more than either, their peculiar spirit; and this I trust will live in us, and be cherished by us, as long as a drop of their blood flows in our veins.

But it was not merely a courage to assert and defend the right of private judgment that distinguished our Puritan ancestors, but a much rarer quality—a courage to exercise this right. Though setting a high and just value on Luther's Reformation, they did not think that Luther's Reformation had made them so wise, that the word of God might not make them wiser.



They had early fallen under the censure of Elizabeth, as being "overbold with the Almighty, making too many scannings of his blessed will, as lawyers did with human testaments." When they came to a determination to establish themselves here, we have abundant documents to prove, that it was with a strong presentiment, a confident expectation, that God had, as they themselves beautifully expressed it, "more truth yet to break forth out of his holy word." They evidently looked forward to the time when the poor churches which they were planting in the wilderness, would take the lead in a much more thorough reformation than had yet been attempted. Whether this expectation was well or ill founded, it had this important practical effect on those who indulged it—it led them to study the Scriptures with less prejudice, and a more careful scrutiny; believing that they might find there what they had never found there before. The impulse, which this gave to religious inquiry, has been perpetuated; and we have but yielded to it in coming to the opinions which we now hold.

I say again, therefore, that one cause which has made the progress of liberal Christianity more rapid, and more observable here than elsewhere, is to be found in the character of our Puritan ancestors, and in the impulse which their example gave to religious inquiry and religious liberty. It is time for men to have done with the senseless clamour, that we have departed from the principles of the Fathers of New England. If it is merely meant by this that we have been able to make some progress in religious knowledge during the two long centuries that have intervened, is this any cause of wonder? Is this a proper ground of accusation? Nay, is this any thing more than what, as we have seen, our fathers themselves expected? Besides, it is nothing to the purpose to prove that our opinions and practices are different from theirs; for the circumstances are also different. It must be shewn that our opinions and practices would have been different from theirs, had they been placed in the same circumstances. The question is, whether we are in the same progress, not whether we are in the same *stage* of the progress; for, supposing us to be in progress, this *must* alter from age to age. The question is, whether we are men of the same cast of character; and being so, whether it is possible for us to hold different opinions from what we do, in the present advanced state of society and the human mind. For who were our fathers?—Were they the men who thought that the Reformation had gone far enough? No.—Were they the men who conceived that nothing more was to be learned from the Bible? No.—Were they the men tamely to acquiesce in the imposition of a creed, which the age had outgrown? No.—Were they the men to shrink from an avowal of their dissent from popular and long-established errors, from a dread of the cry of innovation? No. All history answers, No. Neither are we; and it is because we are not, that we hold our present position in the religious world; and should we ever desert it from timidity, or betray it from inconstancy, we prove ourselves, by that act, unworthy of our name and race. I believe, as I believe I live, that if the Fathers of New England, if Robinson and Higginson, Bradford and Winthrop, had been born two hundred years later, they would have been found among our warmest and most effective coadjutors. And in that cloud of witnesses who have finished their testimony, and are now looking down on the struggles and triumphs of truth in this world, I believe, as I believe I live, that there are none who will behold with more joy than they, that the impulse which their example gave to religious inquiry and religious liberty, has not been lost on the generations that have followed them.

The second cause which I shall mention as making the progress of liberal Christianity more rapid and more observable in New England than elsewhere, is to be found in the popular cast of our religious institutions.

It is remarkable, that the principle of Independency has been adopted in the prevailing form of church government no where else but in New England. Here, however, our ancestors took special care that the privilege should be secured, and watched with a searching jealousy every motion in church or state that threatened its infringement. To the demands of popes, or bishops, or councils, or synods, or consistories, or presbyteries, they had but one answer to make, and that was always ready: "Jesus I know, and Paul I know; but who are ye?" They conceived that every congregation of Christians possessed within itself all ecclesiastical powers and faculties, to be exercised and applied according to the will of the whole; or, in case they were divided, of a majority, of its members. To preserve a community of interest, protection and fellowship, they did, indeed, make it the duty of every such church to consult the neighbouring churches in all important events, such as the ordination of a minister, and in all cases of difficulty, or internal dissension; and to follow the advice given them, provided they thought it good advice: but it was expressly forbidden them to submit to it as authority. I find it stated thus in one of their old books: "If a church in a citie and the officers thereof, be of more eminent gifts and graces, than a church in a village, it is a just occasion for the church in the village to listen the more after the *counsel* of the church in the citie; but not to submit the more unto their *authority*. And so it is true, a classis of the presbyters of *many* churches may excel (in more variety of all abilities) than the presbyterie of any *one* church; yet that onely reacheth to make their counsel the more weighty and acceptable, but not to invest them with more rule or more authority." Nay, so jealous were they, in the early settlement of the country, of any association menacing the boasted independency of their churches, that when it was understood that the ministers of Boston and the vicinity were in the habit of meeting once a fortnight at each other's houses, where some question was commonly debated, the practice was much frowned on by the ministers of Salem, on the ground, as they said, that "it would grow into a presbytery, or superintendency, to the prejudice of the church liberties."

It was this everwakeful suspicion, this unconquerable dread of every thing like ecclesiastical consociations and tribunals, to which our churches are indebted not only for much of the liberty they enjoy, but also for much of the progress they have made in religious inquiry. As it was, we know that the almost unbounded influence of Cotton, and others of the clergy of that day, gave occasion for serious alarm to the leading men of the colony; and nothing but this determination of the people to preserve their congregational independency could have presented an effectual barrier to the incroachments of that most subtle, plausible, and imposing of all usurpations, I mean, the usurpation of the priesthood. Could they have succeeded in establishing a spiritual court—a court claiming and exercising authority over ministers and churches, over faith and conscience, like all other courts of the kind, its first act would probably have been to decree a cessation of intellectual and religious improvement throughout its jurisdiction; and it might have made the difference of a century in the advancement of the mind on the prohibited subjects. True, it might, and it probably would, have disclaimed the use of the civil arm. It might have had nothing to do with racks, and faggots, and dungeons, the common accompaniment of persecution in the old world.

But there may be a tyranny, where there is no visible tyranny. Men may be enslaved by the use that is made of their fears, prejudices, and superstitions. The conscience may be shackled, while the body is free. Men may wear their fetters in their souls. And that it has not been so with the people of New England, has been owing not a little to the popular and independent cast of our religious institutions.

We do not pretend, that our fathers were free from the errors and the bigotry common to their times; but there is one thing in which they differed from all their contemporaries, and which entitles them to the gratitude and veneration of their posterity. Though they had their errors and their bigotry, they did not seek to entail them on their descendants, by incorporating them into formularies and creeds that were to be of perpetual obligation. They left their views of religion, such as they were; but they left them without any obstacle to their correction and amendment, whenever this should become necessary to accommodate them to the progressive illumination of the human mind.

It is remarkable of liberal Christianity in New England, that it is almost entirely of domestic growth. It was not brought here; it has grown up spontaneously. Intelligent and thinking men all over the country, without any concert, and with nothing but the Bible for their guide, have been led to adopt liberal views, in some instances, without being aware at the time that there were any other persons in the world holding a similar faith. Nay, I believe it to be undeniable, that wherever all artificial obstructions to free inquiry are removed, liberal Christianity will spring up spontaneously. Its friends certainly think so; and that its enemies think so too, is proved by the fact of their resorting to these artificial obstructions, avowedly as their only security against its further and universal spread. To account, therefore, for the greater progress which liberal Christianity has made in New England than elsewhere, it is only necessary to consider, what all will concede, that there is no other place in the world where so few artificial obstructions exist to the progress of truth.

I have room to consider but one other cause which has contributed to make the progress of liberal Christianity more rapid and more observable in New England, than elsewhere. It is to be found in the interest taken by the people generally, and especially by the thinking and intelligent part of the community, in theological discussions.

Unhappily, in most other places the reading and influential classes bestow but little attention on religious inquiries; either from indifference to the whole subject, or from disgust at the forms under which they commonly hear it presented, or from an impression that these are matters to be left to the clergy for them to manage. But in New England it has always been different. From the beginning, we find the governors, judges and counselors mingling with their ministers, and supporting with great ability their own views on points of doctrine and discipline. This, of course, has had the effect to elevate the standard of thought and conversation on religious subjects; and this again has stimulated the clergy to greater efforts, that they might bring their preaching up to this standard: so that two good influences have been exerted, and these, also, of a kind to act and react perpetually on one another. As a general rule, the preaching in any place will be what public sentiment demands, and never much above what public sentiment demands.

There is, also, another effect which the interest taken by the laity in

theological discussions has had on the progress of religious knowledge. We find that where this subject has occupied the minds, as well as affected the hearts, of laymen, their studies have commonly resulted in their embracing liberal sentiments. I might here refer, if it were necessary, to the immortal names of Newton, Milton, and Locke, who are known to have given the whole force of their prodigious powers to the investigation of religious truth, and to have rested at last in the adoption of liberal principles. I might also say the same of some of the most distinguished statesmen, and jurists, and general scholars of our own country, living and dead. Nor is it difficult to account for the fact that the religious inquiries of laymen should more frequently terminate in the adoption of liberal views, than those of the clergy; as laymen must be supposed to be more free from sectarian biasses, and to have fewer personal interests to warp the judgment, perhaps unconsciously; and besides, the layman derives an advantage from an intimate acquaintance with the world and human nature, which the divine, with his reserved and recluse habits, can hardly hope to acquire. As, therefore, there is no place in the world where the opinions of laymen have had so much influence in deciding the public mind on the subject of religion, as in New England, we cannot wonder at the prevalence it has given to liberal Christianity. I may also be permitted to add, that as the testimony of laymen for the truth of Christianity in general, other things being equal, is admitted by all to be of more weight than the testimony of the clergy, inasmuch as the former cannot be suspected of professional leanings; so likewise their testimony for any particular form of Christianity is deserving of the more regard for the same reason.

The truth is, that the change which has taken place in religious opinions in this quarter is owing much more to what the *people* have done, than to what the *clergy* have done. The clergy, as a body, *never yet led* the way in improvement, and *never will*. Here, as elsewhere, the people were before them, and are before them, and probably always will be before them. It is much the fashion with some men, not unfriendly on the whole to liberal Christianity, to speak, however, of the change it has introduced as a great and hazardous experiment. But who are referred to as trying this experiment?—The clergy? If so, it is contradicted by what we have just said. Besides, it is in no proper sense an experiment that any body is trying. It is no more an experiment, than the revival of letters was an experiment. It is no more an experiment, than the Reformation under Luther was an experiment. It is no more an experiment, than the American Revolution was an experiment. It is the natural, and, I may add, the necessary consequence of an advanced state of society in every other kind of knowledge, enabling and requiring it to make a corresponding advancement in religious knowledge. It is not the work of passion or caprice, nor the influence of a few powerful individuals, nor any preconceived plan of a refined policy; but the natural and necessary result of the progress of the human mind. It is the progress of mind; and this again has been carried on by the combined action of a million of causes operating together as certainly and irresistibly as the laws of nature.



M. SISMONDI ON ST. LOUIS AND ON THE CRUSADES AGAINST THE ALBIGENSES.

INTERESTING as, in a variety of ways, it is to watch the progress of religious Reformation, and dear to the hearts of Protestants as that cause must ever be, the triumph of which is the triumph of Scripture over tradition, one wholesome, chastising thought alike mingles with our exultation in the success of Protestantism, and our sympathy for the sufferings of those who were its early martyrs; and this is, the need we have to blush for the inconsistency of our professed admiration for the faithful of old, with much of our own actual practice; and never has this humiliating source of reflection pressed upon us with more power, than in comparing the spirit manifested in the Introductory Essay, by the Translator of that part of Sismondi's excellent History of the French, which treats of the wars against the Albigenses, with the spirit of the facts furnished in that work from which he has compiled his volume. Admiration for the heroic bravery of the persecuted Protestants comes exceedingly ill from those who have no emulation of their holy confidence. In the face of tortures and death *they* embraced a faith which *we* have not courage to hold without calling in the petty aid of penalties and disabilities. *They* pursued good in defiance of all the hosts of evil: *we* are doing evil that good may come. It is this want of faith in the power of Providence to protect us from the apprehended bad consequences of a just action, this want of moral and religious courage, which grieves the spirit of a Christian, and makes him feel that the advocates of universal toleration have a yet deeper evil to contend with than bigotry towards the brethren,—even distrust of the protection of Him who is pledged to uphold the JUST.

The lately published English "History of the Crusades against the Albigenses" is merely a translation and selection of those parts of M. Sismondi's work which relate to the Albigensian persecutions. It is a very interesting and a useful volume; but it seems to have been published with the view of frightening Protestants by another representation of the horrors of Popery. The author conceives it a useful thing to seek for "the claims of the Church of Rome, not from private opinions, but from its own authoritative and deliberate acts." And the crusades against the Albigenses "seem," says he, "to present one of those occasions by which the rights claimed by the church towards heretics, may be most fully and accurately ascertained." Lest it should be answered, that these crusades, having taken place 600 years ago, are hardly a fair rule by which to measure the present claims of the Romish Church, we are warned that she has never renounced these claims, and that we have therefore a right to demand a renunciation, "as public and authoritative as the exercise of them has ever been, or to guard ourselves against their repetition by such prudential and cautionary measures as the circumstances of the times may require."

What degree of asseverance would satisfy this author, it is difficult to say. The Church of Rome *has* already disclaimed interference with the government of Protestant states, and with the oaths of Catholic subjects to Protestant rulers. But he seems to attach far more importance to a mere *declaration* than history and experience warrant. Nothing is more common, unhappily, than that rulers, both civil and ecclesiastic, should avoid the fulfilment of their inconvenient promises; and if a just and generous deed is not to be done till the plighted oaths of men can be reposed on with



perfect security, we may be unjust and ungenerous for ever. Next to reliance on Him whose protection we can *then* only claim with a cheerful mind when we have sought no dishonourable means of safety, our strongest ground of security is, the essential difference between a state of light and one of darkness. There may, no doubt, be fluctuations. France, passing from bigotry to scepticism, appeared a short time ago to have returned to bigotry again. But once more the dark wave seems to be retiring, and the coast will be left, we trust, tranquil, yet not stripped as before of its safeguards and ornaments, by this last effort of the retreating waters.

It is surprising that those who are fond of tracing the enormous tyrannies of the crusading times to the spirit of Catholicism, do not seem to perceive that the original error was nearly as great with regard to the proper limit of civil as of spiritual power. It is proved by the frequent opposition of the monarch and the nobles to the ecclesiastical jurisdiction, that in the very darkest times the infallibility of the church was a doctrine held alternately by all parties according to convenience, but questioned in turn by all when strength co-operated with interest against it. Brought up, however, in this religion, knowing little of any other, finding it a useful instrument in rivetting the chains of the lower people, and doubtless connecting many devout feelings with its pomps and ceremonies, it was from thence alone that they derived both motive and rule of duty; and when the gratification of the lust of power, or the certainty of obtaining salvation, was held out by a persecuting church as the reward for participating in her deeds, the doctrine of Infallibility was gladly recurred to. But, meanwhile, the spirit of despotism was, at least equally with the spirit of religious bigotry, at enmity with the best interests of the human race—a spirit of over-governing and over-managing. Together with this may be reckoned the extreme selfishness of the religious spirit of those times, a quality which, however, is by no means confined to Catholicism, but is apparent in every sect or party, (in whatever period or country it may appear,) which sets out with preferring some fancied interest of its own to the interests of others; which can, in short, keep any other sect in a state of abasement, because it apprehends injury to itself from allowing an equality of power and privileges.

In that part of M. Sismondi's interesting History which contains the reign of St. Louis, (Vols. VII. and VIII.,) there seems, in the midst of much judicious remark, *one* erroneous sentiment, upon which we would make a few observations. Has not this historian fallen into the error of confounding "le désir de faire son salut" with a character "essentiellement pieux"? (Vol. VII. p. 14.) "Seeing," says he, "in what manner Louis proceeded, we are led frequently to observe that a *pious* king is not the best of legislators, and that he would have been guided much more surely by the pursuit of the greatest good of his subjects than by the desire to accomplish his own salvation." Piety and the mere desire of salvation are here used as synonymous terms, though there seems a wide and essential difference between them. Piety is the uncalculating, intuitive approach of human affections towards the Creator. The desire of salvation is an after-thought. In the first case there is an immediate intercourse between the creature and his Creator; in the next, the idea is of conditions and rules and contingencies. Now, the prevailing spirit of the crusading times appears to have been in a great measure a selfish one. Historians have generally allowed themselves to be swayed by the popular and romantic view of these enterprises; but Sismondi fully admits that, after the first of them, (we rather

doubt whether even this exception may be made,) hardly any motive is apparent in the crusaders but that of purchasing salvation to themselves. It was not to deliver the Holy Land ; it was not to help the distressed Christians—it was to deliver their own souls by the shedding of Moslem blood. No matter where it might be, under what circumstances, in defiance of what moral obligations—eternal peace was to be purchased by the slaughter of Infidels ; and when once that baptism of blood and tears had been obtained, the warriors quitted the banners of the cross, with no further care for the condition of the Holy Land, no feeling for the dangers of those whom they deserted, no thought but for themselves and their own accomplished salvation.

In the character of St. Louis, this selfish spirit certainly *predominated* ; but he was in those times a rare instance of the occasional sway of nobler religious feelings. Other rulers, even the most superstitious, occasionally resisted the encroachments of the Romish Church, when interest pleaded against her ; but when *he* opposed himself to her dictates, or softened them down in execution, there was the real resistance of rectitude ; the whole tenor of his character makes us certain that on these occasions he ceased to be selfish ; he even felt the peril to his soul of opposition ; but he suffered the strong promptings of virtuous feeling to prevail. Happy would it have been for him and for his people had *piety* (as we understand the term) been allowed its genuine sway in his heart. Had it not been constantly checked by selfish thoughts and devices to provide for his own religious security, the records of history would have brought us no finer character than that of St. Louis. Unimpeached veracity, singular purity of mind, fidelity in his friendships, genuine humility, sweetness of temper, and a pacific spirit, these virtues were all his ; and one cannot help adding, love to his people, and desire to promote their welfare ; though those affections and desires were sadly checked by the narrow views which usually prevailed. In his celebrated recommendation to his son, “ Fair son, be kind to my people ; for I had rather a stranger Scot should come hither to rule over them justly, than that thou shouldst govern them unjustly ”—we see the father of his country. On another occasion, when, under the loss of a precious relic, (a nail used at the crucifixion,) “ the very good and very noble King Louis said he had rather the best city in his kingdom had been buried in the earth and lost,” we see the influence of lower motives. Here the good of others, and the natural emotions of the heart, are lost sight of ; and, what is worse still, the Deity is degraded ; for the same spirit of appropriation which deteriorates the worshiper’s piety, is attributed to the object of worship. Thus an inch of ground in the Holy Land is considered more an object of Divine solicitude than the lives of armies of men ; as if the Divine affections could be centred on scenes and things ; as if the past were more dear to God than the present ; as if he were, like ourselves, prone to deny to others whatever had been once consecrated by his employment of his agency ; as if the soul, which bears continual and living witness of his presence, were not more dear to him than inanimate relics, than barren sands, or the waves of Jordan, or the hills that are round about Jerusalem.

As to the persecutions exercised by St. Louis towards various classes of his subject, the Jews, the Albigenses, and the Bankers, though all were *connected* with religion, yet it should never be forgotten that the primary error seems to have been with regard to the extent of a monarch’s supervisal of his subjects’ conduct. It was a part of the creed of all kings and poten-

tates at that time, that they, being God's vicegerents on earth, liberty allowed to their vassals to do wrong was quite as bad as doing wrong themselves. Then again came in the selfish spirit; of course the king's duty must be done, (though it hindered other men's performance of *their* duties,) for his salvation was at stake; and the subject must be abridged of his time for repentance and future well-doing, lest the king's soul should suffer wrong: so that, in fact, the monarch took upon himself the whole moral responsibility of his people. If they erred in belief or practice, it was his guilt, for God had given them to his charge. Instead, therefore, of contenting himself with general encouragements to good, and preserving the peace of society by proper restraints, he put himself in the attitude of the Deity, and held inquisition respecting thoughts and motives. Thus it was that the mere selfish object of securing his own salvation was continually opposed by St. Louis to the real interests of enlarged piety, which can only be promoted in connexion with the fullest acknowledgment of individual responsibility, and by permission to every individual to occupy the ground best suited to the growth of a religious character.

On the whole, however, the character of St. Louis, as drawn by Sismondi, is replete with so many virtues, that by Protestant, as well as by Catholic, his name ought ever to be held in affectionate remembrance. In his religious regard to probity, manifested by the faithful observance of his treaties both with believers and unbelievers, he may be held up as a pattern to kings; and, frequently as mistakes about the extent and nature of his duties as a monarch led him into harsh and oppressive measures, he conferred some benefits upon his subjects by directing the attention of able men to the correct administration of justice, and by curbing the power and cutting off some of the most pernicious privileges of the nobles. As a political economist, it must be confessed, St. Louis did not shine; but he set an example of personal virtue, which in those times was more needful, and more extensive in its influence, than it would have been at a later period. He gave to duty, as far as he understood it, all the weight of his precepts and practice, and died calmly and cheerfully, as he had lived virtuously.

Y.

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#### MORNING HYMN FOR A YOUNG PERSON.

ANOTHER smiling day I see,  
Another day, my God! for thee:  
To thee may I devote my powers,  
And all these bright and happy hours.

Another smiling day I see!  
Then let me bend in prayer to thee,  
And thank thee for my tranquil rest,  
The sleep thy guardian care has blest.

Another smiling day I see,  
And various duty points to thee:  
Let each devoted action prove  
Thy child's unbounded faith and love.

When evening's tranquil shades descend,  
With thee this smiling day shall end;  
And still the darker shades of night,  
Thy presence, Lord! shall gild with light.

M. A.

## REVIEW.

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ART. I.—*Illustrations of Anglo-Saxon Poetry.* By John Josias Conybeare, M. A., &c. Edited, together with additional Notes, Introductory Notices, &c., by his Brother, William Daniel Conybeare, M. A., &c. London.

*An Account of the Indexes, both Prohibitory and Expurgatory, of the Church of Rome.* By the Rev. Joseph Mendham, M. A. London.

The principle on which these two works have associated themselves for our present purpose, may not be very obvious to our readers. Yet no one has gone even superficially into the literature of the middle ages without feeling the extent of its obligations to the church, that same church which he afterwards finds to a considerable extent hostile to its progress, and which persons of Mr. Mendham's turn of thinking would seek to persuade us to view as nothing less than the principle of darkness, ignorance, and fraud personified, as necessarily and instinctively opposed to the progress of thought, of knowledge and civilization.

Mr. Mendham's book, so far as its execution is concerned, may be dismissed in a few words. It breathes the worst spirit of that ecclesiastical system against which it is levelled. It gives an account, interesting in many respects, (though ill arranged, rambling, and often incorrect,) of those curious devices to which the church had recourse for defence against the attacks which the increasing diffusion of literary inquiry and curiosity poured in upon the faith and practices of its professors: but the whole is made subservient to the polemics of one side of the great combat for ecclesiastical supremacy. Mr. Mendham belongs to that school which would as unwillingly allow free range for popular discussion and inquiry, as the Church of Rome would. The dispute is only in whose hands the powers of priestcraft should be lodged, and he does not hesitate to admit the Catholics' assertion of the right of *some* authority, civil or religious, to say what productions are or what are not suitable for circulation among the community, and to allow that "the whole or main question turns upon the justice or injustice of the *instances* in which it is *exercised*; in other words, how far the condemned party, the prohibited or mutilated books, are really innocent or guilty, false and pernicious, or sound and beneficial." In this way of arguing the matter, the question comes fairly to this, whether the Catholic plan of judicial proscription, or the Protestant plan of burnings by the hands of the common hangman, is best; whether we are to have our libraries purified by Calvinists or Catholics; and, with all deference to Mr. Mendham, we like one set of censors in much about the same degree as we do the other.

One other instance of Mr. Mendham's spirit, and we leave him for the purpose of proceeding to the more immediate subject of our observations. The Reverend gentleman is pressed with the argument, that by perpetuating disabilities and exclusions, we furnish the oppressed with a bond of union, and strengthen the point of honour, which would alone be often sufficient to attach the adherents of Rome to her communion; and that, these removed, converts would fall into the lap of Protestantism. What

will our readers believe is the evangelical answer to this? That it is not true that opposition thus increases the strength of the proscribed opinions. And, in proof of the denial, it is alleged, that "the opposition to the progress of the Reformation in Spain and Italy did not promote it." If this illustration is worth any thing, it must be similarly acted upon; and does Mr. Mendham really wish to prevent the reaction which persecution creates, by what reason and experience point out as the only means, however horrid, of obviating it,—the extinction and extermination of the sufferer?

Both Catholic and Protestant polemics deprive us of much of the gratification which might be derived from a more dispassionate contemplation of the many singular combinations of good and evil principles, by which religion was in the midst, and often it would appear by means, of its corruptions preserved, diffused, and brought to operate beneficially upon society, during the middle ages. Both parties do their utmost to confound the past with the present; the Catholic—by lauding even those very institutions of the church which most directly arose out of, and owed their only apology to, a defective frame of society—would seem to be striving to bring us back to a state of discipline which knowledge, civilization, and common sense disavow; while the Protestant selects all the most revolting features of that religion which necessarily partook of the barbarism of the age in which it prevailed, argues every thing as if the question was, whether we were now to adopt plans which might suit the world very well six hundred years ago, and endeavours to blind us to all those unspeakable blessings which Christianity (painted in as hideous lines of deformity as he will) preserved and diffused over ages, when, without her, all had been rapine, murder, and devastation. Why may we not be allowed (without reference to any questions about present times and the institutions which are adapted to them) to look upon times past with at least a neutral, perhaps even a favouring, eye; not expecting so unnatural a combination as would have been that of a religion of purity and simplicity with a state of society in almost all other respects barbarous and savage, and rather blessing that Providence which wisely adapts means to ends, and out of seeming evil deduces good;—in no respect, as we humbly conceive, more manifestly than in the permission of that singular ecclesiastical system by which religion was, during the storm, armed with the means of counteraction, by which the power of the sword was met by the temporal authority of the church, and the turrets of the castle found a counteracting influence in the cloisters of the convent? Surely we can look upon and bless some of the proud gifts which our forefathers have left us, even in their superstition, without either fearing that we shall be seduced into their extravagancies, or thinking it our duty as Protestants to caricature and expose their weaknesses, and to resist all sympathy with their devotional feelings, as the allurements of the lady who dresses in scarlet raiment!

If we abstain from those feelings of religious and political antipathy which induce zealots to heap slander on the victims of their bad passions, and are satisfied that we can preserve ourselves from the risk of conversion, without keeping up our polemical hatreds by perpetual anti-papist stimulants, we shall find little difficulty in admitting that many great benefits resulted from the ecclesiastical institutions of the early ages, even those which, considered in themselves, or as connected with a more improved state of things, we should be most disposed to blame and reject. We may smile, for instance, in perusing Dr. Lingard's panegyrics on the virtues of the Anglo-



Saxon church, anxious, as he is, to find every where religious and moral excellence, and to relieve his saints and heroes from the frailties which it would be much more strange to find them avoiding than practising; yet who does not feel that, taken in connexion with the times and the existing degree of popular refinement, the Christianity then introduced, elevated and improved the condition of the tribes among whom it was diffused; that, with all its abuses, it still was Christianity, and brought forth many of its noblest fruits; that it raised the intellectual and social standard of the community, and laid the foundations of future excellence? Try the question only by asking, what England would have been without such a religion; what its learning, science, and arts would have been; where lawless power would have met any check; where the good man would have had his retreat; where the scholar his instruction and protection; where the victim of oppression his city of refuge;—and we may learn to pause a while before we consign Christianity and its professors, as Providence permitted it and them to exist for near a thousand years, to reprobation or contempt, for the gratification of the polemical feelings of those who are, after all, perhaps, only seeking to disgust us with one tyranny for the purpose of more quietly rivetting upon us the chains of another, less revolting, indeed, but equally opposed to the free exercise of the intellectual faculties.

In looking through Mr. Conybeare's pages, we have been naturally led to reflect upon the great share which the church has had in forming, or giving permanency to, the vernacular languages;—rather a singular praise to belong peculiarly to a church whose leading reproach it *now* is, that it restrains the circulation of the Scriptures in those tongues, and maintains the exclusive use of a foreign language in its devotional exercises. Our Bible Society is, in many instances, performing much the same sort of office as the missionaries of the church formerly did throughout Europe, in fixing and giving literary existence to languages which might otherwise have never had any other than an oral existence. The recollection of the immense literary advantages which we have thus derived from the church, might, if no other reason existed, assuage a little of our present animosities; at the same time that the result may teach us a useful lesson both of the mischievous consequences of connecting religion with temporal interests, and of the redeeming influence which instruction and civilization are sure in the end to exercise in breaking the trammels which priestcraft is disposed to hang around the human mind. In its zeal for the conversion of the heathen tribes which spread over the distant parts of Europe, it became necessary for the church to overcome the difficulties which arose from its own ignorance of the barbarous languages, and from corresponding ignorance on the part of the nations who were to be converted, of the tongue in which the church was accustomed to conduct its instructions and devotional exercises. The vulgar tongues, therefore, were necessarily cultivated by Christian missionaries; alphabets were in some cases to be adapted: written languages were formed; and the mere fact of their so becoming was a great advantage gained, and one not likely to be lost. "Books," as Dr. Johnson has observed, "are faithful repositories, which may be a while neglected or forgotten; but when they are opened again, will again impart their instruction. Memory, once interrupted, is not to be recalled. Written language is a fixed luminary, which, after the cloud that had hidden it has passed away, is again brought in its proper station. Tradition is but a meteor, which, if once it falls, cannot be rekindled." But the obligation extended further than

the mere recording and giving permanence to actual existing dialects. New ideas were to be expressed, in attaining which the vocabulary was enriched. The missionaries preached and catechised in the new languages, which thus acquired force and freedom. Translations of the Scriptures, and of other esteemed works, were made, which enriched the store of words, and gave new ideas to the people for whom they were intended. The same clerical instructors soon used these languages as the channels for imparting laws, sciences, and arts. Where the missionaries found the people delighting in rude rhymes, sung in the streets and highways, concerning the deeds of their forefathers, or the achievements of their deified heroes, they warily directed the popular taste into other channels, by using the same vehicles for the celebration of scriptural narratives. In process of time, however, the arms which piety had imparted or cultivated were turned against the weaknesses or political intrigues of those who, while they brought many good gifts, were soon made the instruments of the wily intrigues and temporal policy of the court of Rome. The Troubadours directed their satires and jokes against the venality and hollowness of her policy; the German Minne-singers and the Norman Trouveurs echoed the same strains; the rhymers who succeeded, and more properly belong to the modern school of poetry, directed their efforts in the same track; and then began the struggle on the part of the church to preserve its empire by restraining that spirit, and those arms of offence, which she herself had furnished in days of greater innocence or less foresight. But the torrent was not to be stemmed, and the Reformation was one of its products. In vain were Indexes, prohibitory or expurgatory, directed to ward off contamination arising from the host of assailants whom the press soon after armed with hundred-fold energies. The struggle to maintain ascendancy by repressing inquiry and discussion completely failed. It ended as it must, we trust, always end; and we are left to enjoy the full harvest of the seed sown for us, in fact, by the professors of the church which we reject. The Indexes are now waste paper, except in two or three of the abodes of unmitigated slavery and debasement, where the political interests of the state lead it to make common cause with the worst forms of ecclesiastical tyranny. The Church of Rome must, like other religious communities, have her pretensions discussed, and be content to maintain them only by argument and conviction; and she herself must confess, that where she is most subject to perpetual examination and the influences of emulation, her spirit and discipline are purified and ameliorated both in the minds of her teachers and their disciples.

It may not, perhaps, be without some interest to notice a few of the instances in which the languages of modern Europe, or those from which the present dialects have sprung, owe their first cultivation and literary permanence to their adaptation to religious purposes, or in which exertion was very early made to place the Bible, or portions of it, within the reach of the people to whom it was desired to impart the blessings of religion.

What we know of the ancient Gothic language is entirely derived from a translation of the New Testament into that tongue, made by Ulphilas, Bishop of the Goths, who was, as such, present at the Synod held at Constantinople in 359. For the purpose of this version it is generally supposed that the good Bishop had the previous labour to encounter of forming characters to express the alphabet; and undoubtedly the vocabulary must also have received considerable additions for the purpose of conveying many of the ideas which such a work contained, in the tongue of barbarians, to whom

they were entirely new. The Slavonian tongues also owe their permanency to a similar undertaking. They even now acknowledge as their standard the translation of the Bible made in the ninth century. The earliest literary productions of the Servian branch of the Slavonians are also ecclesiastical.

Passing over the influence exerted over Scandinavian literature in a later age from its adaptation to the purposes of inculcating the Christian faith, we may notice more particularly the share which the conversion of the heathen, or lately heathen, German tribes had in the formation of their dialects into literary and particularly poetic consistency. Amidst many circumstances which mark the prudent foresight and policy of Charlemagne, none is more distinguished than his determination to give practical use and importance to the popular tongue of the nations which composed the mass of his empire. The old policy had been to adopt and diffuse as much as possible the Roman language and literature, in which the Emperor was not behind any of his contemporaries; but he also saw the prudence of cultivating the native tongues of his people as the only means of civilizing those tribes whose revolts occupied the greater part of his reign. He is accordingly recorded not only to have drawn around him and given honour to the bards, who sung the warlike deeds and martial histories of their forefathers, but to have commenced the reduction of his native language to the rules of grammar.\*

His successor Louis (whom the French call "Debonnair," and the Germans, more appropriately, "the pious") found the greater portion of northern Germany in that state of subjection to which the hard-earned victories of Charlemagne had reduced it; and his efforts were mainly directed to the civilization and religious improvement of these unruly tribes by means of Christian instruction. Entertaining these views, he was scandalized at the looser rhymes which his predecessor had cherished, and conceived the design of working upon the known attachment of the Germans to the rhyming art, by adapting it solely to scriptural history and doctrine. He found the mythology and heroism of heathenism deeply impressed on the minds of the people by the circumstance of their forming the subjects of popular songs, and the only plan for overturning the advantage thus gained by the old system was, as he conceived, to give a new direction to the passion, by associating it with subjects more congenial to their instructors' views, and by changing the fleeting elements of mere oral currency into the permanent character of a written language, capable of being resorted to for constant religious exercise.

There are remains of several works thus formed for the use of the missionaries among the Germans, and written in the Francic, Nieder-deutsch and Alemannic dialects. But the most important of the labours which Louis caused to be executed was that of translating, or rather paraphrasing in verse,

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\* At several provincial councils held in 813, he took care that the necessity of preaching in the vernacular tongues should be insisted upon. That held at Tours, decrees as the unanimous resolution of the council, that each bishop should have books or homilies compiled, placing the most important lessons of religion within reach of all. These works, it was directed, should treat of the eternal reward of the good and punishment of the wicked, of a future life, of the last judgment, of the good deeds which should be done, and the evil ones to be avoided, and should be translated into the common romance or French tongue, and the Theotisc or German, "that all might understand what was said."

the gospel history. Of this, or of the greater portion of it, a manuscript has lately been discovered to remain at Bamberg. A duplicate, formerly belonging to King Canute, is in the British Museum; but to the disgrace of our antiquaries, it has never been published here, though considerable progress has been made with the work in Germany.

At the council held at Mayence in 847, were renewed the canons of that of Tours above alluded to, containing particular injunctions to the bishops to get composed in the Romance or Romane language, and also in the Francic, homilies and familiar books of religious instruction upon the essential points of Christianity. Of these works, expressly formed for so benevolent and useful a purpose, a great number remain in the latter tongue. We may quote the text of one of these (the creed), to give, especially to the German student, some idea of the then state of the language :

“Kilaubu, in Kot Fater Almachticun, kiscap himiles endi erdu; enti in Jhesum Christ, sun sinan ainacun, unscran Truhtin,” &c.

With similar views, Otfrid, a Benedictine monk of Weissembourg, about the middle of the ninth century, made a noble effort to accustom his countrymen to the use of their native tongue for religious purposes, by compiling a rhymed version of the gospel. He has himself prefixed dedications, the first to Louis the Germanic, the second addressed to Liutbert, Archbishop of Mayence, in which he explains the objects and difficulties of the undertaking. He states himself to have commenced his task at the request of religious friends, for the purpose of supplying better materials for popular amusement and instruction. “It will,” he observes, “be pleasing to Christians to receive the lessons of wisdom in their own tongue, which had been too little cultivated, and could with difficulty be submitted to grammatical rules.” “Strange,” he adds, “that men so wise and good and holy should neglect the cultivation of their own language; should give all the glory to that of foreigners; and should not even use the Scriptures in their own tongue! Why (let its defects be what they may) should they not use it to sing the praises of their God? It pleases by its very simplicity; and will not its sounds have a new charm when used to celebrate the goodness of the Creator?”

In the same century appeared a Francic translation of the Harmony of the Gospels, usually distinguished, though erroneously, by the name of Tatian of Alexandria; and there are other monuments of the same endeavours to fix and adapt the language to literary purposes with a religious design, extending downwards to the period when the work was accomplished, and the vernacular tongue, enriched with new formations, words, and ideas, had become susceptible of all the adaptations required for the medium of communication of a great people, and was copious enough for the polished songs of the Minne-singers, and for their bitter invectives against the disorders and political intrigues of the church itself.

We shall pursue this topic in our next number, addressing ourselves more particularly in conclusion to the subject of Mr. Conybeare's labours.



ART. II.—*The Process of Historical Proof, exemplified and explained; with Observations on the peculiar Points of the Christian Evidence.*  
By Isaac Taylor. London. 1828.

IN this, as well as another interesting work which has before come under our Review, Mr. Taylor has admirably succeeded in conveying highly important information concerning the evidences of Christianity. We here find much of what a Northern divine styles "the literature of theology," presented in so conspicuous and attractive a form as bids fair to extend widely among its readers a taste for this valuable kind of knowledge, and that in some directions where too little of it has hitherto been found. We rejoice in such intimations of a more general agreement among Christians in what may be called *first principles*. We perceive in this one of the good effects which Providence designs to promote by the permission of that daring scepticism and that bold assertion which the public mind has witnessed for some years past. The believer, by being put on the defensive, is led to examine the several parts of his fortress, to judge more accurately who are friends and who are foes, and to bind his heart more closely to the former, however distinguished from himself by a difference of dress, of position, or the mode of warfare.

We have spoken of this work in connexion with the *Evidences of Christianity*, although from the title it might appear as if this topic had been only incidentally introduced. The truth is, that in Mr. Taylor's plan the process of historical proof leads to this point; and the historical example which fills the first ten chapters must have been suggested with this view. We believe, however, that the author has not been prejudiced by his Christian convictions, but has shewn the present age, if indeed it needed to be convinced, that a faith in Christianity is in perfect accord with sound judgment, accurate and extensive learning, and philosophical discrimination.

Our limits will allow only of a very condensed statement of the subjects of his chapters, with which we may blend, we trust, in the spirit of fair criticism, a few strictures on minute particulars.

I. The chapter on the "Nature and Utility of the Investigation about to be pursued," treats the Scriptures as a collection of books which (among a great variety of others) have descended from ancient times; arranges these in three divisions—works whose genuineness is indisputable, those which have a doubtful claim to authenticity,\* and those which are manifestly spurious; and determines on the history of Herodotus, and the principal events of the Persian war, as suitable means of illustrating the process of historical proof.

II. This chapter is judiciously occupied with a "Brief Account of Herodotus and his History."

III. "The Greek text of Herodotus [was] extant before the invention of printing,"—a proposition which, as the Aldine copy of this author was printed in 1502, only sixty years subsequent to that event, we can have no difficulty in crediting. The evidence, however, which this section affords,

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\* Quære *genuineness*? also page 39. The author is in general accurate in the use of terms, and in other parts of his work discriminates, after Watson and Paley, between genuineness and authenticity. Bishop Marsh uses the latter word in its more popular sense. But the connexion of the passage in Mr. Taylor's work shews that this was not *his* meaning.

would authorize a larger statement, since the existing manuscripts are clearly attributable to different ages from the tenth century to the fifteenth.

IV. It is to be observed, that "Herodotus [was] quoted and [or ?] mentioned during a thousand years, from A. D. 1150 to A. D. 150." "In the various readings," it is here ingeniously remarked, that "we have before our eyes a species of decay which time alone could produce." We cannot refrain from applying this observation, no less just than beautiful, to the results derived from the most cursory inspection of the Alexandrine and Cambridge manuscripts of the New Testament, whose fac-similes lie before us. Their ancient character determines their great antiquity, their Editor assigning to them, on separate grounds, the age of at least nine centuries prior to the art of printing. Now a comparison of these is sufficient to convince an unprejudiced mind that their discrepancies and differences could only have been occasioned by the lapse of centuries, so that calculating from the earliest, instead of the latest, period when these existing codices were written, (and the Vatican is probably still more ancient,) we are brought to a period close to the apostolic age.

The authors of the above period, who were certainly acquainted with the history of Herodotus, are "Eustathius, Archbishop of Thessalonica, who flourished in the latter part of the twelfth century;" Suidas, a learned Byzantine monk, who flourished at the close of the eleventh century; Photius, Patriarch of Constantinople, of the ninth century; Stephen, of Byzantium, in the middle of the sixth century; Marcellinus, the author of a Life of Thucydides, in the sixth century; the historian Procopius, of the sixth century; Stobæus, a century earlier; the Emperor Julian [in the fourth century]; Hesychius, Longinus, and Diogenes Laertius, in the third; and Athenæus, in the second century. The last name is by Mr. Taylor placed out of its true order.

V. "Herodotus is mentioned and quoted, from A. D. 150, to his own times," by Pausanias, "in the second century, by Lucian, of Samosata, in the second, by his contemporary Hermogenes, by Aulus Gellius, of the age of M. Antoninus, by Plutarch, who died 140." "It is proved beyond a doubt, that the Greek text now extant is substantially the same as that read by Plutarch in the time of Trajan;" [compare with this the statement of Bishop Marsh in reference to the Christian Scriptures:—\* "The second volume of Griesbach's Symbolæ Criticæ contains all the quotations from the Greek Testament which are contained in the remaining Greek works of Clement and Origen, and they shew that the Greek manuscripts which were used by Clement and Origen no otherwise differed from the Greek manuscripts which have descended to the present age, than as different copies of the same work (before the invention of printing) unavoidably vary in their readings;"] by Josephus, who was present at the siege of Jerusalem, A. D. 70; by his contemporary Quintilian; by Strabo, co-eval with the Christian era; by Dionysius, the countryman of Herodotus, who lived in the Augustan age; by Diodorus, the Sicilian, a few years his senior. He was known to Cornelius Nepos, is highly commended by Cicero,† frequently referred to by Pliny, followed by Scymnus, of Chios, cited as an example by Aristotle,‡ calumniated by Ctesias, "who leaves, however, the substance of his narrative uncontradicted," and lastly, the noble emulation of Thucydides will

\* Theol. Leot, 24.

† De Oratore, lib. ii. De Leg. i. 53.

‡ In his Rhetoric, iii. 9. Poetic § 18.

ever be admired, who shed tears when he heard Herodotus recite his history of the Persian wars at the Olympic games.

To this induction, the points of which we have rapidly noted, Mr. Taylor subjoins with propriety and spirit,

“If, therefore, the history had been forged in any age subsequent to that of Herodotus, the forger must have had under his controul, for the purpose of interpolation, not only a copy of every considerable work extant in his time, but every copy of such work; he must, in fact, have new created the entire mass of books existing in the eastern and western world at the time, and must have destroyed all but his own interpolated copies; otherwise some copies of some of those works would have reached us in which these interpolated quotations from Herodotus would have been wanting. Such suppositions are manifestly extravagant.”

Several hypothetical statements of this kind are next examined and amply refuted. The preceding argument has been drawn from one species of evidence—the testimony of contemporary and succeeding writers: but there is a possible augmentation of it, that arising from *independent versions*, which “does not belong to the Greek historian, but is possessed in full by the Jewish and Christian Scriptures.”

VI. This chapter treats of “the Argument from the Genuineness of the History of Herodotus to the Authenticity.” Our readers may form some judgment of its nature from the following sentences:

“Within so short a period as five-and-thirty or forty years, it could not be a matter of doubt or controversy to the Athenians, or indeed to any of the people of Greece, whether Athens had been occupied by a foreign army, its halls and temples overthrown or burned, its sacred groves cut down, and its surrounding gardens and fields devastated.”—But “a history is in that very country publicly recited and universally applauded in which this invasion of Attica and this destruction of Athens are particularly described.”—“The boldness of Herodotus in publishing many of his statements, and the candour of the Greeks in admitting them, are both worthy of admiration.”—P. 66.

VII. This chapter treats of “Contemporary Testimonies in Proof of the Facts related by Herodotus.”

*Pindar*, the prince of the lyric poets, and *Æschylus*, the father of tragedy among the Greeks, make the facts which the history of Herodotus records, the evident basis of their poetry.

“*Thucydides* had conversed with many of those who had taken part in the battles described by Herodotus. Many allusions to the events of the Persian invasion occur in the course of this work, and they are all of that kind which is natural when an historian refers to facts which he supposes to be fresh in the recollection of his readers.”—P. 72.

The orators *Lysias* and *Isocrates* refer to the same events. *Ctesias*, though his object was unfavourable to the credit of Herodotus, confirms the main narration. The truth of the history then rests upon the fact, that it was published and accepted while the individuals to whom the events were known were still living.

VIII. “Examples of Imperfect Historical Evidence.”

“It is the manner of Herodotus to relate unimportant circumstances which took place, if at all, 500 or 1000 years before his time, with as much minuteness of detail, and as much confidence, as when he is describing recent events. Frequently, it may be supposed, he followed what he deemed authentic documents; but as we have no means of forming an opinion on the subject, such

recitals are scarcely to be admitted among the established points of history, unless confirmed by a coincidence of authorities."

IX. The oppugners of Herodotus, both in ancient and modern times, come next under consideration. Several superficial objections by *Voltaire* are dissipated, and as much respect is shewn as is due to the unreasonable scepticism of the Persian lexicographer, Richardson, who would fain involve the Persian invasion in doubt by opposing the authority of Persian historians, who lived *sixteen hundred years* after the events in question, to the narratives of the Greek historians, describing the invasion of *their own country in their own times*.

X. "Value and Use of Spontaneous Testimony; Boundaries of Authentic History." This chapter prepares the way for a particular examination of an important part of the *Christian Evidence*, viz. that relating to the Apostolic Epistles.

"The Epistles of Cicero and of Pliny are both of inestimable value in ascertaining the public transactions of the times" in which they lived. "It might be strongly recommended to those whose convictions have been embarrassed, or who, from inattention to the subject, entertain doubts of the truth of Christianity, to peruse the Apostolic Epistles with the single intention of carrying in their minds, as they read, the opposite suppositions that may be formed relative to the character of the writers, and the true nature of the events so often alluded to by them."

We may be allowed to refer, in this connexion, to the constant use of these means which Mr. Belsham has adopted in his elaborate Exposition of St. Paul's Epistles. We know of no work in the English language in which the argument is more satisfactorily followed out or more forcibly illustrated. Since this sentence was written we have perused the high encomium of Dr. Parr, as given in the recent work of Mr. Field.

XI. The specimen given of Historical Inferences, gathered from the Apostolical Epistles, may be deemed ingenious and interesting. The well-known letter of Pliny, addressed to the Emperor Trajan, relative to the Christians, is made the ground-work of this illustration. Full explanation is sought for in vain from the incidental mention of the Christians by Tacitus.\* But there exists a letter of instruction and encouragement, addressed by a leader of the sect, to the Christians of *Bithynia* and the neighbouring provinces, not more than forty years before the time when this correspondence passed between Trajan and Pliny, who had been appointed pro-prætor in that province. The two writers agree, not only as to the name of the sect, but to the fact, that this name was the common ground of accusation against them.

Pliny mentions incidentally, among the things he had been told, "that the Christians were accustomed to meet on a stated day, and to sing hymns to Christ as to a god." We give this extract as our author accurately translates the words of the literary Roman. We know how commonly this *heathen* evidence is urged, but with singular infelicity, in favour of the prevalent idea of the Saviour's person; and we are convinced that by the exercise of a small portion of that sound sense and rational discernment which our author has exhibited in this interesting volume, he might have unravelled the web in which the passage has been entangled. Who but a systematic theologian could have found in this passage an indication of the "*supreme regards of Christians to the Founder of Christianity*"? And if

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\* Annal. xv. 44.



not in the words of Pliny, whose assertion would in that case have been contradicted by the authentic and better-informed records of the Christians themselves, how can that sense be extracted from the appellation, the LORD Jesus Christ (we copy the mode of printing) who is gone into heaven and is on the *right hand of God*; angels and authorities and powers being subject to him—when the same Epistle, i. 20, thus describes the “chief Shepherd” as “having been fore-ordained before the foundation of the world, but manifested in these last times for you who do believe in God that raised him up from the dead, and gave him glory, that *your faith and hope might be in God*”? This Epistle of Peter is most appropriately used as an instrument of evidence by our author, but can afford no aid to the advocate of the deity of Christ's person—affirming as it does, that the Father is *the God* of our Lord Jesus Christ, that spiritual sacrifices are acceptable to God by Jesus Christ, and that “the God of all grace hath, through Christ Jesus, called us to this eternal glory.” This, as well as the same apostle's discourses on the day of Pentecost, is the language of pure Unitarianism, and can never be made to consist with the doctrine of the Athanasian Creed.

The third particular of agreement, between the letter of the Roman magistrate and that of the Christian apostle, is the description given of the morals of the believers; and a fourth, the sufferings which they were called to endure.

XII. In this chapter the same subject is continued, and the Epistle of Paul to the *Galatians* is added to the comparison. We wonder at the inelegance of our author's attempt at an improved version, “I *sustain* in my body the *stigmas* of the Lord Jesus.”

XIII. Continues the same subject, and considers the two Epistles to the Corinthians, remarking on the bold appeal of the writer to the *gift of tongues*.

XIV. Considers the evidence arising from the Epistles to Titus and the second Epistle to Timothy. But can it be accurately ascertained, that, about *two years before* this second epistle was written, the gardens of Nero had blazed with the burning bodies of a multitude of Christians?

XV. Treats of the use of Ethical writings as the materials of history.

XVI. Contains “Hints towards an Analysis of the Christian Evidences,” from which we should make extracts did our limits permit. Perhaps the author has expressed his own conviction too strongly when he maintains (p. 285), “that no man of upright simplicity and intelligence has ever bestowed attention upon the Christian evidence and rejected it.” Still we ardently join in the believer's anticipation with which the body of the work closes,—

“The time shall come, perhaps it is not far distant, when, of all the errors that have made sport of the human mind, the most strange, as well as the most fatal, shall seem—the disbelief of Christianity.”

In the *Notes and Illustrations* we see the fruits of much curious and interesting research. In that on p. 39, we find the just observation, that

“Controversies, more than any other species of composition, have served the important purpose of attesting the genuineness and integrity of ancient writings. An author, who is solicitous to establish a particular point, naturally looks around on all sides for concurrent opinions, and quotes whatever occurs to his memory tending to give support to his position. The two books of Josephus against Apion are remarkable instances of this sort, and contain many important passages from writers whose works have since perished. The remarkable and eager controversies that have, from the earliest times,

taken place among Christians have furnished the most ample and conclusive proofs of the safe transmission of the Holy Scriptures from age to age. No period, from the time of Clement of Rome to that of Wickliffe, was destitute of some warm discussion among divines, in which a large portion of the Old and New Testament has been quoted on both sides. *This is much more than can be said of any other body of literature.*"

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ART. III.—*A Vindication of the Literary Character of the late Professor Porson, from the Animadversions of the Right Rev. Thomas Burgess, D. D., F. R. S., F. A. S., P. R. S. L., Lord Bishop of Salisbury, in various Publications on 1 John v. 7.* By Crito Cantabrigiensis. 1827.

*A Specimen of an intended Publication, which was to have been entitled, A Vindication of them that have the Rule over us, for their not having cut out the disputed Passage 1 John v. 7, from the Authorized Version; being an Examination of the first Six Pages of Professor Porson's IVth Letter to Archdeacon Travis, "of the MSS. used by R. Stephens."* By Francis Huyshe. 1827.

IN the seventeenth volume of our former Series, p. 39, we have noticed the earliest of Bishop Burgess's publications in defence of the text of the Heavenly Witnesses, and we were not aware of the diligence with which it seems that he has since been following up his first blow, by treatises both Latin and vernacular. In this harmless occupation of his declining years, it is probable that he would have met with no interruption, had he not presumed at the same time to throw out reflections on the literary character of Professor Porson. Changed as the University of Cambridge is from what it was in Porson's days, there has been still one found among his friends not afraid to encounter a Bishop in defence of his learning and integrity, both of which are implicated in the charges brought against him. His refutation is most complete. With perfect calmness and courtesy of manner, he exposes the weak reasonings and inaccurate statements of Bishop Burgess, and we should say settles the controversy for ever, if it were to be decided by any ordinary rules. His name he has withholden, not choosing to appear in person as the opponent of a Bishop; but it may be inferred from internal evidence, that he is the author of an article in the Quarterly Review of March, 1822, in which the evidence of Walafrid Strabo is particularly examined, (see Mon. Repos. O. S. XVII. p. 334,) and his name is, we believe, no secret in the literary circles. His learning, candour, and accuracy of reasoning, qualify him to render eminent service to the cause of theology, and we see with pleasure an intimation in his preface that his leisure will henceforward be devoted to the study of Christian antiquity, as the fruit of which he promises an Inquiry into the rise and progress of the text of the Heavenly Witnesses in the Latin Church, and a Review of the controversy between Bishop Horsley and Dr. Priestley.

It is unnecessary for us to notice every instance in which the Bishop of Salisbury has nibbled at the reputation of Mr. Porson; many of them only shew that he has misunderstood his meaning, though no man ever wrote more clearly, or that he has taken his exquisite irony for serious truth. In other cases, the charge of misstatement recoils on the accuser's own head. In his second section, Crito examines the alleged proofs of Mr. Porson's

want of knowledge of the Greek Fathers. In speaking of Euthymius Zigabenus, in whose works occurs the phrase *καὶ τὰ τρία ἐν*, (Letters to Travis, p. 219,) he argues that this cannot be a *quotation*, because it varies so much from the reading of 1 John v. 7, and adds, "I know no Greek writer who has read *tria* in the neuter in either of the verses." This gives occasion to the Bishop to taunt him as being less read in the Fathers than in the tragedians, because Origen, Gregory Nazienzen, and Œcumenius, all use the neuter in quoting the eighth verse. The question is utterly insignificant as regards the genuineness of the seventh verse, but it is not unimportant to the vindication of Mr. Porson, and Crito accordingly has examined it carefully. The first passage produced to contradict Mr. P. is Origen's commentary on John i. 27, 28, Ἰωάννης τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα ἀνέγραψε τὰ τρία εἰς ἐν γενόμενα. This, as Crito observes, is not a citation of the clause; Origen merely gives the substance of it in the form best suited to his purpose. Mr. P. must have known the passage, as it is quoted by Griesbach, (who calls it a various reading,) but did not think it a case in point. As to Gregory Nazienzen,\* the reader will have some difficulty in believing that the very passage to which the Bishop refers, as proving Mr. P.'s ignorance of the Fathers, runs thus, *τρῆς εἶναι τοὺς μαρτυροῦντας τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἷμα*, and that the author's reasoning rests entirely on the fact that the apostle had used the masculine and not the neuter. Had Mr. P., a young man and not a theologian by profession, committed an error in regard to the Greek Fathers, it would have been neither extraordinary nor disgraceful; but what shall we say of his episcopal censor who has selected this passage as a proof of the Professor's ignorance, which when examined proves nothing but his own astonishing carelessness and precipitation? In the passage from Œcumenius the Bishop has actually suppressed in his quotation the words *διὰ τοῦ εἰπεῖν, οἱ τρεῖς εἰς τὸ ἐν εἰσι*, which shew that he read the eighth verse precisely as it stands in our copies. Crito justly observes on this, p. 350, "Perhaps the reader will agree with me in thinking the preceding to be rather a remarkable instance of omission on the part of the learned prelate."

Mr. Porson had observed, in answer to those who argued that though the seventh verse is not found in the Greek MSS. it is essential to the connexion, and should therefore be inserted, "that where there is no external evidence, internal evidence can never be pleaded for the necessity of so large and important an addition." To this the Bishop replies, (Tracts, p. xxxix.,) "A true reading may be confined to a small number of MSS. or even a single MS. Nay, there are conjectural readings of Bentley, Dawes, Toup, Tyrwhitt and Porson, which are indisputable from their *internal* fitness, although against the external evidence of all MSS." The remarks of Crito in answer to this are so just, that we present them with great pleasure to our readers.

"The most remarkable conjectural emendations of Classical authors are to be found among the poets; who, while they are bound by the laws of metre, are also expected to preserve both purity of phrase and clearness of

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\* Crito speaks of Gregory as an author "for whom Mr. Porson has more than once avowed his fondness." We should infer any thing but real admiration from the manner in which he speaks of him. Letters, pp. 222, 3. "I conjectured that since the second of these quotations bore the superscription of Gregory Nazienzen, the first too might issue from the same mint." "Having been always extremely fond of Gregory, I cannot forbear transcribing as much of the context as may enlighten the reader." Has Crito for once fallen into the snare of Mr. Porson's irony? Gregory appears again, in p. 272, as "my favourite Gregory."

sentiment. When, therefore, by substituting one word for another, or by introducing a different turn of expression, a scholar heightens the beauty of a passage and gives perspicuity to its meaning—the taste and understanding of the reader are gratified—the emendation is gladly received—and the critic is applauded. Similar observations are applicable, although in an inferior degree, to the Orators and Historians of antiquity.—Here, therefore, we see a very strong reason why conjectural emendation should *not* be applied to the Sacred Writers; with whom it is manifest that concinnity of expression was beneath attention, and whose general mode of thinking, we are well assured, was widely different from our own. In the revision of their works, the critical ingenuity above described would almost inevitably terminate in error.

“The manuscripts of Classical authors are, for the most part, few and not easily consulted; while the manuscripts of the Greek Testament are very numerous, and by means of distinct publications in some instances, and accurate collations in others, accessible to all. This again is an invincible argument against the employment of conjecture in the criticism of the Sacred Volume.

“But, after all, to what extent has critical conjecture been employed upon Classical authors? What kind of readings has it really introduced? Instances in abundance may be found, in which a word or a phrase, not sanctioned by the authority of manuscripts, has been admitted into the text with very general approbation; but where shall we discover examples of clauses, comprising like the disputed verse more than twenty words, inserted upon mere internal evidence? The very attempt to effect such a purpose, in the case of a Classical author, would be laughed to scorn; and shall it be endured in the case of Scripture?

“Mere conjecture, unauthorized by manuscripts, ought never to be applied, even to Classical authors, except under a necessity which supersedes all ordinary rules. But a case of this kind cannot be pretended by the most zealous advocates of the verse.—The conjectures which are the most firmly to be relied upon, are those in which the *vestigia veræ lectionis* are traced out from the imperfect readings of the manuscripts. But in the case in question, there are no readings whatever. Extraneous words are introduced by the score.

“In short, the most profound and judicious Biblical scholars have hitherto resisted all unauthorized emendation of Holy Writ; and I trust that, in times to come, those persons who may deserve the name will firmly unite for the same purpose. Mistakes with regard to Classical authors are comparatively harmless. If, then, there *must* be critical conjecture, let the works of Poets and Orators, and Historians and Philosophers, suffice for the display of ingenuity. And thus, while in their productions we admire the inventions of men, we can search the Scriptures for the dictates of Inspiration.—While we read their volumes to improve our taste and judgment, we can peruse the New Testament to ascertain the unadulterated rule of faith and conduct.”—Pp. 80—83.

The Bishop of Salisbury himself is not so well satisfied with his internal evidence, but that he would gladly persuade himself that there are, have been, or will be, Greek MSS. containing the disputed verse. In regard to the Dublin MS., it is amusing to see this zealous champion of the church exalting the opinion of Dr. A. Clarke, the Methodist, against that of a Cambridge Professor, on a point of criticism, because the former attributes it to the thirteenth, and the latter to the fifteenth century. Crito, while he pays a deserved compliment to Dr. Clarke, and exonerates the writer of the MS. from the charge of forgery, shews, by a collation of the context with the Latin, that the Greek has been formed upon it, and gives his opinion in favour of the fifteenth century. It is uncertain whether the MSS. from which



the Complutensian edition was printed are in existence or not; it has been generally supposed that they were sold for the purpose of making rockets in the year 1749, and Bishop Burgess, who is, no doubt, glad to believe that they are safely out of the way, adopts this story. But we think no one who reads Mr. Bowring's statement (*Mon. Repos. O. S. XVI. p. 203*) can doubt that the tale is without foundation. The Hebrew MSS., seven in number, which were in the library in the sixteenth century, are there still, and the preface of the Complutensian editors leads us to suppose that the chief, if not the only, sources of their text of the New Testament, were the MSS. which Leo X. had lent to Cardinal Ximenes for this edition. "*Illud lectorem non lateat, non quævis exemplaria impressioni huic archetypa fuisse, sed antiquissima emendatissimaque, ac tantæ præterea vetustatis ut fidem eis abrogare nefas videatur;—quæ sanctissimus in Christo Pater ac Dominus noster Leo X., ex Apostolicâ Bibliothecâ educta misit ad Rev. Dom. Cardinalem.*" Gomez, the biographer of Ximenes, in a passage intended to give the highest idea of his munificence, (*Wetst. Proleg. p. 116,*) mentions the four thousand aurei which he had paid for his Hebrew MSS., but says nothing of the purchase of MSS. of the New Testament; nor do the editors specifically mention any other MS. except the Rhodian of the apostolical epistles, to which Stunica appeals in his controversy with Erasmus. Now it is quite incredible that the MSS. furnished from the Vatican library should not have been returned when they had been used; no rocket makers are suspected of having committed ravages there; they must still be in the book-cases of the Vatican: but the Vatican MSS. have been all examined, and not one contains the Heavenly Witnesses. Or let us take the other part of the alternative, and suppose that they perished on their way back to Italy, or were blown into the air by Torijo, and then, by the rule of law, secondary evidence to their contents will be admissible. Now, what better proof can we have that they did not contain the Heavenly Witnesses than that Stunica, when pressed by Erasmus on the subject of the insertion of this text in the Complutensian edition, "most piteously cries out, *Sciendum est Græcorum codices esse corruptos; nostros vero* (i. e. the Latin) *ipsam veritatem continere.*" If this," continues Mr. Porson, "be not a full and clear confession that he knew of no MS. containing the disputed verse, I cannot tell what is." *Letters, p. 46.* Before we leave this subject, we must remark, that Crito justly complains of the Bishop for putting together Mr. Porson's words in such a manner as to make him express his wonder only how the Complutensian MSS. had disappeared, instead of all the MSS. which Travis had reckoned up as containing the verse.

"By the omission of the beginning of the paragraph and that part of a subsequent sentence which mentioned the Dublin copy, considerable care seems to have been employed to adjust the question to the answer that was prepared. This indeed is the most unpleasant part of the proceeding. In itself, the matter is of no great consequence; but the mind is filled with uneasiness by an occurrence of the kind. Suspicions are excited that quotations may in other instances be accommodated to particular purposes."—P. 91.

Speaking of a similar piece of management, he observes,

"While reading the publications of the learned prelate on this subject, there is one question which almost constantly presents itself to the mind. What is the author's object? It can hardly be to state things as they really are: it must be to make out a case at all adventures."—P. 104.

Had he not been "the opponent of an English Bishop," he would probably have summed up his opinion in some more brief and forcible phrases.

Sabatier, in his edition of the fragments of the Italic version, has given (not from any MS., but from Vigilius Tapsensis) the seventh and eighth verses, and compared them with the Greek as found in the common editions, and also in something which he calls *Bibliis Philippi Secundi*. At the sight of these words a bright imagination shot into the Bishop's mind; the *Bible of Philip the Second* must be either the Antwerp Polyglot, or a MS. of the New Testament in the palace of the Escorial, built by Philip the Second. It cannot be the former, because it does not answer to the reading of that edition; it must be the latter; there must be a Greek MS. in the Escorial which contains the Heavenly Witnesses, and he only wonders that the possessor of this "pearl of great price, if genuine, should have cast it before the public with such indifference." Crito has put an end to this agreeable vision, by observing that the only variation between the Antwerp Polyglot and the quotation of Sabatier is, that he has left out the words in which that edition agrees with the common text.

"It is not in the power of man to deduce more than has now been deduced, from the passage of Sabatier. What, then, is the consequence? In a moment, an imaginary diamond is converted into an ordinary pebble;—a visionary manuscript, containing the seventh verse, metamorphosed into the substantial Antwerp Polyglot. And thus, we are once more led to lament, with Mr. Porson, that while there are so many real, visible, tangible, legible manuscripts which want the verse, those ærial scrolls which are thought to contain it ungratefully beguile their votaries at a distance—

—nec mortalis dignantur visere cœtus,  
Nec se contingi patiuntur lumine claro.

The truth of the matter, however, in the case just considered, is most palpable. It could be mistaken only by a mind more than usually affected by that hallucination which seems to haunt the advocates of the controverted text."—Pp. 113, 114.

A worthy companion to this imaginary MS. in the Escorial is contained in the following letter from the learned Rector of Lincoln College, Oxford :

" ' Porson's book never shook my conviction of the authenticity of the important verse, which has so long and laudably engaged your indefatigable study. The artful and superficial way in which he treated the interesting subject, and his unmannerly behaviour to Mr. Travis, brought me some years ago into St. Mary's pulpit, with a sermon upon the disputed text; which sermon I have mislaid, and cannot find.' It is to be lamented that the learned Rector should have employed language of this kind. It is to be lamented—but not on Mr. Porson's account.—Let me observe that the letter herè quoted was in answer to some inquiries of Bishop Burgess respecting a Greek MS. of the New Testament, containing the disputed verse, reported to have been at one time extant in the Library of Lincoln College. (*Letter to Clergy of St. David's*, p. 85.) Touching this same MS. the learned Rector writes as follows: 'What I said about the MS. that I had seen, which contained the verse, I cannot accurately state. It was a MS. in the College Library, and seen in the presence of Dr. Parsons, late Bishop of Peterborough; but on looking for it when I preached the sermon, it was not found, nor can it be found at the present time.'—And thus did the Lincoln College MS., like other MSS. already mentioned, shrink from too close an inspection. *Et fugit ad salices, et se cupit ante videri*. It is surprising that the runaway should have excited so little curiosity."—*Note*, pp. 333, 334.

It appears from a subsequent passage, p. 359, that Dr. Parsons, in com-

pany with whom the MS. was inspected, was intimate with the present Bishop of Peterborough, and in the habit of communicating with him on subjects of biblical literature, and Crito states, *upon authority*, "that he never mentioned to Dr. Marsh his having seen either in Lincoln College or elsewhere a Greek MS. containing 1 John v. 7."

Driven to confess that no genuine Greek MS. hitherto known and collated contains the text of the Heavenly Witnesses, its advocates indulge the hope, that among those which time shall bring to light, or the industry of future scholars make known more accurately, some such will be found: Bishop Burgess informed the clergy of his diocese of St. David's, that the number of MSS. already collated falls very far short of those still uncollated, and that "in the Grand-Ducal library at Florence alone there are at least a thousand Greek MSS. of the New Testament, and of these only twenty-four have been collated." Now, as only about four hundred have, as he reckons, been collated in all parts of Europe, the inference is, that the evidence of the Greek MSS. has been hitherto very imperfectly ascertained. It is justly replied by Crito, first, that though many MSS. remain *uncollated* in public libraries, there is no reason to believe that one exists which has not been *examined at this place*; and secondly, that the number of existing MSS. of the New Testament has been enormously exaggerated in the above statement. Dr. Marsh had said that there were in the Florence library "a thousand Greek MSS.;" Dr. Hales, in his *Faith in the Holy Trinity*, abridged Marsh's statement "after his manner," says Crito, (he was rector of Killesandra,) by adding, "of the New Testament." Mr. Hartwell Horne, compiling "after his manner," without discrimination or inquiry, repeated the interpolation; and Bishop Burgess, who misses no opportunity of making a mistake that lies in his way, copies Dr. Hales and Mr. Horne. Bendingini, who published a catalogue of the Greek MSS. in the Florence library, expressly declares, that there is not in it a single one which contains this text; and this declaration Dr. Hales, Mr. Horne, and the Bishop, might have read in so accessible a book as Griesbach's New Testament, Diatr. in 1 Joann. v. 7.

Crito's third and fourth sections treat of the Latin Version and Fathers. Instead of going over again the beaten ground of Tertullian and Cyprian, Facundus and Fulgentius, it will be more interesting to notice the attempts made by Bishop Burgess to throw doubt on Bentley's opinions respecting the verse, and represent him as so submissive to the authority of the Vulgate, as to prefer the MSS. of this version to the original Greek itself. That Bentley, when appointed to the Divinity Chair at Cambridge, in 1717, read a Prælection, in which he decided against the genuineness of 1 John v. 7, had been acknowledged on all hands; the MS. had been long preserved at Cambridge; his antagonists had reproached him with it; his well-meaning friends had remonstrated in pious alarm. In writing to one of these, whose apprehensions had been excited by the rumour that Bentley designed to exclude the Heavenly Witnesses from his edition of the New Testament, he says, "What will be the event about the said verse of John, I myself know not yet, not having used all the old copies that I have information of" (Crito, p. 226); and as this was only a few months before the Prælection was written, the Bishop thinks he cannot have been so unfavourable to the verse as has been supposed. Now, not to urge with Crito that these few months were amply sufficient to enable Bentley to make up his mind by examination of the remaining copies, (though this alone is a satisfactory answer,) it is clear that in this letter the critic maintains the tone of a judge,

who, though the evidence which he has hitherto heard bears all one way, and gives him the strongest anticipation of the conclusion to which he shall come, keeps himself open to possible conviction, till he has heard the cause fairly to an end. This was plainly the state of Bentley's mind; he had expressed an opinion unfavourable to the verse, and had alarmed his worthy correspondent, who writes him a remonstrance; in reply he tells him, it is a question of fact, not of doctrine, and that his mind is still open to conviction as to the fact, if evidence of it can be produced. A few months afterwards he openly and solemnly declares his opinion that the verse is spurious. What inconsistency is there in this? The other assertion, that Bentley deemed so highly of the Vulgate as to say, that he preferred ancient MSS. of it to those of the Greek, rests on a misapprehension of his meaning into which Semler had already fallen, and which, as far as we know, Crito first pointed out. Writing, in 1718, to Wetstein, who had procured him some MSS. and collations for his intended edition of the New Testament, Bentley says, "Jam illud unice expeto ut si quos Latinos veteris notæ Actuum, Epistolarum et Apocalypseos codices apud vos repereris, eos accuratissime tam ad verba quam ad verborum ordinem cum Papæ editione conferas; *Hujusmodi Latinos veterrimos vel Græcis ipsis prætulerim.*" Taken in connexion with the subject of the letter, there can be no doubt, we think, that he meant only that he should prefer Wetstein's procuring him such Latin MSS. or their collations to Greek copies; and the reason of the preference is obvious. He was to give in parallel columns in his edition a corrected Latin and a corrected Greek text: for the latter he had ample materials in MSS. in England, in preceding editions, especially that of Mills, in collations which he had procured; but the MSS. of the Latin version were little known, and the divines employed by Sixtus and Clemens had performed their work like theologians, not like critics. How Bentley would have received a suggestion to make the Latin the model from which to correct the Greek, may be judged from a thundering exordium of a sermon, preached in 1715, before the University, in which he reproaches the Roman Catholics for "enhancing the authority of the vulgar Latin above the Greek original." Crito, p. 171.

The fifth section treats of miscellaneous matters connected with the controversy, "Mr. Porson's observations on Bishop Smallbroke, Dr. Mill and Bengelius on the state of the controversy, and the proceedings of theologians." From this part we feel pleasure in extracting the just and discriminating character of the late Dr. Hey, the glory and the shame of the church to which he belonged. Has it not, however, occurred to the sagacity of Crito, that his own panegyric contains an ample explanation of the neglect of Dr. Hey by the ruling powers?

"Will the reader here pardon a short digression, from Bengelius—to the great man whose Lectures in Divinity have thus obtained an incidental notice?—To persons whose minds are duly prepared for serious reflection on the nature and bearings of the leading doctrines of Christianity, Dr. Hey's Lectures form one of the most important works that have ever appeared in the English language. To persons, I repeat, whose minds are duly prepared:—for, in my own judgment, productions more dogmatic in their form are rather to be recommended to those who are beginning their Theological studies. The materials of thought must have been collected, and the habits of thought acquired, before a full use can be made of *the disquisitions* of Dr. Hey. And yet, with all their philosophical character, his Lectures are entirely free from intentional obscurity. The writer's object undoubtedly was—to communicate the most valuable information, and enforce the most



correct sentiments, by the easiest means. In fact, of all modern writers, Dr. Hey is **THE TRUE THEOLOGIAN**. Amongst the eminent divines of our own Church, indeed, it would be easy to select one, more conspicuous for his learning—another, for the vigour of his mind—a third, for his enlarged views of things—a fourth, for his depth of thought, and so on—but these and other great qualities Dr. Hey possessed in no ordinary degree:—and it would be in vain, I believe, to look for any other individual, at once so diligent in applying to the best sources of knowledge—so sagacious in selecting, and so accurate in stating, whatever was of consequence to the subject of investigation—so scrupulous lest he should draw unwarrantable conclusions—and so anxious to inspire his readers with the love of truth.\*—However agreeable it might be to my own inclination, I shall not attempt to give a critical account of Dr. Hey's Lectures in Divinity, or any other of his excellent works. The few observations which I have yet to offer will relate to the learned author himself.—Assiduous in his studies, eminent for his attainments, distinguished by his publications, conscientious in the discharge of his duties, courteous in his manners, and respected for his virtues—this man was permitted to sink into the grave, without one single mark of attention from the government of his country. Much has been said, and I think very justly, of Mr. Pitt's unwarrantable neglect of merit, in the persons of Bishop Watson and Dr. Paley. The nation had a right to expect, and did expect, that those great men should not be overlooked. There was a universal feeling with regard to them, which was very strongly expressed; but Mr. Pitt thought proper to shew his contempt for the national voice. Still, however, those great men *had* their dignities. They had, indeed, wherewithal to satisfy any thing less than ambition. There was, besides, a certain worldliness of character about them, which deadens our sympathy with the individuals to whom it belongs. On the contrary, in the case of Dr. Hey we find modest talent and unpretending worth left in obscurity; and our feelings for *the man* are mingled with our regret, that the Church of England was not permitted to behold, in the highest station, the person from whom it had derived so much honour."—Pp. 306—309.

The following vindication of Mr. Porson's treatment of Mr. Travis is equally spirited and just:

"A cursory perusal of the work, however, would be quite sufficient to convince Mr. Porson that it had not the slightest claim to public confidence. And when he found a writer, whose statements seemed to manifest what might almost be called a systematic disregard to the truth of things, assailing the characters of the most eminent individuals with unmeasured charges of ignorance and fraud—Mr. Porson may surely be forgiven if his indignation excited him to some great act of retributive justice. Let us, moreover, not be exorbitant in our demands upon human nature. To protect the fame of those who have deserved well of mankind is an undertaking which may excuse some roughness in the manner of its accomplishment. How others may have been struck with Mr. Travis's work, I know not; but I perfectly recollect the disgust which I experienced on the first perusal of it. In that work, Mr. Travis taxes Erasmus with having, from an inclination to Arian principles, long meditated the expulsion of the disputed text; insinuates that he could not produce the five Greek MSS. which, according to his own account, omitted the text; maintains that he had the authority of eight Greek MSS. in its favour; and accuses him of conduct in the highest degree mean and disingenuous. Mr. Travis prefers against a very respectable writer, Dr. Benson, the grossest charges of ignorance or dishonesty, or both. His

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\* "I take it for granted that no one will infer, from this strong and general commendation of the Lectures, that I adopt every sentiment which they contain."

behaviour to Mr. Gibbon seems almost entitled to the appellation given it by Mr. Gibbon himself—that of ‘brutal insolence.’ Of all the opponents of the verse, he treated Newton with the greatest respect; and yet, when discussing Newton’s observations, this is his constant language:—‘Jerome makes no such confession.’—‘The premises, here, are as untrue as the former.’—‘Such assertions (for they are not arguments) are too extravagant for a serious confutation.’—‘Jerome tells us no such thing.’—‘This assertion is not just.’ &c., &c.—After this account, I will not suppose it necessary to add another word, in vindication of Mr. Porson’s proceedings with regard to the Letters to Mr. Gibbon. In one point of view, the consequences of those proceedings are very important. From the case of Mr. Travis, writers of all succeeding times may draw this moral—that there is great wisdom in preserving something like equity in the censure of others, and some adherence to truth in the statement of facts:

“ ——— Phlegyasque miserrimus omnes  
Admonet, et magnâ testatur voce per umbras,  
Discite *justitiam* moviti, et non temnere VERUM.”

Pp. 338—341.

To one living at a distance from the literary world, and judging of the effect of books only by their contents, a vindication of Mr. Porson against the Bishop of Salisbury might seem a work of complete supererogation. But when we consider how fondly many persons cling to the text of the Heavenly Witnesses, how blindly others *stupent in titulis* and think every thing true that a bishop asserts,—above all, when we find Dr. Tomline confessing that “his opinion has been shaken,” and Dr. Huntingford declaring, that he “no more doubts the authenticity of 1 John v. 7, than of John i. 1,” (Crito, p. 342,) we must acknowledge that it was time that some one should interpose and shew the true nature of those flimsy productions which, thus complimented, might have gained increasing credit with the world at large. The glory of Crito could not be great, but his success has been complete.

Of all the extraordinary productions to which this controversy has given birth, that of Mr. Huyshe certainly bears the palm, both for style and matter. It is a specimen of a much larger work which the author appears to have been long preparing, but which might never have seen the light, had it not been for the annunciation of Crito’s undertaking. Its object is to shew that both friends and foes have been in error in regard to Robert Stephens’ MSS. in supposing that he had only the authority of fifteen and the Complutensian for his 3d edition. According to Mr. Huyshe, the text of his two former editions was derived from the collation of fifteen MSS.; the 3d also from the collation of fifteen, but these were not the same; the text of the third edition, being in the main the same as the preceding, is founded on the MSS. collated for them, while the margin of the third contains the various readings of the MSS. collated exclusively for it. This supposition, improbable on the face of it, is refuted at once by the inspection of Stephens’ preface to his third edition, where he expressly says, that he has recollated for it the *same* sixteen codices (*iterum et tertio cum iisdem collatum*). It is true, that speaking afterwards of his various readings, he says, “in margine interiori varias codicum lectiones addidimus,” and does not expressly say, *eorundem codicum*; but what others could they be, when he gives no hint of possessing or collating any others, and *immediately* adds, “quarum unicuique numeri Græci nota subjuncta est, quæ nomen exemplaris, unde sumpta est indicet, aut exemplarium nomina, quum plures sunt numeri. His namque placuit primo, secundo ad sextum decimum usque nomina impo-

nere"? Further, when attacked by the Paris divines on the subject of his Testament, and required to justify some of his readings by the production of some MS. which contained them, he replies, "Non posse fieri, quod non unum esset *sed quindecim*," the difference being occasioned by his sometimes reckoning the Complutensian as a *codex*, sometimes not.

That it is difficult to reconcile with one another all the statements which Robert Stephens made respecting his MSS. is true; but Crito justly observes, that nothing vaguely said at the distance of several years can be allowed to weigh against his own distinct declaration in the preface to his third edition. Thus, in the context of the passage which we have quoted from his answer to the divines of Paris, he says, he has returned his *fifteen* MSS. to the King's library, though in his preface he professes to have received only eight from it. But then he had an evident motive for representing all his MSS. as gone completely out of his own power, as this afforded the best reason for refusing to gratify an inquisitorial curiosity.

Another question naturally arises in Mr. Huyshe's extraordinary hypothesis, What is become of that valuable set of fifteen MSS. which served as the basis of R. Stephens' text? Suppose that half of them contained the Catholic epistles and the text of the Heavenly Witnesses. Where are they? Have they been "burned, or been eaten by the worms, or been gnawed in pieces by the rats, or been rotted with the damps, or been destroyed by those pestilent fellows the Arians?" It is true we know not what is become of all which R. Stephens actually did use, excepting those which are still in the Royal library, the Codex Bezae, and another which the sagacity of Dr. Marsh detected at Cambridge. But then these, as agreeing with all other MSS. in rejecting the verse, pass in the crowd; whereas the MSS. of Mr. Huyshe, as by the hypothesis they contain it, would require neither collation nor algebra to establish their identity, but would prove themselves to be the lost treasures, by simple inspection at 1 John v. 7, which inspection all the MSS. in Europe have undergone; but all are alike ignorant of the Heavenly Witnesses.

Confident in the truth of his own theory as if it had been established by demonstration, Mr. Huyshe does not scruple to use the most opprobrious and contemptuous language of all the critics, on both sides of the question, who have missed the extraordinary discovery which he has made. "Mr. Butler tells us with unblushing front," p. 9; "Porson is guilty of a wretched subtlety and falters with us in a double meaning," pp. 46, 51: and all who have thought that Stephens had only one set of sixteen MSS., are "a set of creatures," "intensely stupid," and with "addled brains." Glad as "they that have the rule over us" would be to find any good plea "for not cutting out 1 John v. 7 from the authorized version," we are sure they will be heartily ashamed of Mr. Huyshe, and we expect, though of this we do not speak with confidence, that even the Bishop of Salisbury will exclaim, *Non tali auxilio*.

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ART. IV.—*The Forest Sanctuary, and other Poems.* By Mrs. Hemans. 8vo. London.

THIS certainly may be called the age of poetry; or, at least, an age in which more volumes of poetical effusions, good, bad, and indifferent, are brought before the public, than at any other period. Whether, now that the market is so abundantly furnished, the stock of really good articles is

greater than it was when the supply was less abundant, we shall not take upon ourselves to determine.

Though not possessing the strength and energy of Lord Byron, nor the exquisite polish of Campbell, the poetry of Mrs. Hemans is often forcible, and always elegant in its diction. It abounds in beautiful and harmonious lines, and in descriptions of characters and feelings, intermingled with sketches of natural scenery, which shew that she is, what every poet ought to be, an enthusiastic admirer of the beauties of nature. She excels also in giving, in a single line, a slight touch, which, like the first sketch of a masterly artist, brings to the mind much more than actually meets the eye. Another distinguishing beauty in Mrs. Hemans' poems is, that they are never disfigured by any of that affectation of simplicity and singularity of style which many of our modern poets have assumed: nor has she been often betrayed into the opposite extreme,—a redundancy of ornament and profusion of epithets. Occasionally, perhaps, she is a little too ornate in her language, but this is not often the case; and even where her epithets may be thought too numerous, they are generally well chosen and suitable to the subject. With the single exception of Mrs. Barbauld, we should, perhaps, place Mrs. Hemans above any of the female poets with whose works we are acquainted. Between the two writers, it is perhaps, however, unfair to draw any comparison; for they have pursued such very different tracks, that there hardly seems any point at which they approach near enough to be viewed together. Mrs. Barbauld's path was on more elevated ground: her compositions were of a higher and graver cast: in devotional poetry she never has been, and probably never will be, excelled. We know of few, if any, poems in the English language, which are superior, either in a warm spirit of devotion, or in true poetical feeling, to her *Address to the Deity*, and *Summer Evening Meditation*. Mrs. Hemans pursues a more humble course; her poetry is addressed to a lighter and more numerous class of readers, and she seldom, if ever, attempts the more elevated strain of moral and devotional poetry. She generally adopts some slight story as her groundwork, and beautifies and adorns it with her own ideas, imagery, and poetical descriptions. Her chief excellence lies, perhaps, in this, that she seems to know her own strength and powers; and has the good sense and taste not to attempt any thing beyond them. But though her poems are not professedly on religious subjects, there is a fervid glow of devotional feeling pervading most of them, which entitles them to a higher rank than to be considered as the mere vehicles of an amusing story. This is particularly the case with the one more immediately under our consideration, the *Forest Sanctuary*.

The title of this poem does not, perhaps, give any very clear idea of its nature and subject; but in a short notice prefixed to it, we are told that "it is intended to describe the mental conflicts, as well as outward sufferings, of a Spaniard, who, flying from the religious persecutions of his own country in the 16th century, takes refuge with his child in a North American forest. The story is supposed to be related by himself, amidst the wilderness which has afforded him an asylum."

The subject is well calculated to excite interest, and to call up poetical feelings and imagery; and though there is an occasional obscurity in the narration of the few incidents by which the story is hung together, we have seldom read a poem abounding more in deep and pathetic feeling and forcible description.

The exile begins his story with an animated apostrophe to his native



land, his still-beloved Spain, thence naturally alluding to the causes which led to his present banishment from it, and to the privilege which he enjoys: in his lonely retreat of praising and praying to his God, unfettered by any of the restraints imposed upon the minds of his countrymen by a superstitious and ignorant, but ambitious, priesthood:

“ Is it not much that I may worship Him,  
With nought my spirit's breathings to controul,  
And feel His presence in the vast, and dim,  
And whispering woods, where dying thunders roll  
From the far cataracts? Shall I not rejoice  
That I have learn'd at last to know *His* voice  
From man's? I will rejoice! my soaring soul  
Now hath redeemed her birth-right of the day,  
And wore, through clouds, to Him, her own unfettered way.

“ And thou, my boy! that silent at my knee  
Dost lift to mine thy soft, dark, earnest eyes,  
Fill'd with the love of childhood, which I see  
Pure through its depths, a thing without disguise:  
Thou that hast breath'd in slumber on my breast,  
When I have check'd its throbs to give thee rest,  
Mine own! whose young thoughts fresh before me rise!  
Is it not much that I may guide thy prayer,  
And circle thy glad soul with free and healthful air?”

He proceeds to relate the events which had produced the change in his religious opinions; a change which had branded him with the name of heretic, caused him to be immured for years in a dungeon, and at last obliged him to seek a refuge in the solitary wilds of the New World. After serving in the armies of Spain, he returned home from a foreign country just at the time when the celebration of an auto-da-fé was taking place. The sad spectacle is described in forcible and striking language; the rush of the gazing multitude, and the mournful procession of the condemned prisoners,

“ They, that had learn'd, in cells of secret gloom,  
How sunshine is forgotten! they, to whom  
The very features of mankind were grown  
Things that bewildered,”

are both drawn with energy. Among this crowd of idle spectators the exile forms one. The indifference, and even approval, with which, from early association, he viewed this dreadful ceremony, are well depicted in the following stanza:

“ And I too thought it well! That very morn  
From a far land I came, yet round me clung  
The spirit of my own. No hand had torn  
With a strong grasp away the veil which hung  
Between mine eyes and truth. I gaz'd, I saw,  
I watch'd the fearful rites: and if there sprung  
One rebel feeling from its deep founts up,  
Shuddering, I flung it back, as guilt's own poison-cup.”

He returns to his dwelling, and is overwhelmed with melancholy on meeting his son, an infant in his mother's arms, and reflecting on what might be his future destiny in a country thus enslaved by superstition; and the first part of the poem ends with an address to the same boy, now a free and joyous child, sporting beneath an ancient pine, congratulating him on

the freedom of thought and will which he may enjoy in these solitary wilds, and concluding with the following fine stanza :

“Thou hast a rich world round thee : mighty shades  
Weaving their gorgeous tracery o'er thy head,  
With the light melting through their high arcades,  
As though a pillar'd cloister's : but the dead  
Sleep not beneath : nor doth the sun-beam pass  
To marble shrines through rain-bow-tinted glass ;  
Yet thou, by fount and forest murmur led  
To worship, thou art blest !—to thee is shewn  
Earth in her holy pomp, deck'd for her God alone.”

The second part of the *Forest Sanctuary* opens with an account of the imprisonment which the exile had been doomed to undergo on account of his heresy. The wretched state of those who are thus immured for years in a dungeon, shut out from the beauties of nature, is forcibly drawn, and contrasted with the roving and free life of an Indian hunter :

“Thou know'st not, wanderer, never may'st thou know,  
Of the dark holds wherewith man cumber's earth,  
To shut from human eyes the dancing seasons' mirth.

“There, fetter'd down from day, to think the while  
How bright in heaven the festal sun is glowing,  
Making earth's loneliest places, with his smile,  
Flush like the rose : and how the streams are flowing  
With sudden sparkles through the shadowy grass,  
And water-flowers, all trembling as they pass :  
And how the rich, dark summer-trees are bowing  
With their full foliage : this to know, and pine,  
Bound unto midnight's heart, seems a stern lot—'twas mine.”

There are many touching passages describing the years he spent in prison, but we shall select only one stanza from among many equally beautiful :

“Once my soul died within me. What had thrown  
That sickness o'er it ? Even a passing thought  
Of a clear spring, whose side, with flowers o'ergrown,  
Fondly and oft my boyish steps had sought !  
Perchance the damp roof's water-drops, that fell  
Just then, low tinkling through my vaulted cell,  
Intensely heard amidst the stillness, caught  
Some tone from memory, of the music welling  
Ever with that fresh rill, from its deep rocky dwelling.”

At last he makes his escape. Obligated to fly from his country, he embarks with his wife and child for America ; and the description of the voyage, of his wife's drooping and fading away, of the grief he felt when he could no longer disguise from himself that she was sinking under a broken heart, caused by her misery at the idea that he, the beloved of her soul, was doomed to everlasting perdition for his errors in faith,

“Beholding me as one from hope for ever cast,”

forms one of the most touching and beautiful parts of the poem.

But we must conclude, and shall do so with one of the most exquisite passages in the poem. It is the description of the husband's feelings on committing to their ocean-grave the remains of his beloved Leonor :

"Then, the broad, lonely sun-rise! and the splash  
 Into the sounding waves! around her head  
 They parted, with a glancing moment's flash,  
 Then shut—and all was still. And now thy bed  
 Is of their secrets, gentlest Leonor!  
 Once fairest of young brides!—and never more,  
 Lov'd as thou wert, may human tear be shed  
 Above thy rest!—No mark the proud waves keep,  
 To shew where he that wept may pause again to weep.

"So the depths took thee! Oh! the sullen sense  
 Of desolation in that hour compress'd!  
 Dust going down, a speck, amidst th' immense  
 And gloomy waters, leaving on their breast  
 The trace a weed might leave there! Dust!—the thing  
 Which to the heart was as a living spring  
 Of joy, with fearfulness of love possess'd,  
 Thus sinking!—Love, joy, fear, all crush'd to this—  
 And the wide Heaven so far—so fathomless th' abyss!

"Where the line sounds not, where the wrecks lie low,  
 What shall wake thence the dead? Blest, blest are they  
 That earth to earth entrust: for they may know  
 And tend the dwelling whence the slumberer's clay  
 Shall rise at last, and bid the young flowers bloom  
 That waft a breath of hope around the tomb,  
 And kneel upon the dewy ground to pray!  
 But thou, what cave hath dimly chambered *thee*!  
 Vain dreams! Oh, art thou not where there is no more sea?"

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## CRITICAL NOTICES.

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ART. V.—*A Reply to Dr. Drummond's Essay on the Doctrine of the Trinity, in a Letter to the Author.* By Alexander Carson, A. M. Dublin. 1828.

*Unitarianism and the Infallible Church exposed, by a Layman of the Church of England, in a few Remarks on Dr. Drummond's Essay on the Trinity, &c.* Dublin. 1828.

*Animadversions on Carson's Reply to Dr. Drummond's Essay on the Trinity.* By a Protestant. Dublin. 1828.

FROM these pamphlets we are glad to perceive that Dr. Drummond's able and spirited defence of Unitarianism has awakened in Ireland a good deal of attention to this important subject. One

of the greatest obstacles to the progress of just and liberal opinions lies in the indifference with which they are too often regarded. Let this stumbling-block be removed, and let the minds of men be stirred and agitated by inquiry and discussion, and great good will assuredly be the result. For though we are not blind to the many evils which are frequently occasioned by controversy, though it is a fire which often burns too fiercely, and withers many kindly charities in its blaze, yet it is not to be doubted that sometimes it is the only process by which the "hay and stubble" of pernicious error can be consumed; that on many occasions it is the only means of lighting our steps on to the sanctuary of truth, and of kindling within us a spirit of inquiry and an ardour in the pursuit of knowledge, which, without such an incentive, might never have existed. Since the days of Emlyn;

little, we believe, has been said or written in Ireland in relation to the doctrine of the Trinity. The question during this long interval, seems to have almost entirely slept, and so it might have continued to do, but for certain proceedings in the North of Ireland, (already noticed in the Repository,) which acted upon the enlightened and vigorous mind of Dr. Drummond, and prompted him to gird himself with the armour of truth, and to go forth in defence of the righteous cause. Having entered upon the contest and shewn himself a well-disciplined and accomplished soldier, we trust that he will not retire too early from the field, or without bringing away some signal trophy of the victory which he has gained over superstition and error.

Of the two pamphlets written in answer to Dr. Drummond's Essay, that by Mr. Carson is the only one deserving of the slightest attention. The other, bearing the signature of a Layman of the Church of England, is a piece of mere rhodomontade, "full of sound and fury, signifying nothing." Mr. Carson's reply is written with a little more talent and with some show of argument, but in almost as bad a spirit, and frequently with as little real knowledge of the subject as that of the Layman. The sort of arguments made use of by both these disputants is ample evidence of the little that seems to be generally known in Ireland upon this great question, and how much need, therefore, it has to undergo in that country a full and thorough discussion. That discussion, we earnestly hope and trust it will now have. It were a pity that such an opportunity as has lately been presented should not be made the most of. It may be long before another such occasion arises. We therefore exhort our brethren in Ireland (after the specimens which they have given of their entire competency) to fan into a stronger and wider flame the sparks already kindled, to keep alive the interest that has been excited, to meet and augment, by a plentiful supply, the demand that has been created, to facilitate as much as possible the path of inquiry, to make plain and straight the road to knowledge and truth. We congratulate them upon their auspicious commencement; let them go on as they have begun, and God speed them on their progress!

It would require more space than we can now spare to enter into a detailed examination or analysis of the arguments brought forward by Mr. Carson; and

since there is nothing particularly novel in them, or in the mode of stating them, there is the less occasion for doing so. Suffice it, therefore, to say, that in the author of "Animadversions on Carson's Reply to Dr. Drummond," the reader will find that Mr. Carson has met with an antagonist who is much more than his equal in talent, in information, and in power of reasoning. The pamphlet containing these animadversions has upon the whole very considerable merit. It is well written, displays a good deal of acuteness, exhibits much acquaintance with the subject it discusses, and reasons the matter consecutively and closely. In the writer of this pamphlet Dr. Drummond has certainly met with a very able and efficient ally. If we were disposed to find any fault with him, it would be that occasionally, perhaps, he is betrayed into too severe and indignant a mode of expressing himself at the conduct of his opponent, though it ought to be added, that the provocation to do so was more than ordinarily great, and in this provocation the author would no doubt seek his excuse. Certainly, language like the following (adopted by Mr. Carson) could scarcely be noticed without drawing forth the strongest expressions of reprobation and disgust. "If," says he, "I did not consider Christ as God, I would as soon be baptized into the name of the Virgin, or St. Peter, or even of Mahomet himself." And again, "If Jesus Christ is not God, I deserve the hottest place in hell." And worse than all, "I would rather meet God as Thurtell the murderer, than as Dr. Priestley, the renowned and amiable champion of Socinianism." Was ever zeal for orthodoxy carried to such a pitch of folly and extravagance as this? Or ought it to be regarded only as the raving of insanity? After this, however, it may perhaps be admitted that the author of the Animadversions was not altogether unwarranted in addressing the writer thus: "Wretched man, if you are capable of shame, hide your face and blush for your sin against decency, morality, religion, and Christianity. Pray that your heart be not hardened in your wickedness, and that you may yet be taught, by the spirit and influence of God, not only to believe the *truth*, but to give evidence of the sincerity of your belief, by *preaching* and by *doing* that which is lawful and right."



ART. VI.—*The Burial and Resurrection of Jesus Christ, according to the Four Evangelists: from the German of Michaelis.* Hatchard. 8vo. pp. 352.

THIS is a new translation of a very interesting treatise on the Resurrection, by Michaelis, and its brevity and simplicity of style, familiar illustrations, its perfect fairness, and, above all, the extraordinary degree of acuteness it displays, will render it valuable to many readers. The investigation of every circumstance, even to the minutest, which has any bearing upon the grand fact of the Resurrection, seems to place us, as it were, on the spot and among the actors of that eventful period; a new light is thrown upon many obscure passages, and here and there a striking reflection (though always put forth carelessly, and not as essential to the author's main purpose) occurs. Thus in the exposition of John xx. 11—18, the appearance of Christ to Mary Magdalene, there is the following natural account of the state of mind in which she goes to the sepulchre, and his own inference therefrom.

"We may collect, from the direct beginning of the history to this point, from what the other evangelists relate of the three women, and from the simplicity of the narration itself, that the resurrection of Jesus is *not the invention of premeditated hope*. The resurrection was not a subject of hope, for, as John says, they did not understand the Scriptures, and knew not that such an event was predicted. Mary Magdalene comes with others to the sepulchre, they see it, contrary to their expectation, open, and without a stone. She perceives that it is empty, they are at a loss to account for it, and without thinking of a resurrection, they conclude the body to have been taken away. The fact that the sepulchre was open, unguarded, and empty, could not be a question of imagination, and the only one that remains is, and which might very easily be answered (if Jesus were not actually risen), 'Where has the body been carried to?' Mary Magdalene does not remain with the other women, but hastens back, and brings two men: certainly very judicious in her, but even these men, who had no previous thought about the resurrection, find the grave empty. They go home, the one in a state of confused thought, the other, conceiving that there must be something in the resurrection of Jesus, but not mentioning his thoughts to any

one. Mary remains at the grave; she weeps, she looks into the sepulchre, she perceives the two men in white garments, she does not even reflect that they were not there before, and they ask her why she weeps. Without thinking of angels, or of any thing supernatural, and solely engrossed by the loss of the body, which she wishes to take to another sepulchre, in case it was not allowed to remain there, she says, 'the body of her Lord is taken away, and she knows not where they have laid him,' and she goes away. Is there in this conduct any conception or hope of a resurrection, which could create all this in the brain?"—P. 171.

A brief memoir of the learned commentator is prefixed to this interesting volume: among other curious facts, it is noted as one, that Michaelis, who on his visit to England had made acquaintance with Dr. Franklin, greatly outran the American patriot in his prognostics of independence for the colonies. So early as 1741, he had completely settled the matter in his own mind, and was regarded by the worthy Doctor as a "complete visionary." Michaelis died in 1791, aged 74.

ART. VII.—*The United States of North America as they are in their Political, Religious, and Social Relations.* Simpkin and Marshall. 1828.

THIS work contains a good deal that is interesting, written apparently from personal observation, and in a spirit of candour. But what are we to say to the author's acquaintance with the subject when we come to certain portions which treat of the various religious sects among our Transatlantic brethren? As a curiosity in its way, and as a specimen of what prejudice or ignorance can do, we give the following extract, though our Unitarian friends, on the other side the water, may think some apology due for its appearance on our pages:

"A particular mention ought to be made of a sect which is daily becoming more numerous in the Union, and is greatly adding to its numbers from the higher orders of society; I mean the Deists, or, as they call themselves, Unitarians,\* who at present have their

\* "Unitarianism in the United States, especially the western, is pure Deism, and not, as in England, a partial belief in revelation."

meeting-houses in almost every considerable town. There may be persons who find in their particular views, and in the power of their minds, a compensation for the comforts which they reject by refusing their belief in revelation. We are far from interfering with them, only adding, that all their philosophical researches taken together, have not yet made a single iota of the New Testament superfluous. Whole congregations of male and female philosophers, diffused throughout a continent, exhibit, however, too absurd a picture to leave any doubt of their ultimate and even early extinction. That this may be the case is devoutly to be wished by every friend of society, and by every reflecting man. Unitarians may do in eastern monarchies where the Sovereign is the Deity, and his will the law: but in a young and free country, deistical congregations are a phenomenon from which our hearts and minds must recoil. Neither Rome, Greece, nor Switzerland knew any thing of them in the days of their splendour, and the wisest of all Greeks forfeited his life by poison, for having dared to confess these doctrines. Great Britain holds them in abhorrence. What guarantee can a Christian nation have that Unitarians, chosen for magistrates, will pay respect to its rights and its laws, which are founded on Christian principles? Assuredly, none. I am well aware that some of the very first men in the union were Deists or Unitarians, and yet they were men whose intellectual powers and moral principles were firm enough to direct them in their course of life. But they are exceptions, and do not invalidate the truth of what has been urged; and if the great Franklin was a Deist, the still greater Washington was a Christian. That this philosophizing habit of mind, if it should extend farther, must necessarily corrode the constitution of the State, and be the source of the greatest evils, we are taught to apprehend from the example of a western state, where the doctrine of Deism, as being the most convenient, is generally found to prevail. For this reason, the majority of its citizens are devoid of honesty, the State is without credit, its laws are ineffectual, and the murderer lives unmolested. The recent history of Kentucky is too well known to need any farther illustration. Other causes may have combined to produce this deplorable condition, but the general demoralization is assuredly owing to Unitarianism."

ART. VIII.—*Series of Moral and Instructive Books for the Young.*  
Westley and Davis.

THESE are remarkably cheap, well-executed, and clever little books, and are what the scholars trained in our schools of mutual instruction, ought by this time to be able not only to *read*, but to *understand*. And yet so imperfect a thing is that which goes by the name of education, that it is doubtful whether they can be comprehended by more than a very few in every thousand children so instructed. It is with a feeling of sorrow that we say this: but not, as may perhaps be supposed, because of the evil of children's remaining unacquainted with Captain Parry's voyages, or with astronomical discoveries, for this is a matter probably of no account to their happiness or usefulness; but it is because the reasons which are against their comprehending clearly what is here written, operate as strongly, perhaps more so, against their comprehension of things which it is of real importance for them to know. In opening these books, Edward Wallace, the little astronomer, accidentally presented itself first, and looking at the third page the following sentence met our eye: "A telescope is an instrument used to enable us to discover things at a distance; and this is done by arranging various lenses or glasses ground to a convex shape thus  $\cup$  within a tube."

If we were to examine a number of children taken at random from the schools as to their comprehension of the above sentence, there is the strongest probability that the real difficulty would be found to proceed from their total ignorance as to the meaning of the two words "convex" and "tube;" and it is this species of ignorance respecting the properties and forms of outward objects, and the signs by which these varieties are expressed, that is perpetually coming between the minds we wish to instruct and instruction. Take almost any book, either containing a description of natural objects, or directions for performing some simple domestic operation, and, examining it page by page, signs will be found which to the minds of these children do not present the thing intended. And yet we are far more anxious about enabling children to *read*, than about preparing their minds to *understand* what is read. It is also to be feared that the world is deluded by the appearance of so many books, and the willingness to read them; for it is a

very common idea that neither children nor adults will take pleasure in reading what they cannot understand. True as this is with all *well*-educated people, it certainly does not hold good with respect to the many, and it is only wonderful that observation does not correct the mistake. Various motives induce people to read; and we shall sometimes find a poor person rise up from the perusal of a difficult chapter in Romans, or even one in Leviticus, with a feeling of happiness and self-satisfaction not to be surpassed by that with which the scholar rises from his more successful attempts at comprehending an obscure passage. But with children it may be thought the case is different. Yet even *they* will frequently read over and over, unbidden, the uncomprehended thing.

Let it be remembered, as was before observed, that it is not the specific importance of any particular branch of knowledge which at this time mainly occupies our attention, but merely the general fact, that there has been hitherto much delusion about the benefit of reading to the poor, because instruction has been too much limited to *words*; and that one of the reasons why education has not had its expected moral effect, may be because that effect has been nullified by insensibility, which is increased in proportion to the increase of the habit of indolently submitting to what is not understood. No one can say how much that hardness and obtuseness of mind complained of may not be increased by the perpetual habit of lulling every inquiry into the meanings of words to rest, or separating the sign so widely from the idea meant to be conveyed by it, that the chances are ten to one against their being ever found united again.

This separation must indeed, for the sake of getting on with the specific object of learning, and to prevent perpetual distraction, be made in the early stages of instruction. But it surely should not be allowed a moment longer than is absolutely necessary; and it is in some degree incumbent on those who have been obliged to adopt the artificial arrangements to which we allude, that they should do all they afterwards can to remedy any evil which a course of instruction merely verbal may have engendered.

ART. IX.—*A History of the Court of Chancery, with Practical Remarks on the recent Commission, &c.* By Joseph Parkes. 1828.

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*The Speech of H. Brougham, Esq., on his Motion for inquiring into the Defects of the Law.* 1828.

*Orders for the Regulation of the Practice of the Court of Chancery, issued 3rd of April, 1828.* London, 1828.

THE spirit of legal reform is abroad. Lawyers of eminence and integrity are the leaders in the work. Others, after stoutly defending as long as they were able every feature of the old system, are now bending to the storm, and co-operating to a certain extent; though every now and then throwing in little specimens of their craft in blemishes of the work.

Mr. Parkes's book is a diffuse exposure of a scene of judicial and historical craft and profligacy, not to be paralleled perhaps in the annals of any other country. A more elaborate system of extortion and confusion could not well be devised; or rather have grown up, for no one would have *devised* such a machine.

Mr. Brougham's speech is like most of the prodigious efforts which he makes in any cause he undertakes; bold in all its parts, though ill-judged and extravagant in some. At one time it grasps a comprehensive view of the subject, at another, wearies the reader and weakens its own effect by a laborious dissection of trifling details. In one point he seems to have missed an obvious, easy, and constitutional mode of redressing the present evils of delay and accumulation of business in the principal Court of Common Law. Mr. Brougham practises in the King's Bench. The King's Bench has three times as much business as it can do properly; and Mr. Brougham does not seem to wish to break down the ridiculous and mischievous importance of his court by distributing its business. All this nuisance may remain, but we must have *additional* Judges. All the world knows that at least six out of the present twelve Judges have not a third of their time employed;—why then are we to be saddled with new Judges to prop up the importance of Bench and Bar in Mr. Brougham's Court? There is no more business (we defy Mr. Brougham to deny our assertion) than the present number of Judges is perfectly competent, with a few wholesome practical reforms, to do. We have only to apportion the classes of businesses on fair principles; as in fact anciently they were, and without craft and usurpation still

would be. We should then have judges and barristers suited to and equally respected in their different departments, and the public would have its business fairly and regularly performed.

To stem the tide of public odium now running against the Court of Chancery, its heads have put forth eighty-one new orders to reform its minor practice. But the evil lies not *there*. Let the *judicial* business be properly transacted, and the rest will follow. As it is, expediting the practice will only add to the number of causes not heard nor likely to be so. We see nothing in these orders which provides for cutting down the extortion of all the departments of the Court; and it is singular that the second of them is one (as we are told by our legal friends) which nearly trebles the present expense of the first proceeding, for no earthly purpose which can be discovered, unless it be that of increasing the emoluments of the sinecure patentee, who *happens* to be one of the commissioners on whose "*recommendation*" these orders are put forth.

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ART. X.—*Remarks on the Character of Napoleon Buonaparte, occasioned by the Publication of Scott's Life of Napoleon Buonaparte.* By W. E. Channing, LL.D., Boston. London, 1828.

WE must confess that, looking to practical utility, we are not prepared to join in the eulogiums lavished by some upon this elaborate tirade in the *Christian Examiner* against the personal character of Buonaparte, attributed to Dr. Channing, which it has been thought worth while to reprint, for the purpose, we conclude, of shewing us that despotism is a dishonest calling.

The object of Sir Walter Scott (as of any other historian) was or ought to have been the rational and proper one of estimating his hero's character and conduct, with reference to his situation, and in comparison with others who had enjoyed equal political opportunities. It was not his business to inquire in the abstract whether a great conqueror was or is likely to be an honest or merciful man, or whether a despot is ever very scrupulous in his policy. But so far from Dr. Channing's most curious assertion being true, that Sir Walter Scott's work is, on the principles on which he proceeds, "singularly free from prejudice and passion," and that "it gives more favourable impressions than truth will warrant," instances may be pointed

out in every page in which acts are mercilessly condemned and misrepresented in Buonaparte, the counterparts of which, in rival and more legitimate sovereigns, are palliated or applauded. Sir Walter Scott's view of the subject is a rational and historic one, but executed with a good deal of prejudice and partiality, though undoubtedly with less than might have been expected.

But such an essay as Dr. Channing's has a totally different view. Assuming (and we shall not be suspected of disputing that he is right in so doing), that all conquerors are merciless, and all despots lawless nuisances, Buonaparte is *one* text among many others to preach from; but we hardly know why he in particular is to point the tale; especially when it is notorious that, comparing him with any other conqueror or despot whom the world ever knew, (which is the only fair way of trying a character historically,) his career is disgraced by less enormity than has characterized any other instance of similar power and action. We, as well as Dr. Channing, "cannot think with patience of one man fastening chains on a whole people and subjecting millions to his single will;" but granting all this, (however doubtful whether we shall persuade the world of monarchists to agree with us,) we return to the real question which an historical inquirer must have before him; namely, that of estimating the relative character of the individual in question, viewing him in his position and in his connexion with others similarly circumstanced. It would be easy to shew that Buonaparte's occupation was a bad one. It might have been more conducive to the interests of society and more honourable to his personal character, that he should have followed some better calling. We could find a vast variety of humble occupations which would better suit our ideas of utility, and we should think such an enumeration quite as well bestowed as the general axioms and truisms, for the illustration of which Dr. Channing has selected Buonaparte in preference to any other man of his caste, but which are equally applicable to all the rest.

The false effect, however, which is produced by selecting an individual for the purpose of dressing up his personal character with all the reprobations that belong to his position, while pretending to estimate his character as a soldier and monarch, is mischievous, as it leads the orator who indulges in such a strain into temptation to disparage even the merits,



such as they are, of the subject of his observations. It may be true, (and it is a consolatory circumstance that it should be true,) that the improved tone of society and moral feeling was the main cause why Buonaparte was incomparably more estimable (we should rather say less mischievous) than a Sylla, a Cæsar, or an Augustus; but the writer must, we think, be blinded by his zeal or his eloquence, who sees no redeeming features in the personal character of Buonaparte; who can even seek to disparage his victories by describing them as accidents; impute his public improvements merely to the promotion of military objects; dispute, in the face of facts notorious to all the world, his powerful and personal share in the formation of the code which bears his name; and dispose of every thing praiseworthy or useful in his character or institutions, by ascribing it to some crooked gratification of policy or vanity.

ART. XI.—*Considerations on the Danger of any Legislative Alteration respecting the Corporation and Test Acts, &c. &c.* By the Rev. Stephen Hyde Cassan, M. A.

*A Letter to the King against the Repeal of the Test Act.* By a Tory of the Old School.

If it were too much to hope that the forbearance so generally manifested by the bishops and clergy of the Establishment towards the now pending bill for the abolition of the Sacramental Test should have been *universal*, it is, at all events, matter of congratulation both for the enlightened members of the church and the Dissenters, that the tocsin of alarm has been sounded by personages not more influential in the ecclesiastical world than the latrant and latitant editors of John Bull, or the Rev. Mr. Cassan, and this nondescript "Tory of the Old School." We do not propose to inflict upon our readers any detailed notice of Mr. Cassan's declamatory tirade, which, interlarded copiously with classical scraps, may, by bare possibility, pass for cogent argument with such of his readers as, like himself, have travelled little into any field of literature, except that prescribed by their college studies. But there is one blunder so gross, and so ludicrously made prominent by the author, that it is fitting he should hear a little of the indignant hisses of the intelligent public, and feel the recoil of his miserable attempt to charge the highly respected seconder of

Lord John Russell's motion with disgraceful ignorance, or with "logical fraud." Mr. Cassan (p. 11) very profoundly remarks, that "however great the candour—however conscientious the motives—however lively the zeal of those who would annihilate every safeguard of the church, it is impossible they can arrive at any thing like a right conclusion on this or any other subject, till the subject itself be properly understood and clearly defined." Then, after alluding to the ignorant vehemence of the rabble at Ephesus, (an allusion which instinctive respect for his archetypes, the shrine-makers of Diana's venerable establishment, might have withheld,) our author proceeds to "open the eyes of the public," by a *luminous reading* upon the Corporation and Test Acts, the effect of which has, it seems, been strangely mistaken, not by Mr. J. Smith alone, but by all our legislators and lawyers. After stating the sacramental clause in the Corporation Act; he observes, with a digital emphasis peculiar to himself, "This Act affects Separatists," thereby meaning, as the context shews, Protestant Dissenters, *and not Catholics*. He then sagaciously discovers that the avoidance of the office is neither penalty nor grievance, and that because Lord John Russell alluded to Hume's omission of this clause in his history, in illustration of his Lordship's position that the clause was adventitious and not in accordance with the leading design of the Act, the Noble Mover must be understood to stultify himself by admitting the unimportance of the clause in its actual operation. But when our author proceeds to the Test Act, which he *actually* quotes, (p. 15,) he exclaims in a tone of overwhelming triumph, "This Act affects Papists, and *of it the Dissenters have nothing to complain!*"—that Mr. J. Smith is "utterly incorrect in stating that Dissenters are oppressed by this latter Act;" and after a whimsical distortion and misconception of Mr. Smith's remarks respecting the tremendous incapacities denounced by the Act, he repeats, that "Mr. Smith has got out of his latitude, for all these penalties are attached NOT to the *Dissenters* but to the *Papists*, and are to be found NOT in the *Corporation* but in the *Test Act*; therefore all this doleful ditty is utterly irrelevant." We recommend Mr. Cassan, when he next volunteers an exposition of any part of the statute-book, to *read* as well as *quote* the Act, and to distinguish between historical evidence as to the *design* of any measure, and its actual *effect* and *opera-*

tion: in short, we commend him to his own excellent counsel above quoted as to the expediency of gaining a little insight into any subject upon which a "right conclusion" is desiderated.

The Tory of the Old School is an animal of very doubtful genus. In many respects Sacheverell need not blush to own him as a disciple; for, in denouncing "the accursed maxim that the people are the source of legitimate power;" in proclaiming the irresponsibility of kings to any but Christ as supreme king of the nations; in "calling upon the sovereign of this nation to withhold his sanction from acts which his ministers advise and the parliament demand," he displays a heroic disregard of all those *pseudo-constitutional* principles which crept in and finally established themselves upon the ruins of the Stuart dynasty, that plainly indicates the author to be a man "born out of due time." With reference to the objection that the Test Act is not, as he contends, "a national protest against Atheism," because "not enacted originally with that view," he boldly asserts (pp. 19, 21), that "the intention of the framers of the Act have nothing to do with the question," and that "he does not in the least doubt that God prepared and appointed it to us in his foreknowledge and reference to this very time." Yet notwithstanding this vain attempt to make the Deity responsible for the disorderly condition of the statute-book, it seems that the Act might admit, and indeed requires, amendment; as the writer has discovered, that the forms of the Church of England are not essential to the "national protest," but that another "true, permanent, and inviolable church" has a right to have its formulary recognized as equally efficient, and that the northern branch of the empire ought to have the blessings of the sacramental test extended to them. Here the cloven-foot peeps forth; yet we could not have suspected any descendant of John Knox and the Covenanters of holding the outrageous opinions developed in this pamphlet, had not we made an accidental visit to a certain half-finished structure, whose episcopal front and presbyterian body aptly typify the heterogeneous intellect of its officiating priest.

Having most patiently endured a torrent of pulpit reprobation levelled against the atheistical *liberalism* of modern times, as displayed in a new university without a theological professor, and in legislative projects for the relief of Dissenters and Catholics, we are entitled to signalize

the Rev. Edward Irving as the harlequin Tory of the Old School; for, surely "none but himself can be his parallel." We conclude with his pithy commentary on the proposed Bill: "The new law says, 'A man who worships the devil is quite as fit a magistrate as a Christian, provided only he will leave to the parsons their stalls and their tithes.'" P. 10.

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ART. XII.—*Questions in Roman History, &c.* By John Olding Butler. 12mo. pp. 300. Simpkin and Marshall. 1827.

MR. J. O. BUTLER, treading in the steps of his late much-respected father, has here contributed another very valuable work to the improvement of elementary education. The "Questions" are adapted to Goldsmith's Roman History: prefixed to them are sixty-four introductory pages containing "Sketches of the Manners, Customs, and Institutions of the Romans;" and following them are fifty pages of "Geographical Illustrations" in alphabetical order, serving as a short dictionary of ancient Geography. The work appears to us to be entitled to a place in every school where the Roman History, which for a long and most important period was the history of the known world, is taught; and imperfect must be every plan of education which does not embrace historic studies.

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CONTEMPORARY PERIODICALS.

ART. XIII.—*The Foreign Quarterly Review.* Nos. I. II. III.

ENGLISH readers have long felt the want of a good Journal of Foreign Literature. The degree, indeed, in which we are unacquainted with what is passing abroad, especially, for instance, in Germany, on literary and scientific subjects, is as peculiar as it is disgraceful. Yet there is no deficiency that might be more easily supplied; for a most valuable Journal might be formed even by one who possessed no higher merit than that of diligence in selecting, abridging, or describing the contents of the numerous periodicals which appear on the Continent. The present attempt, if we are to judge by the specimen of the first numbers, is defective, both in plan and execution. What is wanted is not a new Quarterly Review, treading in the footsteps of those we now have in measuring out long essays of sixty pages, with merely the title of a foreign book at

the head, and written in that sort of consequential and flippant style which characterizes almost all our works of this class, but which is so peculiarly out of place when applied to a department where we are notoriously deficient. What would be most useful (in addition to condensation or analysis of the contents of foreign journals, many of them immeasurably superior in solid worth to the general run of our own) would be short reviews or notices, chiefly in an analytic form, of as many as possible of the numerous publications of all foreign nations on important subjects; so as at least to give us some idea of what is going on abroad, and a clue to further inquiries where desirable. What can be a more miserable waste of money and effort than to consume a whole number, of near 300 pages, charged at an extravagant price, in noticing only eleven books, most of them, moreover, published many years ago? The first 100 pages of No. I. are occupied by two essays (attributed to great names, but not the less out of place); one on the Arabs of Spain, which seems to contain all the sweepings of Mr. Southey's collection on that head, not otherwise previously appropriated; and the other, on the very novel subject of "the supernatural in fictitious composition."

In No. III. we have a great portion occupied by a panegyric on Phrenology, very lamely worked up into an editorial article. Surely we did not want a *Foreign Journal* to be set up to puff our domestic quackery.

At the end of the number we have a few pages of literary notices, which, if properly attended to, might form, perhaps, the most useful division of the book. What are before us, however, are obviously mere scissor-clippings, and literal translations from foreign newspapers, in which we could point out proofs of ridiculous mistakes and ignorance. It would appear, indeed, that this department is to be no better attended to than it is in most of our magazines, where these matters are usually managed with extreme ignorance. The truth is, that these things are generally left to persons wholly incompetent; to the inferior class of literary caterers, who are commonly in England excessively ignorant. Abroad, this species of literary men are very abundant, and are of acquirements and character infinitely superior.

A journal, of half this size and price, devoted to foreign literature, and conducted with industry, skill, and a due

consciousness of our own deficiencies, and of the miserable folly of applying English conceit and self-sufficiency to such subjects, might be made a valuable addition to our periodical literature. Without considering the *Revue Encyclopédique* as a standard of excellence, we can at any rate recommend the Editors of the "*Foreign Quarterly Review*" to look at it, and blush for their manifest inferiority.

An active competitor has arisen in the "*Foreign Review*." Their quarrel has carried the parties into details equally absurd and degrading to the persons of whose wits each claims the monopoly. We are rather disposed to think the "*Foreign Review*" will, in many respects, be the most efficient for the public service. The addition of many short critical notices is certainly an improvement in the plan, and the "*Foreign Quarterly*" has in part followed its rival's example.

#### ART. XIV.—*The Weekly Reviews and Literary Journals.*

THE professed Monthly Reviews have become unpopular and have almost vanished. The Quarterly Reviews were conceived to have so decidedly the advantage, from the longer time and more perfect consideration which could be employed in their redaction, that they drove their rivals out of the field; but they have run into the extreme of loading their pages by dissertations of such a length as to prevent the possibility of noticing more than a very few of the passing works; they are, in fact, mere pamphleteers. We cannot but regret the old plan; it was a happy medium, giving sufficient time for consideration, if actively employed, and yet giving the opportunity for abundant freshness and novelty.

In their absence the opposite extreme has been run into. There have now sprung up what we are inclined to think considerable nuisances—the *Weekly Reviews*; whose only object is to catch every thing as soon as, or rather before, it appears; to say something about all things; to ply the scissors as fast as possible; and to retail a few shallow and flippant observations. It is obvious that no persons of real talent will give their time to works of so imperfect and ephemeral a character; and the readers being almost exclusively those of the town, the cockneyism of the whole is wearisome in the extreme. They are most of them intimately connected with

publishing booksellers, and become little more than the puffers of their books.

The "Literary Gazette" was, we believe, the first of these productions, and has the outward appearance of being still the most successful; but its composition partakes strongly of that weakness and craving for novelty of every sort which the haste of getting up such a work must produce. Its general strain is by no means inviting, and the estimation in which its reputed Editor is held in society and the literary world is not the most propitious to its success.

Its earliest rival is the "Literary Chronicle," and between them there is continual war. The "Chronicle" follows the general plan of its prototype, and if it has, perhaps, still less spirit and talent, it has, on the other hand, we think, less to offend.

The "Weekly Review" has lately entered the lists, and appears to us to command far greater respectability of character and literary argument than either of its forerunners; but it wants strength and spirit. It drags weakly along, as in fact perhaps every production of the sort must do, which will not stoop to certain arts for stimulating and tickling the appetite of the public.

These publications are principally for the Sunday's market, which we cannot

think at all necessary to their prosperity, while it increases the nuisance and violation of religious propriety which the Sunday press creates in this metropolis.

Mr. Buckingham (whose bustle and pretension seem inexhaustible) has lately added "The Athenæum," which he publishes on Wednesday. He has thrown into his work his usual air of energy and self-satisfaction, but he has not hitherto at all removed our distaste for the whole genus of weekly literary reviews or magazines.

It is not a little amusing to see the fierce wars between these rivals. The Edinburgh Review has dropped some unlucky words about scissor operations, which drew down a tremendous clamour from the "Literary Gazette." The "Chronicle" chuckles over its rival's embarrassment. Mr. Buckingham congratulates himself; boasts that the Reviewer has been pleased (we suspect by way of a joke) to eulogize *him*; bespatters his rivals; and reads the "Weekly Review" a lecture for venturing to praise itself; and forth comes this last combatant, roused out of its usual equanimity, to tell Mr. Buckingham some rather unpleasant truths, which will perhaps teach him the policy of being more discreet in future.

## OCCASIONAL CORRESPONDENCE.

### *On the Want of Unitarian Publications for the Young.*

*To the Editor.*

SIR,

THE want of unexceptionable publications for the use of young persons in the Unitarian body, has, to my own knowledge, been regretted by many, and especially by those who are engaged in Sunday-school instruction. As a superintendent of one of these institutions I may be allowed to speak from experience of the difficulty of procuring unobjectionable elementary books, and others suitable for rewards.

To supply this deficiency, a valued friend of mine, similarly engaged, framed a plan (some months since) for printing books for the use of Sunday-schools, free from popular erroneous doctrines, by raising a capital, in shares of five

pounds each, to be advanced by Sunday-schools, individually or conjointly, or by any persons disposed to give the plan their support; the shares to bear interest payable in the society's publications, and the management of the affairs of the society to be vested in a committee annually chosen by the shareholders.

Seven shares\* are already engaged, and when *ten* are taken we calculate the means will be adequate to the objects proposed. An outline of the plan was inserted in the Christian Reformer for August, 1825, and copies of it have been

\* Mr. J. C. Means for Worship-street Sunday-school; Stockton Sunday-school; Dover and Canterbury Sunday-school Union; Bridport Sunday-school; Messrs. Morris and Pearce, Dover; Rev. Samuel Martin, Trowbridge; Mr. John Mardon.



sent to many Sunday-schools in the Unitarian connexion. The plan comprised the publication of a monthly work for the entertainment and instruction of the young. I shall be happy to forward a prospectus of the proposed society to M. S., or to any other friend of education, who will apply to me, (if by letter post-paid,) at No. 88, Paul's Street, near Finsbury Square.

JOHN MARDON.

### Questions on the Atonement.

To the Editor.

SIR,

There are, I acknowledge, certain *rational* grounds on which the doctrine of atonement, as held by Trinitarians, may be very speciously disputed; but it must be admitted that their error derives much countenance from the language of Scripture, in describing Christ as *bearing sin, putting away sin, redeeming from iniquity, cleansing, purifying, making peace, &c.*, through the blood of his cross. The question is one upon which I have lately much deliberated; and whilst on the one hand I do not read the word of God as a kind of scrap-book, compiled for the purpose of labelling the creeds and opinions of sects; or as a volume of statutes to be enforced by the authority of the *few*, who affect to be furnished therefrom with the powers of prescribing to others *how much* they must believe as "essential to salvation;" on the other hand I consider it to contain a *revelation* in the truest sense of the word; in all respects adapted to the necessities, capacities, and best interests of man, and to be used by him in the exercise of that intellectual talent which its Divine Author has given him. In the spirit of candour and sincere inquiry after truth, I beg to propose to the correspondents of the Repository the following queries, an answer to which may possibly give a decisive turn to a mind now balanced little beyond an equipoise in favour of the Unitarian view of the subject.

1st. As far as I understand the mode of reasoning used by Unitarians against the doctrine of *satisfaction* for sin, they lay it down as a valid proposition that to reckon or consider an *innocent* person to be guilty, in any sense, would be "a counterfeit of justice," a collusion far beneath the character of God: ergo, Jesus could not suffer in the place of others, as *legally* a sinner, though with-

out sin. Now let us reverse this proposition: To reckon or consider a *guilty* person to be *innocent* or righteous, would be collusion, &c.; ergo, no man who is a sinner can be accounted *just* or righteous. How then, I would ask, can the assertions be true, that they who believe are *justified*, that their sins are *covered*, that to them the Lord will *not impute* sin, Rom. iv. 7, 8; that "it is God that justifieth," &c., Rom. viii. 33, 34? The persons spoken of in these scriptures were, without dispute, *actually* and *really* guilty; how then, leaving out the doctrine of satisfaction by Christ, can they be said to be *acquitted*, and so free from charge that an apostle challenges the world to condemn them? Clemency frees from punishment, but does not make the subject of it *just*. To suppose that God accounts a man *righteous* while he is really sinful, without reference to an *equivalent*, is not this to represent his conduct as altogether repugnant to those just principles of distinguishing right from wrong, reality from deception, which he has implanted in the bosom of his creatures?

2d. The sufferings of Christ were of a nature not so much to affect his *body* as his *mind*, and of such a degree, that so far from realizing the *consolations* imparted to his followers under the torments of persecution and martyrdom, he exclaims in great mental embarrassment, and in the bitterness of his anguish, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" "Now is my *soul* troubled, and what shall I say?" "My soul is exceeding sorrowful, even unto death." "My God, my God, why hast thou forsaken me?" How can all this be accounted for on the consideration of his merely suffering as a *martyr*?

3d. Since it appears by the language of Jesus above quoted, and also by other scriptures, (as Is. liii. 10; 2 Cor. v. 21; Heb. ii. 10,) that his sufferings were inflicted by *Jehovah*, his Father, how can they be viewed otherwise than as penal or vicarious? If it would be *unjust* to punish an innocent person for the guilty, how is it consistent with God's justice to "bruise" his Son, who was holy and without sin, unless on the supposition that he was a substitute for others, seeing that in any other view it would, in every other sense, be an *unmerited* infliction?

4th. If it is a great act of mercy in God to pardon the rebellious and the *un-*

godly without a satisfaction, would it not be *arbitrary severity* to consign the impenitent to a doom so disproportionably the reverse as that of eternal torment? If He is that *all-merciful* being Unitarians represent him to be, would not the exercise of his compassion, as we might suppose, be exerted in a proportionate degree to the *misery* of his creatures; and would it not interpose to *prevent* so awful a destiny by miraculously overruling the wicked obstinacy which hinders their compliance with the conditions of deliverance?

R. M.

*Mr. Isaac Taylor's "Balance of Criminality."*

*To the Editor.*

SIR,

THERE is something so shocking in the calumny of Mr. Isaac Taylor against Unitarians, in charging them with *hating Christ in their hearts*, (as mentioned in your number for April, p. 241,) that one knows not whether it ought rather to be treated with silent scorn, or repelled with honest indignation. Should one officer in the British service accuse another of hating our rightful sovereign, we know that for so foul an insinuation, nothing but the satisfaction of mortal combat could atone. And though an appeal of this kind, or even that more temperate one which may be made to the law of our country, in cases of injurious, false, and malicious libel, may not be suitable to affairs of this nature, it is nevertheless befitting that those who thus wantonly speak the *utmost evil* of their brethren, should be plainly told that therein they violate every feeling of humanity, every rule of courtesy, and every duty of Christianity. I simply ask, what *right* has Mr. Taylor to say of any consistent Unitarian, that he hates Christ? Did he not tremble to utter words so false and hideous? What satanic influence assisted him even to the conception of a charge so base? Severe as are the censures passed in the New Testament on various erring and apostate characters, there is not, notwithstanding, any thing said of them so virulently bad as this of hating Christ. I envy not the bosom of that man, however respectable he may otherwise have been, who could deliberately devise and commit to the press this malignant reproach against a respectable class of his neighbours, who probably, at least, have done him no wrong. I am convinced, Sir, that I

should wound the feelings of every sincere and pious Unitarian, were I to attempt to prove that this charge of *hating Christ* is as false as it is ungenerous. I cannot, I will not, enter on a topic so disgusting: I will only remind my brethren of the words of our honoured and beloved Lord: "He who hath my commandments and keepeth them, he it is that loveth me. And this is my commandment, that ye love one another." Let me add thereto one word of the apostle's: "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love." By criteria such as these let Unitarians be tried, whether they indeed hate Christ, or whether they love him. But the Lord Jesus Christ himself also will judge these things, and surely will pass no approving sentence on those who, by such bitter calumnies, wound the peace of the church, and their brethren's good name.

It is matter of sorrow to observe, that the injury on which I have thus commented, is not accidental; not confined to one careless or petulant passage: it is the scope and design of the whole book. Never was a religious pamphlet penned with a purpose more ill-natured and uncharitable. In general, amidst the varieties of opinion to which our imperfect understandings give occasion, charity has found a resource in pointing out the upright and praiseworthy conduct which might be observed in the professors of those most opposite; and has suggested, amidst the censoriousness of controversy, that the heart might often be pious, though the judgment was misled. It seems, however, to be the express design of this *Balance of Criminality* to tear up by the roots this kindly flower of charity, so pleasing amidst the thorny regions where it grew. It is the author's aim to inculcate that error of judgment is more criminal, more deserving of hatred, than that of conduct. What a moral pestilence is such a notion! For as we must all, of necessity, impute an error of judgment to those who differ from ourselves in opinion, it will follow, that we shall regard all who dissent from our own religious doctrines as among the worst of men, as guilty of the most subtle and virulent wickedness, and that we shall be led to hate them accordingly. Woe to the Christian world should such an opinion become general! Unhappy those who live to see that day of trouble, and rebuke, and blasphemy!

T. F. B.

*Brighton Chapel.*

*To the Editor.*

SIR,

The letter in your last number respecting the New-Road Chapel at Brighton, has made it necessary that the case be fully stated. Your correspondent has been rightly informed both as to the prospects in Brighton and the exertions of the congregation. He will be glad to know, that by yet increasing exertions, in which the poorer members have cheerfully performed their part, they hope that they have secured to themselves the continuance of the valuable services of their present minister, Mr. James Wallace, beyond the expiration of the first year. At the same time, they cannot conceal from themselves, that they shall not be able to sustain long the burthen which remains upon the chapel, and to provide for the regular supply of the place, without greater assistance than has been lately received. There are two ways in which this might be afforded to them; one is, by more frequent and more liberal donations of such as attend the public services of the chapel while they are visitors at Brighton; the other is, by enabling the society to discharge that part of the debt which alone has pressed hitherto upon their funds. The former aid must be, of course, variable and uncertain; the latter would put them immediately in a condition to provide for the regular services of the

chapel themselves. During the first seven years, since the chapel was opened, ending last August, the annual demand on account of debt has been five per cent. interest on six hundred and sixty pounds, being the loan for the purchase of the land.\* The amount of debt besides, is nine hundred pounds, for which no interest has been paid or required during those years. If the former loan of £660 were discharged, it is believed that the interest of most of the remaining debt will continue to be remitted till the society has grown into greater maturity.

At the time when the New-Road Chapel was built, very liberal subscriptions were made, of not less than £200 by some individuals; but the number of subscribers to its erection was much smaller than had been anticipated. Perhaps it was wrong to expect that the great importance of the station, or the value of the accommodation to many individuals and families of the Unitarian faith in the course of every year, should be very generally and justly estimated at that time. This, however, is no reason why, after eight years' experience of both, a second appeal should not be made to the Unitarian public, soliciting their farther aid in accomplishing a work confessedly of great public utility.

JOHN MORELL.

\* Might not this interest be reduced? It seems a high charge. EDITOR.

## OBITUARY.

SIR J. E. SMITH.

JAMES EDWARD SMITH was born in the city of Norwich, Dec. 2nd, 1759. He was the eldest of seven children, whose father, a Protestant Dissenter, was a man of much intelligence and vigour of mind. His mother, who was the daughter of a clergyman, lived in Norwich to the advanced age of 88, and will long be remembered for the benevolence, cheerfulness, and activity of her character. He received the rudiments of his education in his native city, and early testified that love for Natural History, and particularly for the science of Botany, which afterwards procured him both happiness and fame. In the year 1780, at the age of 21, he went to Edinburgh. While pursuing his medical studies there, botany was still in his

thoughts; and he so far distinguished himself as to obtain the gold medal given to the best proficient among the students in that science.

Leaving Edinburgh, in order to perfect his professional studies in London, he became acquainted with Sir Joseph Banks, the eminent patron of natural science, and of all its ardent admirers; upon whose recommendation he purchased, in 1784, the celebrated Linnæan collection, comprising the Library, the Herbarium, insects, shells, and all other natural curiosities, together with the MSS. and epistolary correspondence of the great Linnæus and his son. The sale was precipitated before the return of the King of Sweden, then on his travels, lest he should oblige the heirs to dispose of the whole at a cheaper rate to

the University at Upsal. This would actually have been the case, as appears from the exertions made by his Majesty, who, on his return, sent a courier to the Sound, and a swift sailing vessel to intercept the ship which was bearing away the prize.

In 1786, he graduated as a physician at Leyden, and in this and the following year visited most of the classical and celebrated places of France and Italy; publishing, on his return, "*A Sketch of a Tour on the Continent*," in 3 vols. 8vo.; a work which, at the time, excited much interest, and which, even now, amid the multiplied volumes of modern tourists, cannot be read without allowing its author's qualifications, as a man of real taste and science, to direct the traveller's attention, or without admiring the liberal and candid spirit of his remarks on foreign customs and religious opinions.

On his return to London, Dr. Smith (in conjunction with his lately deceased and highly valued friend, Dr. Goodenough, Bishop of Carlisle) set about establishing the Linnæan Society. Of this he was the original President; and, by annual re-election, retained his office to the time of his decease. The first meeting was held April 8th, 1788, when a discourse "*On the Rise and Progress of Natural History*" was read by the President. This forms the first article in the "*Transactions of the Linnæan Society*," a work which has already extended to fifteen quarto volumes.

In 1792, Dr. Smith had the honour of giving some instruction in botany to the Queen and Princesses at Frogmore. As a lecturer, he was particularly admired for his ease and fluency, and for the happiness of his illustrations, as well as for the extent and variety of his knowledge. This will be testified by all who heard him in London, Norwich, Liverpool, Bristol, &c.

In 1796, he married the only daughter of Robert Reeve, Esq., of Lowestoft, in Suffolk; and, in the year following, Dr. Smith took up his final abode in Norwich, the place of his birth. Seventeen years before he had quitted it for Edinburgh; and in the pursuit of knowledge, but particularly for his improvement as a Botanist, he had resided for a time in London; and had visited the chief cities of France and Italy. In the course of these years he had formed many friendships; he was known, honoured, and courted by celebrated men of all countries, and of all parties in his own; and he returned to Norwich full of

information; rich in fame, and loaded with honorary titles; besides the substantial possession of his great prize, the Linnæan collection. Yet he came, unspoiled by honours and uncorrupted by travel, to sit down among the friends of his youth; willing to give and to receive pleasure from the most attainable and simple objects. Once more he took his station in the temple where his earliest worship had been paid; surrounded by those who had joined him in early life: and here he continued to appear, with few interruptions but such as were unavoidable, till within the last Sunday but one preceding his dissolution. It is obvious to remark, that if a residence in London presents more attractions to a man of science than a residence in a provincial metropolis, he is often abundantly rewarded for resisting them by the closer friendships which local circumstances permit him to form, and by the delightful consciousness of being the means of improving the tone of society around him. An individual, eminent for knowledge and conciliating in manners, is, in such a situation, a treasure of inestimable value; he is the stay and support of his contemporaries, and, to the young, his industry and attainments, his elegant tastes and pure morals are held up as examples of the manner in which nature rewards those who have not wasted their hours in sloth, nor frittered away their best powers in dissipation. Such a support and such an impulse the late President of the Linnæan Society assuredly gave by his connexion with Norwich; and, had his health permitted, they would have been given in a yet greater degree. Many are the individuals who confess their obligations to him, and feel that to have had him a frequent guest at their father's house, was a blessing they know not sufficiently to prize. He never appeared to be happier than when surrounded by young people, for whom he readily unlocked his cabinet and displayed his mental stores, imparting knowledge in the most familiar and captivating manner. Even in the sports and pastimes of his young guests he took so lively an interest, that they could scarcely believe he was less fond of play than themselves. In all his deeds of kindness he was fully seconded by one who may with truth be said to have made his chosen friends her own, and to have strengthened the bonds of amity in which she found him held.

To particularize his local friendships, while we have not room to mention his



more extended connexions, would hardly be doing justice to the subject of this memoir. Yet to none of the claims of society did he pay more willing attention than to those which arise from neighbourhood; and, still more, from *accordance* in opinion and sentiment. With that circle of excellent individuals, of whom mention has been made in a recent memoir\* of one of his earliest and best-loved friends, he was well acquainted; with some of them intimately allied in spirit. It is affecting to dwell on these things, connected, as they now are, with the thoughts of deserted mansions; of a scattered society; of lights, one by one, dimmed and extinguished. But the cause of sorrow is happily its cure also; since the ennobling recollection of friendships founded in virtue, and dignified by the desire of mutual improvement, will be far more permanent than the emotions of selfish regret. The Christian is permitted to look higher still; to that

“Blest hour, when virtuous friends shall meet,  
Shall meet, to part no more!  
And with celestial welcome greet,  
On an immortal shore.  
Congenial minds, array'd in light,  
High thoughts shall interchange,  
Nor cease, with ever new delight,  
On wings of love to range.”

From the period of Dr. Smith's final settlement in Norwich, he zealously pursued the object of enriching his favourite science with valuable works. Of these, *ENGLISH BOTANY* is entitled to the first consideration, as containing a description and a coloured figure of every plant known to be indigenous. This work which began to appear anonymously in 1790, was acknowledged by the author in 1795. It extended to 36 Vols., and contains 2592 figures of British plants. The *TRACTS RELATING TO NATURAL HISTORY* were published in 1798. In 1800, two volumes of the *FLORA BRITANNICA*, and a third in 1804; in 1816, a *COMPENDIUM* of that work, in one small volume, the fifth edition of which is now in the press. Being convinced, however, that the Botany of his native country required the further illustration of a new work in the English language, Dr. Smith devoted much of his time during many years to this favourite object, and it was pursued

with ardour, in spite of the interruptions of declining health; with the anxious desire, often expressed, that he might “live to finish it.” His wish was granted, and on the very day when he entered his library for the last time, the packet containing the 4th Vol. of the *ENGLISH FLORA* reached him, and he had the gratification of witnessing the completion of a work, upon which his friends have often heard him express an opinion that it would eventually contribute more than any other to the estimation of his knowledge as a botanist, and his character as an author. To resume the order of his publications:—In 1807, appeared his *INTRODUCTION TO BOTANY*, which passed through six editions in this country, besides one in America, and a German one at Vienna. In 1810, after visiting his friend Mr. Johnes, the translator of Froissart, Dr. Smith published a *DESCRIPTION OF HAFOD*, with coloured plates. In 1811, appeared the *TRANSLATION OF LINNÆUS'S TOUR IN LAPLAND*. In 1821, *THE GRAMMAR OF BOTANY*, of which a second edition has since appeared, and also that entertaining work, *THE CORRESPONDENCE OF LINNÆUS*, in an English translation.

In the year 1796, died Dr. Sibthorp, Botanical Professor at Oxford, who left a large and valuable collection of plants and drawings made during his tour in Greece; for the publication of which, on his approaching death, he provided a handsome salary: and, at the recommendation of Sir Joseph Banks, they were confided by his executors to Dr. Smith, who devoted himself with zeal and assiduity to that great design which was left unfinished by his friend. In 1806, the first part of the *FLORA GRÆCA* appeared. Its publication was continued, in parts, until it reached six folio volumes, with one hundred coloured plates in each. There was also a *Prodromus* of the same work, in two volumes, 8vo., without plates. The plan of the latter was drawn out by Dr. Sibthorp, but nothing of the former, except the figures, was prepared; nor any botanical characters or descriptions whatever. The difficult and laborious task of supplying these was performed in such a manner as to increase the high reputation of Dr. Smith, and to secure him the gratitude of every lover of science and literature.

He was a large contributor to Dr. Rees's *Cyclopædia*. All the botanical articles signed S. were written by him, and many biographical ones, which are highly interesting to the general reader,

\* See Monthly Repository, Old Series, Vol. XXI. p. 482, Memoir of Mr. John Taylor.



as well as to the student of botany. The lives of Linnæus, of Dombey, Tournefort, Ray, Sibthorp, Collinson, and many more, evince the industry, good taste, and excellent feelings of their writer.

The uprightness and liberality of his mind appear in the uniformly candid expression of his sentiments. It was his constant, earnest desire to banish jealousy and rivalry from the pursuits of science, and to cultivate a union and good understanding between the botanists of all nations; exhorting them to adopt with a readiness and ungrudging alacrity, of which he set the example, the suggestions of foreigners, whenever the interests of science were concerned. The same steadiness and constancy with which, from a conviction of its excellence, Dr. Smith devoted his life to the illustration of the scientific system of Linnæus, he equally evinced in the support of those principles, both religious and political, in which he had been brought up. His liberal education, and his intercourse with men of all countries, holding various opinions, served but to settle his own; and they were established on the only firm basis, that of investigation and reflection. Placed in a situation of eminence, he did not obtrude his own private opinions where they would have been out of place; but all who knew him can bear witness that, through life, no honours or distinctions, or fear of unpopularity, or devotion to scientific pursuits, could deter him from the most unreserved and steady avowal of his principles.

He was visited by men of eminence from all parts of the world, and was eagerly sought after in London, where he had not only a numerous circle of scientific friends, but an extensive acquaintance in the highest ranks of society. Many of these distinguished persons earnestly endeavoured to seat him in a Professor's Chair, and thus advance the study of Botany in the University of Cambridge; but his appointment was prevented by a cabal among such as are every where found opposed to liberal opinions. In 1814, he received the honour of Knighthood at the hands of his present Majesty, who was then Prince Regent, and had recently become Patron of the Linnean Society.

The pursuits which occupied the attention of this estimable man do not invariably (however it might be expected) heighten the tone of religious feeling, or even lead to an enlarged and poetic love of nature. A taste for mere arrangement and classification may render

Botany a pleasing study; but Sir James Smith's mind was imbued with a real love for

— “those delightful handyworks of Him

Who arch'd the heavens and spann'd this solid earth.”

“Is it not,” asks he, (in the beautiful Preface to his Introduction to Botany,) “Is it not a privilege to walk with God in the garden of creation, and hold converse with his providence?” His soul brightened at the contemplation, and the same spirit of pious adoration accompanied his researches into the book of revelation. From that source (whence many with equal sincerity derive very opposite ones) he drew his religious conclusions. His creed was the New Testament; and he read it, as a celebrated divine recommends, “as a man would read a letter from his friend, in the which he doth only seek after what was his friend's mind and meaning, not what he can put upon the words.” He delighted in dwelling upon the character of Jesus Christ: he felt the wisdom, the grandeur, the cloudless benignity of his spirit. Deeply impressed with the truth and importance of the Christian faith, he did much to recommend and enforce it. He attended public worship, not with the air of a man who was setting an example to others; but in the character of an humble follower of Jesus, and he “took the bread and wine in remembrance of him.” The mind of Sir James Smith was formed for devotion, not controversy. Yet he was alive to the interests of the congregation of which he was a member and a deacon: he desired its good, he wished for peace, and made it his delight to stimulate piety by the productions of his pen.

His poetical compositions are distinguished by elegance, and by frequent allusions to that world of nature towards which his thoughts perpetually turned, when in search of objects for love and grateful praise. At the same time, let it not be thought that Christian topics were forgotten. Upon these his compositions were less numerous, but upon none, perhaps, were they so beautiful. There is scarcely one to be found, in all our collections of Hymns, that is more devotional in character, or more perfect in structure, than the following; which, first printed in a number of the American “Christian Disciple,” has since found its appropriate place in the Norwich Collection.

“ Matt. xiv. 27 : *It is I,—be not afraid.*

When power divine, in mortal form,  
Hush'd, with a word, the raging storm,  
In soothing accents Jesus said,  
' Lo, it is I ! be not afraid.'

So, when in silence nature sleeps,  
And his lone watch the mourner keeps,  
One thought shall every pang remove;—  
Trust, feeble man, thy Maker's love.

Blest be the voice that breathes from  
heaven

To every heart in sunder riven,  
When love, and joy, and hope are fled—  
' Lo, it is I ! be not afraid.'

When men with fiend-like passions rage,  
And foes yet fiercer foes engage;  
Blest be the voice, though still and small,  
Which whispers—' God is over all.'

God calms the tumult and the storm;  
He rules the seraph and the worm;  
No creature is by him forgot,  
Of those who know, or know him not.

And when the last dread hour shall  
come,

While shuddering nature waits her doom,  
This voice shall call the pious dead—  
' Lo, it is I ! be not afraid.' ”

One most pleasing testimony to the value of these lines was destined to meet the author's eye and gladden his heart. In a memoir of a late excellent American Minister, (the Rev. Joseph Motley,) published in the *Christian Disciple*, Vol. III. p. 412, it is recorded that the last sermon ever preached by the subject of that memoir, was upon the text, ' Lo, it is I ! be not afraid ;' ” and that “ it was suggested and closed by that almost inimitable hymn by Sir J. E. Smith,” illustrative of the same passage of Scripture. Eight other Hymns, of great, though not of equal merit, he contributed to the *Norwich Collection* and its Supplement. Many other elegant specimens of his poetical powers are in the hands of his surviving friends; and they are treasured as proofs of the good taste, purity, and delightful habits of thought, which rendered communion with the author eminently gratifying and improving.

Sir James Smith had, by nature, a delicate constitution, and struggled, in the course of his life, with many attacks of an inflammatory kind. To her whose tender affection, aided by her vigilance, good sense, and gentleness of manner, had so large a share in the preservation of this valuable man through many years of feeble health, no consolation is wanting which memory can bestow. For some years past he had been losing

strength, and suffering from the increase of painful and distressing symptoms. He had generally, however, kept his annual engagement with the Society, at the anniversary and other meetings of which he felt proud and happy to preside. But in the year 1827, his hopes of reaching London were frustrated by the state of his health. Some amendment afterwards took place; the return of spring renewed his earnest wishes to meet his old friends again, and he had actually laid his plans for once more visiting the metropolis.

On Saturday, March 15th, 1828, he walked out as usual, and apparently without much fatigue; but in the evening he was attacked by such an alarming fit of illness, as almost immediately forbade the hope of his recovery. He continued sinking until six o'clock on the Monday morning following, when he quietly resigned his breath, and his spirit returned to Him who gave it.

His remains were deposited in the vault belonging to Lady Smith's family, at Lowestoft, in Suffolk.

#### MR. JAMES MARTINEAU LEE.

Lately, at *Hastings*, whither he had retired for the benefit of his health, in the 26th year of his age, Mr. JAMES MARTINEAU LEE, late of Norwich, surgeon. After the usual preparatory studies, which he pursued with equal zeal and ability, this truly amiable and excellent young man commenced his professional career at Norwich in the spring of 1825, as partner to his maternal uncle, Philip Meadows Martineau, Esq.; and short as that career has been, his tender sympathy with, and unremitting attention to, the sufferings which he was called upon to witness and relieve, his never-failing cheerfulness and kindness of manner, which beamed joy into the chamber of sickness and sorrow, and his truly Christian benevolence of spirit towards every class of his patients, have left a deep and endearing impression upon the minds of many, which no time can efface. His exertions were only too great for the strength of his constitution, which sunk under the arduous duties of his profession. In the autumn of last year he discovered alarming symptoms of decline, and retired with his mother to the southern coast of England, in the hope of re-establishing his health, but in vain; he there languished and expired in the peace and hope of a Christian. “ He saved others, himself he could not save.”

In the private relations of life, he was peculiarly exemplary in the discharge of

every filial and social duty. Being an only son, he was the support and comfort of the declining years of his mother, a widow,—the joy of her heart, and the sun of her hopes. Respected and beloved by a numerous circle of relations and friends, his house and heart were always open for their reception; hospitality and kindness were his delight; nor was his society less valued for the animation and intelligence of his discourse, than for the general courtesy and urbanity of his manner. He was a dutiful and affectionate son, a warm friend, an agreeable companion, a ready help to the poor, a sincere Christian, and a good man. His virtues are at once the source and solace of a bereaved mother's grief; the blank which he has left in society cannot easily be filled; but we trust that he has gone to reap the fruits of a useful and pious life.

MISS S. TODHUNTER.

April 5, in *Holloway, Exeter*, after a protracted illness, borne with patience and resignation, Miss S. TODHUNTER, deservedly lamented by her family and friends.

JOHN JACKSON, Esq.

AT *Prescot*, April 12, in his 77th year, JOHN JACKSON, Esq. This excellent man was distinguished by the strictest integrity and the most engaging amiableness of disposition. By the daily exercise of these virtues, in a course of private and public usefulness, he was endeared in a very uncommon degree to his family and friends; and was highly esteemed by all who knew him. Uniting an exemplary attention to the duties of piety to the purest morals, he did honour to his holy profession as an Unitarian Christian; and by his fellow-worshippers, who venerated him as a father, his death will be long and deeply lamented.

## INTELLIGENCE.

### HOUSE OF LORDS.

TUESDAY, APRIL 15th.

#### *Unitarian Marriage Bill.*

THE Earl of ELDON presented a petition on the subject of the Unitarian Marriage Bill. His Lordship took occasion to remark, that he had not pledged himself to bring in any Bill to allow Unitarians to celebrate their own marriages; on the contrary, he should oppose such Bill; he never had any undertaking of the kind, and according to his humble means, and the measure of his conduct in their Lordships' House, he should think it his duty to say *not-content*, on any Bill of the same nature as the one of last session. If his judgment should be overruled by their Lordships, and the Bill agreed to, he should think it a duty which he owed to the House, in which his services had been so long employed—and he felt grateful for the condescension and kindness which had been shewn him—to make the measure as good as he could, still reserving to himself, what he had an undoubted right to do, the liberty of dissenting to the third reading of the Bill.

The Marquis of LANSDOWNE rose for the purpose of corroborating the statement of the Noble Lord who had just

sat down, that he had not expressed any intention of bringing in a Bill of the nature which had been alluded to. He (Lord Lansdowne) felt it his duty to do so, not only because he had introduced to their Lordships' House the Bill of last year; but also because he had received, about a fortnight ago, a letter from a person of whom he had no knowledge, but who described himself to be the Secretary to the Unitarian Association, and called upon him to require the Noble Lord (Lord Eldon) to introduce the measure which he had pledged himself to do. He had written, in answer to that letter, that his Lordship had made no such pledge. He did not know whether that letter had reached its destination, but he had received another from the same individual, reproaching him exceedingly for the neglect of his public duty, and stating that he must have recourse to the public newspapers for the purpose of calling upon the Noble Lord to fulfil his pledge. (A laugh.) He (Lord Lansdowne) had applied to the Unitarian Association to know whether this person was acting under their authority, and he had been informed that he was neither authorized by, nor even known to them.

The Earl of ELDON thanked the Noble Marquis for the information which he

had-given him. He also had received letters threatening to expose him in the *Morning Herald* and *Carlile's Lion*.

The truth appears to be, that some malicious wag has been hoaxing both the Noble Lords, by letters written under a feigned name, and describing the writer as "Under Secretary of the Unitarian Association, Red-Cross Street."

### *Corporation and Test Acts.*

Mr. PEEL having proposed his clauses, containing the Declaration to be imposed on all persons taking office, the Committee appointed to conduct the Application to Parliament for the Repeal of the Corporation and Test Acts, came to the following resolutions, at a meeting held 21st March, 1828:

"This United Committee having, at two successive meetings, taken into consideration the clauses proposed by the Right Honourable the Secretary of State for the Home Department, for the Bill for the Repeal of the Corporation and Test Acts, feel themselves called upon to declare their great satisfaction in perceiving that the Bill thus framed, abolishes the Sacramental Test—enacts no penalties beyond loss of office—imposes no form of declaration on Protestant Dissenters, that is not equally imposed upon all classes of his Majesty's subjects—and, with regard to offices under the Crown, makes the declaration imperative only where it may be required by the competent lawful authorities.

"Although this Committee, in common with the body of Protestant Dissenters, have always contemplated, in their application to Parliament, the unqualified and unconditional repeal of the Test Laws, and entertain a very strong objection to any new Test, whether by declaration or otherwise; they are, nevertheless, of opinion, that it would be highly inexpedient to attempt any resistance to the form of declaration proposed in so conciliatory a manner, inasmuch as they find it to be the sense of Parliament, that some declaration should be substituted for the Sacramental Test; and as they are encouraged by the Right Honourable the Secretary of State to expect that the Bill, with the addition of the clauses now under consideration, will be carried into a law.

"At the same time, this Committee deem it right to state explicitly, that in their judgment the Protestant Dissenters could not submit to the form of declaration now proposed, unless it were understood in Parliament, as they hope

and believe it will be understood, that the declaration is not intended to bind the declarant, being a Protestant Dissenter, to abstain from that free expression of his opinions as an individual, and from those measures for the maintenance and support of his own faith and worship, in the use of which he is now protected by the law.

"Resolved, That the foregoing statement of the opinion and feeling of this Committee be referred to the Deputation for waiting on Members of Parliament, to be by them communicated to any Parliamentary friends in whose hands they judge it will be useful."

The Bill having, with a few verbal amendments, passed the House of Commons, was, on the 1st of April, carried up to the other House.

### *House of Lords. April 1st.*

Lord HOLLAND, after a short speech, moved the first reading. He could not repress entirely his feelings, even on the first reading of the Bill, and he trusted their Lordships would excuse him for deviating from the usual custom. If he could be instrumental in carrying into effect this great measure, he should think he had not lived in vain. His Lordship concluded by moving that the Bill be read a first time, and that their Lordships should be summoned for Thursday, April 17, for the second reading of the Bill.—The Bill was accordingly read a first time.

### *Thursday, April 17th.*

Lord HOLLAND moved the second reading of the Bill for repealing the Test and Corporation Acts, in an eloquent and elaborate speech, wherein he traced those Acts to their origin, and shewed from history that they were directed against the Catholics, and never meant, by their framers, to operate against the Dissenters. The Noble Lord also powerfully urged the injustice and mischievousness of all such tests, and their utter inefficacy as a mode of shutting out the real enemies of the church.

The Archbishop of YORK supported the motion; feeling himself imperatively bound to vote for the repeal of an Act which had led, he feared, in too many instances, to the profanation of one of the most holy ordinances of the Christian religion. Religious tests, when imposed for political purposes, must, in their very nature, be liable to endanger religious sincerity. He was decidedly of opinion, however, that some security for the church was necessary in lieu of



the test; and he hoped and believed the declaration inserted in the present Bill would be found a sufficient one.

The Earl of WINCHELSEA did not consider the proposed declaration a sufficient security against the inroads of Deism and Infidelity. The Bill rejected Christianity, and their Lordships, in passing it, would prepare for the country the greatest calamities. There was no clause in it which would prevent Infidels from legislating for the nation. People would soon follow the disastrous course which had flung France into so much bloodshed and misery. He would tolerate every sect into which Christianity was divided, but he would afford no toleration to the Atheist and the Infidel. A Socinian, an Unitarian, and an Infidel, held no opinions in common with those of the real Christian.

The Bishop of LINCOLN spoke at great length in favour of the Bill, believing that the danger which existed at the period when the Test Acts were first passed, had given place to another and a better state of things; that the Dissenters did not now seek to overthrow the Established Church; and that the security of the church was in the minds and affections of the people—not in exclusive Acts of Parliament. At the same time he hoped, that in the progress of the Bill through the House, some better security than the proposed declaration would be adopted.

The Bishop of DURHAM was convinced, that the Bill might be carried with credit as well as safety to the Established Church.

The Earl of ELDON, after giving his best consideration to the subject, was obliged to oppose the Bill, because it went to destroy the principle upon which the Test and Corporation Acts were founded—viz. that the Church and State were inseparable, and together formed the Constitution. The march of his intellect was not so rapid as that of some of his Noble Friends; and he should vote, as he had voted forty years ago, against a similar measure. Freethinkers, and the deadliest enemies of the church, might get into office by taking the proposed declaration. Upon the maturest reflection, he had determined not to give up the Constitution.

The Duke of WELLINGTON declared, that the object of Government in supporting this Bill, after it had been carried in the other House by a great majority, was religious peace. Dissenters were now practically admitted into corporations and civil offices; how then

could it be said that the Test Laws afforded security to the Church or State?

Lord GODERICH and the Bishop of CHESTER advocated the repeal. In the course of his speech the Bishop observed, that he felt no alarm from the Dissenters for the interests of the church, but he did apprehend mischief from the countenance of another principle,—that of excluding all systems of religious instruction from modern education. When he beheld an institution rising under high auspices, and commencing on a principle of excluding Christianity from its walls, and disconnecting religion for the first time from the cultivation of the youthful mind, he could not but tremble for the consequences.

After a few words from the Earl of MANSFIELD against the Bill, the second reading was carried without a division.

The Earl of WINCHELSEA then read and moved an Amendment of great length, in which was introduced another declaration proposed to be made by Dissenters, part of which was a profession of faith in the Old and New Testament.

Lord HOLLAND said, that in point of form, this Amendment could not be moved then. His Lordship might introduce it as a separate Bill, or move it as a clause in the Committee.

We are sorry that our limits oblige us to give a mere abstract of this important debate. A Protest was subsequently entered, signed by the following Lords. It is gratifying to see that no Bishop appears on the Journals dissenting from the measure:

ELDON,  
WINCHELSEA,  
BROWNLOW,  
REDESDALE,  
HOWE,

FALMOUTH,  
STANHOPE,  
NEWCASTLE,  
MALMESBURY,  
MANSFIELD.

*April 21st.*

The debate opened with a discussion on the mode in which the Scotch were affected by these acts. The Earl of ROSEBERRY, Lord HOLLAND, Lord MELVILLE, the Duke of WELLINGTON, Lord HAREWOOD, and Lord ELDON took part. The last became proportionably vehement and ill-humoured, as his chance of any sort of success in either defeating the Dissenters or embarrassing his old associates became less and less. He asserted, with renewed vehemence, that the Constitution of the country as established, was formed by an alliance with the State and the Church; and that the laws and the statutes were made for the preservation of the Constitution, so al-

lied, and so established. If their Lordships thought proper to change the Constitution by passing such a Bill as the present, to such a proceeding he was no party. He acted upon his own opinion, from what he believed the conscientious discharge of his duty, as he had to answer to God. He would vote alone upon the Bill before it should pass. It was a matter of surprise to him that, from the period of 1662 to the present moment, no attempt should have been made in that House to get rid of that species of test, if it were, in fact, so objectionable. Nothing should induce him, unless there were considerable alterations in the Bill, to give it his support. What the wisdom of our ancestors had left unimpaired for ages, and which had secured, not only the happiness of this country, but, he was inclined to believe, the happiness of the world, ought to be preserved for posterity.

The Bishop of LANDAFF stated that the Bill, in his opinion, contained abundant security for the Church. Too much was said of the wisdom of our ancestors, and the danger of making alterations in the forms they had bequeathed to us. So long as their Lordships maintained the principles of the Constitution in Church and State, they might, without any impeachment of the wisdom of their forefathers, submit to the amendments of form which time and circumstances demanded.

Lord REDESDALE said it was quite absurd to compel the King of England to be a member of the church, and at the same time to pass a Bill by which he would have the power of appointing Ministers who might be adverse to it.

The Earl of ELDON proposed, as an amendment to the first clause, "That persons already qualified by taking the sacramental test before passing of the Bill should not be required to take the declaration also; and that those persons who were willing to take the sacramental test should be allowed to do so under the existing laws instead of taking the Declaration."

Lord ELLENBOROUGH opposed it.

Lord HARROWBY followed on the same side.

The Bishop of CHESTER and the Earl of ELDON exchanged some rather warm language.

The amendment moved by the Earl of Eldon was then put, and lost without a division.

On the motion for passing the Declaration as it stood, being put, the Duke of WELLINGTON, to conciliate opinions,

proposed, as an amendment, that the test should open with the words—"I do solemnly and sincerely, in the presence of Almighty God, profess, testify, and declare." The clause as amended was agreed to.

The Earl of ELDON proposed that the word "swear" should be substituted for the word "declare."

Lord TENTERDEN wished the Committee to adopt the word "swear" for "declare."

Lord ELLENBOROUGH opposed it.

The Bishop of LLANDAFF recommended the adoption of the words "upon the faith of a Christian," instead of making it an oath."

The Earl of MALMESBURY was desirous of extending relief only to Christians—not to those who called themselves Dissenters, but who were not Christians; for his Lordship, even in these liberal times, was of opinion, that the sect calling themselves Unitarians were not Christians, strictly speaking; and his Lordship would not willingly admit them into office.

Lord TENTERDEN was of opinion that sufficient consideration had not been paid to the distinction between the qualification for corporation and other offices. He (Lord Tenterden) would humbly press upon their Lordships' attention the expediency of considering whether there ought not to be a material difference between the two Acts in the measure before the Committee. His Lordship intended to vote for the amendment; and he was induced to do so with the hope that, before the Bill finally received the sanction of the House, it might be provided that the offices in the corporations should be filled by members of the Church of England; but he (Lord Tenterden) did not wish to restrict the Test Act to the same narrow terms or limits.

The Earl of HARROWBY opposed the amendment in one of the ablest speeches yet delivered on the Bill.

The Bishop of DURHAM supported the amendment.

Lord CARNARVON said he should conclude by giving his vote for the word *declare*, instead of the word *swear*.

The Bishop of CHESTER having made some observations on the importance of the question before the House, said he would vote for the word "declare," instead of "swear," being introduced.

The Bishop of BATH and WELLS concurred.

The Marquis of LANSDOWN opposed the amendment in an animated speech.

The House divided upon the amendment—

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The Duke of WELLINGTON proposed another amendment, that the person making it believed, that the Old and New Testaments, as commonly received by Protestant Churches, contained the revealed will of God.

The Bishop of CHESTER objected to any other words being introduced into the declaration, except those already agreed upon, and said it would be advisable to avoid dogmatizing as much as possible.

Lord CARNARVON said, that if the House, in an evil hour, should adopt the amendment of the Noble Duke, he should oppose the Bill in every shape.

Lord CALTHORPE said, the best security of the Established Church, was a reliance on its own purity; and any effort to acquire artificial security, would only argue a weakness in its own strength. He objected to the amendment; and he hoped the Bill would not be deprived of its benefit to the Dissenters and to the Church.

The Duke of WELLINGTON then said, that he was afraid the last words which he proposed to include in the declaration would be objectionable with respect to several persons, particularly with regard to Roman Catholic officers for the army and navy. He should propose the more comprehensive words, "on the true faith of a Christian."

Earl GREY objected to the amendments.

Lord HOLLAND said that he should have preferred a simple declaration, and also that the words should be allowed to stand as they originally were in the Bill, when it was brought up from the Commons; but seeing the feeling of the House to be in favour of the amendment proposed by the Noble Duke, although he could not say Content, yet he would not oppose the amendment, particularly as he believed that the words were such as no honest Dissenter would object to.

The proposed amendment, namely, that the words "upon the true faith of a Christian" be inserted in the declaration, was agreed to without a division.

The Earl of WINCHELSEA moved, as an amendment, that the words "and of our Lord and Saviour Jesus Christ" be inserted in the declaration before the word "profess."

After a few words from the Bishop of LLANDAFF, the House divided on the amendment.

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Lord TENTERDEN proposed the following amendment as a declaration to be made by the members of Corporations: "that I entertain no opinion on the subject of religion which may prevent me from attending the service of the Church of England, as set forth in the Book of Common Prayer." His Lordship said, that the ground upon which he moved this amendment was, the necessity of upholding and promoting the respect and reverence due to the service of the Church of England. The example of the governing members of Corporations, in attending divine service at the parish church in each corporate town, was calculated to effect a great deal of good by its influence on the minds of the lower classes.

The Bishop of CHESTER asked the Noble and Learned Lord whether there did not exist a law by which the chief magistrates of Corporations were prevented from attending conventicles, or Dissenting places of worship?

Lord TENTERDEN (as we understood) said, that there might be such a law, but he was not aware of it; but if there was, he, however, thought that his amendment would tend to more beneficial results.

The House divided on Lord Tenterden's amendment.

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On our return to the House, Lord LAUDERDALE was moving an amendment that the words "within this realm" be left out of the clause, and that the word "England" be inserted in their stead. The Church of Scotland neither wanted nor asked protection.

The amendment was then put, and agreed to without a division.

The other clauses of the Bill were then read and agreed to, with the exception of two, the consideration of which was deferred till Thursday, when the Report is to be brought up.

The Declaration, as finally assented to by the House, stands thus:

"I, A. B., do solemnly, in the presence of Almighty God, profess, testify,

and declare, on the true faith of a Christian, that I will never exercise any power, authority, or influence, which I may possess by virtue of the office of , to injure or weaken the Protestant Church, as it is by law established in England, or to disturb such Church or the Bishops and Clergy thereof in the possession of any rights or privileges to which such Church or the Bishops and Clergy thereof are or may be by law entitled."

*Eighteenth Meeting of the Somerset and Dorset Unitarian Association, held at Taunton, on Friday, April 4, 1828.*

AT this Meeting the devotional service of the morning was commenced by the Rev. S. Walker; the general prayer was delivered by Rev. E. Whitfield. The Rev. R. Cree then preached a discourse from Luke xii. 32, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.*

The service being ended, J. Warren, Esq., was called to the chair, and the usual business of the Association was dispatched.

As on former occasions, thanks were presented to the gentlemen who had conducted the services of the morning.

It was resolved to present to the congregation recently established at Wareham, a selection of the Society's Tracts to the amount of Two Guineas.

Further, that the next meeting be held at Ilminster, on Wednesday, September 24th, and that the Rev. W. T. Horsfield be requested to preach on the occasion.

Thanks were then voted to the Secretary and the Chairman, and the members separated.

Afterwards, about forty members and friends of the Association partook of a dinner provided for them at the London Hotel, at which J. Warren, Esq., kindly presided. *Non nobis domine* was sung by a part of the congregational choir; and the afternoon was enlivened and improved by the several speakers who addressed the meeting on subjects the most interesting to them as Unitarian Christians, and drew from the features of the times auspices most favourable to the increase of knowledge and virtue, and to the triumph of pure and undefiled religion.

The ministers present were, Messrs. Horsfield and Teggin, of Taunton; Browne, Bridgewater; Whitfield, Ilminster; Walker, Crewkerne; Cree, Bridport; and Acton, Exeter.

The devotional part of the evening

service was performed by the Rev. W. S. Browne; after which the Rev. H. Acton delivered a sermon on 1 Thess. v. 19, *Quench not the spirit.* On both occasions, but particularly in the evening, the audiences were numerous and attentive. Of the discourses the writer of this report presumes not to give an opinion, contenting himself with stating the passages of Scripture which they illustrated and enforced. Those who listened to them will not readily forget the gratification they experienced.

E. W.

*Lancashire and Cheshire Unitarian Missionary Society.*

ON Friday, April 4, was held, at Manchester, the Annual Meeting of the Lancashire and Cheshire Unitarian Missionary Society. In the morning the Rev. J. Brettell preached an excellent sermon in the Cross-street Chapel; after which a collection in aid of the funds of the Society took place, which amounted to £18. The members and friends of the Association then retired to the school-room of the Green-Gate Chapel, Salford, where they partook of refreshment; nearly a hundred persons were present. The Rev. J. G. Robberds having taken the Chair, the report of the Committee was read, from which it appeared that considerable success had attended upon the labours of the Society, especially at Astley and Swinton. The Association extends its influence regularly to two hundred adults and four hundred children. In addition to which, its stated Missionary, Mr. Buckland, had preached occasionally at several places and distributed a considerable number of tracts. We may in particular mention the district of Padiham, Newchurch, and Rossendale, which he had visited, and from which he returned highly gratified. The report points out the district as presenting a sphere of exertion in which considerable good might be effected by the labours of a stated missionary, and we are happy to know that the society at Padiham is increasing in numbers to such a degree as to indicate the necessity of the enlargement of their meeting-house. The report of the Committee states, that they had felt themselves obliged, by the inadequacy of the funds of the Association, to relinquish the services of their missionary, Mr. Buckland. The Meeting, however, together with the Committee, deeply regretting this circumstance, entered into a subscription, amounting to £25. per annum.



hoping that, with the aid of others who might be induced to follow this example, the valuable services of Mr. Buckland might be retained. The Association is duly sensible of the assistance which it has received from various private individuals and congregations, and hopes that this assistance will be not only continued but augmented. Such augmentation is requisite even to support the labours on which it has already entered; but in the district in which the society has commenced its operations, there is abundant room and abundant need for the most extensive exertions: and in soliciting the co-operation of their friends, the Committee wish to impress upon them, that the Society does not propose to itself merely the diffusion of speculative opinions, but the communication of sound principles and pious sentiments to those who are chiefly in need of them, the poor and the young.—The following resolutions, passed at the meeting, we are requested to lay before our readers:

1. That this Association, regarding the principles of Unitarianism as identical with the principles of Christianity, deem themselves bound to labour by every proper means in order to promote their extensive and practical influence.

2. That this Association regret that the simple and efficacious doctrines of Unitarianism are not more widely diffused among the poorer classes of the community, being persuaded that the gospel is eminently adapted to their wants and condition. On this account they feel it to be an imperative duty to avail themselves of every favourable opportunity to present before the attention of the poor those views of Christian truth and duty which they believe to be at once most scriptural and rational.

3. That, in order to diffuse the principles of Unitarianism among the poor, the institution, by established congregations, of missions to the neighbouring districts, appears to this Association an object earnestly to be desired, and wherever it does exist, worthy of the warmest encouragement.

4. That this Society have reason to believe that the spirit of inquiry which prevails among the working classes offers a great encouragement to exertions for the furtherance of enlightened and vital religion; and that, unless the advocates of the uncorrupted religion of Jesus are active in the dissemination of their principles, it is to be feared that the irrationality of the prevailing dogmas may give a pernicious direction to

the views of the reflecting, and ultimately lead them to the renunciation of the Christian faith.

Donations and subscriptions will be received by T. B. W. Sanderson, Esq., Treasurer; Rev. J. G. Robberds, Chairman of the Committee; and Rev. J. R. Beard, Secretary, Manchester.

#### *Anniversary of Moor-Lane Meeting-House, Bolton-le-Moors.*

ON the 6th, 7th, and 8th, of April, was held the Sixth Anniversary of the Moor-Lane Congregation, Bolton-le-Moors. The Rev. H. H. Piper, of Norton, conducted the religious services of Sunday morning and evening; and the Rev. J. R. Beard those of Sunday afternoon and Monday evening. On Monday one hundred and seventeen persons, among whom were friends from Manchester, Liverpool, Stand, Knutsford, Preston, Warrington, Chowbent, Newchurch, and Padiham, sat down to an economical dinner in Mr. Watson's Cloth Hall. The meeting was addressed by the Revds. H. H. Piper, H. Green, J. R. Beard, A. Bennett, Edward Hawkes, J. Cropper; and by Messrs. F. B. Wright, J. Barrow, H. Duffield, and J. Brandreth. On Tuesday, the scholars of the Sunday School assembled, to the number of one hundred and twenty, to dine in the same room. After dinner some of the children recited pieces, and with suitable addresses from the Revds. A. Bennett, H. Green, and J. Cropper, received books as rewards for their attention and improvement during the last year. There is every reason for saying, that all who heard the very able and appropriate discourses of the preachers, or attended the meetings of Monday and Tuesday, returned highly gratified and more firmly convinced that meetings of the above nature are calculated to promote the Christian cause, and to establish a feeling and zeal becoming those who advocate the principles of Unitarian Christianity.

J. C.

THE Society for the *Relief of Aged and Infirm Dissenting Ministers* will hold their Annual Meeting at the King's Head in the Poultry, on May 27, at 1 o'clock.

THE Annual Assembly of the Unitarian General Baptists will be held on Whit-Tuesday, May 27th, at the Chapel in Worship Street, London. The Rev. J. O. SQUIER, of Saffron Walden, is appointed to preach. Divine Service will commence at Eleven o'clock.

## FOREIGN.

## FRANCE.

IN many parts of France, the remnants of the Protestant Churches, scattered at the Revocation of the Edict of Nantes, are again appearing, while new places of worship, erected principally by the contributions of the congregations, are every where building. One has been solemnly dedicated at Mens, in the department of Isère, in Dauphiné, the Protestant inhabitants of which place are probably descended from the Waldenses, who from the Revocation of the Edict of Nantes, up to the year 1787, persevered in holding their religious assemblies and celebrating the sacrament of the Lord's Supper by night, in the neighbouring forests, to avoid detection. Another church has been opened at Conde-sur-Noireau in the department of Calvados. Still the wants of the French Protestants are very great. Seven congregations near Amiens, consisting principally of weavers, are so poor, that till lately they could only be visited by a minister of their religion once, or at most twice in the year, when they were obliged to hold their assemblies in cellars or garrets, which were unable to contain more than 150 persons. For the last five years they have been enabled to support a resident minister, whose exertions have been blessed with signal success, so that it is now absolutely necessary for them to build a place of worship sufficiently large to contain the increasing congregation.

## GERMANY.

*National Meeting at Munich.*

THE three meetings of the German Literati, especially natural philosophers and physicians, that have taken place within the last three years at Frankfort, Dresden, and Munich, for the express purpose of promoting experimental philosophy in all its branches, by communicating and discussing the various discoveries and experiments made by different individuals, from all parts of Germany, have excited such universal attention, that they are justly said to form a new epoch in the history of German literature. The great merit of having originated these beneficial assemblies is due to Professor Oken, of Jena, and now of Munich. The last meeting took place in September, at Munich; and no fewer than 152 professors of natural philosophy, besides

many other learned individuals from Dresden, Berlin, Frankfort, Weimar, Bonn, Ulm, Stuttgardt, &c., assembled in this daily rising capital. The first sitting, on the 18th of September, under the special patronage of the king and all his ministers, was attended by several hundred visitors, and held in the magnificent saloon of the town-hall, which was decorated for the occasion with exotic trees and plants from the botanical garden. Public dinners, concerts, excursions into the vicinity of the capital, and other amusements, took place in the afternoon of that and every succeeding day, in order to relieve the more serious occupations of the morning. At the last dinner, (to which the king had invited the whole of the literary visitors,) two ministers of state presided; and after the company rose from table, it is mentioned as a special mark of favour, that his majesty spoke a few words to every one of his guests; so that they parted full of the warmest admiration for, as they termed him, the king of the learned. The next meeting is to be held in Berlin, in September next: Alexander von Humboldt president, and Professor Lichtenstein, the African traveller, secretary.

*Vienna.*

THOSE who know the spirit of the Austrian government, and its inveterate hate for every thing that breathes the spirit of liberty, will doubtless be surprised to hear that, among the revivals in that capital of German despotism, Schiller's *William Tell* has been brought forward; but surprise will give way to a different feeling when we see how dramatic poetry must yield to the lash of Austrian police. In the Vienna version of Schiller's play, the hero, while in the act of drawing his bow, is discovered by the Austrian Governor, and the look of this noble functionary is sufficient to damp the courage of Tell, who, full of remorse for his intended crime, lays his cross-bow at the feet of Gessler, and is pardoned. The Chorus of Peasants then exclaim, "*Hail, Tell! Hail, Gessler! Hail the House of Austria!*" and the curtain falls before the sounds have died away. The Austrian Royal Anthem immediately succeeds, in order to extinguish any patriotic feeling that might have been awakened during the representation of *William Tell*.

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