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### ESSAY ON INTELLECTUAL VIGOUR.

“When theoretical knowledge and practical skill are happily combined in the same person, the intellectual power of man appears in its full perfection.”—DUGALD STEWART.

THERE is no class of subjects of knowledge which more requires accuracy of definition than what includes *ethical and intellectual philosophy*; while there are perhaps none, in which *definition* becomes so difficult and hazardous. When, for example, we speak of “strength of mind,” it is far easier to describe, to explain, to modify, than to make a formal statement or enunciation.\* If *strength of mind* be considered in a moral and religious view, it belongs to numbers who otherwise possess no claim to the distinction. The sincere and practical believer in a future life, he who habitually thinks and feels and speaks and acts from a reference of his thoughts, his emotions, his words and conduct, to this belief, has a larger comprehension of soul than the mere man of the world, however robust in his faculties, or eminent by his scientific and literary attainments. It is not of that sort of mental vigour—the best, though not the rarest—that I shall now treat. My remarks and my illustrations will be limited to *strength*, as it regards the memory, the judgment, the imagination, both separately and in their mutual union.

At the same time, there is so far a connexion of man’s intellectual with his moral character, that we perceive his mental powers to be affected by his moral habits, and the influence to be, in some degree, reciprocal. Proofs of the connexion will be brought forward in this essay. Nor will they be foreign to its leading object.

If we investigate the nature of strength of mind, we shall be led, almost unavoidably, to take some of our ideas of it from strength of body. The analogy is not fanciful. *Strength, power, vigour*, are words that respectively, and in themselves, convey the same thought, whether they be used as to what is corporeal or what is intellectual. The only difference in these two cases seems to be that strength, when predicated of the body, is a term

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\* *Strength of character* must be distinguished from *strength of mind*, some portion of which, nevertheless, it implies and requires. On *strength of character*, see the late Dr. Aikin’s admirable Letters to his Son, Vol. I. No. ii.

employed literally and primarily—when of the mind, secondarily and figuratively. Not forgetting this slender distinction, let us notice some of the more obvious points of the resemblance.

The strength of the body depends in no inconsiderable measure on the relatively just proportion of its parts and members. To strength of mind the same sort of proportion is essential. True vigour of the intellect exists only where all its faculties are so well and rightly cultivated that they assist each other, and produce jointly the greatest possible effect. Memory alone is incapable of constituting what we denominate a strong and powerful mind: so is judgment; so is imagination. Even a large storehouse of facts will be useless if we are unable to distinguish and separate them, and to avail ourselves of them for the purposes of study and of life. Not more valuable is a capacity of the nicest discrimination, of the closest reasoning, where we have scarcely any materials on which to exercise it: and fancy, which combines rather than creates, will be improved, within certain limits, by recollection and by taste. Those theories and plans of education are not a little faulty, in which no regard is paid to *each* of the grand divisions of the mental powers, and which make no provision for eliciting *all* of them, for encouraging their growth, and for directing their application. To lay it down as a general rule, that memory and judgment are incompatible with one another, or a sound understanding with a lively imagination, is to commit a great speculative and practical error. Striking instances of this kind of disunion have, no doubt, been recorded, and may be perceived. They are the more striking from their comparative rarity. We can trace them usually to defects in early instruction and discipline: and they should be cited as exceptions, instead of being urged as precedents.

As bodily vigour, if not produced, is, however, maintained and increased by exercise, so intellectual vigour, to be possessed in any perfection, must be used. In this respect, too, the laws which govern our animal and those which regulate our mental constitution, are the same. Acts of strength are, in both cases, made requisite to the end of forming habits of strength. Gradual declension of force is the consequence, and, ultimately, the punishment, of supineness. At first sight we may wonder at the vastness of the corporeal power which some men exert: but our astonishment vanishes when we observe the means employed by them for the attainment and the augmentation of this power. It is thus as to intellectual might. In both parts of our frame there may exist, unquestionably, a sort of constitutional predisposition to strength or to weakness: yet this is not nearly so important as the added strength or weakness arising in the one instance from wise and assiduous, in the other from neglected or perverted, cultivation.

I shall glance at a further point of resemblance between the vigour of the body and that of the intellect. A main benefit of a sound and healthy state of the body, is the strength which it supplies against the less favourable effects of the atmosphere and the seasons. In like manner, from the healthy condition of the powers of the mind scarcely any higher advantage results than its freedom from a susceptibility of gross prejudices and partial views. There are men

Servile to all the skyey influences,  
That do this habitation, where *they* keep,  
Hourly assail.

Others are so fortified, by nature or habit, against these sudden and extreme vicissitudes, that hardly any thing disturbs the force and compactness of their

corporeal frame. As to both the body and the mind, there is a health (not a little to be prized) which consists simply in a sense of ease and comfort : there is a health, too, which consists in robustness ; and this, assuredly, is far the more valuable for every grand and extensively useful purpose. The man who desires to bless a large number of his race, by means of his intellectual labours, should possess a comprehensive soul, which looks much beyond local and temporary circumstances, though it does not despise them. He should be capable of viewing important subjects and measures in all their bearings, of anticipating and meeting objections, and of successfully contending with difficulties, from which ordinary inquirers turn away. This is the privilege of few : it belongs to those alone who are pre-eminent in strength of mind.

It will be proper to take notice of some of the most unequivocal marks and effects of a vigorous intellect.

A man characterized by such an intellect, depreciates no branch of science or learning, however foreign to his immediate pursuits or taste, and though the cultivation of it may have been forbidden by the circumstances of his own life. It is the property of a weak and narrow mind to magnify its favourite studies, and to look down with contempt on labourers in other departments of literature and philosophy. These boastings and these censures flow from vanity and undue self-love : they are dictated by the prejudices of a pedantic bigotry. Johnson says of *Zachariah Mudge*, "He had that general curiosity to which no kind of knowledge is indifferent or superfluous." It is a very honourable and instructive record, and richly merits attention from those who are solicitous to witness or experience a high improvement of the intellectual powers. To the robustness of those powers more than this quality will, I admit, be indispensable : yet mental strength, in its greatest comparative perfection, cannot exist without the "general curiosity" which Johnson has so well described. The individual in whom such energy resides, may perhaps be excluded by his situation from opportunities of traversing all or even many of the paths of truth and knowledge ; while of his ability to explore *all* with more than ordinary success, no question can, in justice, be entertained.

Persons who are very eminent for their mental vigour, do not find it to be oppressed—but rather aided—by the ample, diversified and curious stores of erudition with which it may happen to be accompanied. They bear no likeness to edifices in which the weight and position of the superstructure injure the foundation : on the contrary, they resemble those beautiful and well-proportioned buildings, where each part lends support to each and to the whole, and every thing affects the eye with admiration and delight. A man of learning should aim at being master of it, instead of surrendering himself to it as its slave. In the catalogue of scholars and philosophers the name of *Grotius* appears, on this account, with signal lustre. *Lord Bacon's*, too, attracts our regard for the same reason ; though somewhat less conspicuously. Nor ought those of *Locke* and of *Sir William Jones* to be omitted. In all these individuals, surpassing talents and various, extensive and profound knowledge were most happily combined together. Had some of the early circumstances of the life of a distinguished school-companion and friend of *Jones*—the late *Dr. Parr*—been more auspicious, another impressive example might have been afforded of strong intellectual powers improved—not injured—by superior literary accumulations.\*

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\* By those who knew *Dr. Parr* his memory will be most respectfully cherished

To be vigorous, it is requisite that the mind be clear and active ; though its clearness and activity will not alone form its vigour. Great powers of intellect are sometimes enfeebled by bigotry, political and theological. The instance of *Dr. Samuel Johnson* will naturally present itself to many of my readers. "No one excelled him," remarks a very capable judge, "in the native strength and sagacity of his understanding, and in the justness and energy of his sentiments with regard to those subjects which he permitted himself to examine without restraint. But there were subjects concerning which he did not dare to think freely, and these were subjects of the utmost importance. He did not dare to think freely on the most momentous concerns of religion and government ; and hence he remained through life the slave of illiberal and contemptible prejudices."\*

A mind of the first order in point of the strength of its talents, will be superior to vanity, arrogance, literary jealousies and envy, and the influence of malignant, corrupt, and corroding passions. It will seek and obtain, like *Milton's*, its resources within itself : its possessor, like *Milton*, will be "calm and confident, little disappointed," amidst apparent or real neglect, "not at all dejected, relying on his own merit with steady consciousness, and waiting without impatience the vicissitudes of opinion, and the impartiality of a future generation."† The tranquillity, the usefulness, the reputation of such men as Lord Bacon, Dryden, Pope, Swift, Bentley, Warburton, Churchill, and Byron, had been well consulted, if the factions, the intrigues, and, as to some of them, the profligacy of the age, had not been suffered to interfere with the enlightened and manly exercise of their characteristic energies of mind.

Considerable force of intellect is seldom, if ever, unaccompanied by a delicate sense of the nature and shades of *evidence*, and by a superior power of *abstraction* ; habits these of more than ordinary value among qualities exclusively mental ! Men of feeble and contracted faculties are prone to confound one class of proofs with another : and hence they sometimes doubt and sometimes believe without, and even against, reason. These men, too, do not accustom themselves to the labour of generalizing and arranging the subjects of their knowledge and reflection : their facts are insulated, their ideas disjointed. Did not the discipline of *Porson's* younger days, and the favourite studies of the whole of *Sir Isaac Newton's* protracted life, greatly contribute to make both of them eminent judges and masters of *reasoning*, even beyond their chosen departments of literature and science ?

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for his generous feelings, his benevolent actions and character, his warm regard for the welfare of mankind and of his country, his intrepidity in vindicating traduced and injured worth, (especially the calumniated Priestley, himself the example of a highly vigorous mind,) his very extraordinary attainments in ancient literature, the compass, depth and accuracy of his information, and his powers of quick perception, retentive grasp, and forcible expression. It might have been happy if he had retained less of the manners and spirit of his original profession, had in a less degree valued and received the incense of flattery, and been less studious of pouring out all his stores of reading. His "Spital Sermon" fails in perspicuity and discrimination : his "Letter to the Dissenters of Birmingham" exhibits his *intellectual vigour* in the fairest light.

\* Dr. Kippis, MS. Lectures.

† This fine picture is drawn by Dr. Johnson, whose injustice to our great poet cannot, however, be forgotten.



**DR. DRUMMOND'S LETTERS TO LORD MOUNTCASHEEL.**

(Continued from p. 707.)

IN resuming our analysis of Dr. Drummond's Letters, we cannot refrain from introducing an additional illustration to those which they afford of the qualifications of Lord Mountcashell for a religious reformer. His Lordship assisted at the Annual Meeting of the Wesleyan Missionary Society, in the City-Road Chapel, on the 5th of May last. The managers, not very discreetly, entrusted his Lordship with a motion. But he was a Lord; and the motion was only "that the Report be received and printed." However, he made a speech, and expatiated upon the "signs of the times," and the "approach of the latter days," and "the dawn of reformation" in the East, and in the West, and elsewhere. In Ireland, particularly, he praised certain Protestant missionaries for the not very decorous or prudent practice of taking their stand at the doors of Catholic chapels, to assail the congregation with their exhortations as they entered or departed. But who shall raise a question about prudence or decorum, when Heaven has declared its approval by divine interpositions, by awful judgments, and when these punitive miracles are multiplying so as to form one of the "signs of the times"? We give his Lordship's personal testimony to these extraordinary occurrences in his own language, as preserved in the Evangelical Magazine (pp. 253, 254):

"He would mention one case, for the truth of which he could vouch. A missionary came to a village on a Sunday, and, placing himself in the open air near the chapel, began to preach to those who flocked around him. The Catholic clergyman, who was of course much annoyed at this, had placed himself near him, at the head of a crowd, and whenever the preacher came to a strong point, he raised his hand as a signal to the crowd, who immediately set up a shout, so as completely to drown the voice of the preacher. The missionary, however, continued his discourse to the end. On the following day, the priest was passing near the place, and he said to a friend, at the same time raising his arm and pointing, 'There is the spot where that cursed Pharisee preached to the people.' In that instant, and while his arm was stretched out, he was struck with paralysis. His arm fell powerless by his side, his mouth became distorted, he fell back, and was taken home in a state of insensibility, and is not yet quite recovered. There was another instance of a priest, who was a great opponent of Bibles and Bible reading, who, at one of the simultaneous meetings, was struck with a paralytic shock, and never spoke afterwards. These were instances of the visitation of God, which he also classed amongst the 'signs of the times.'"

It is terrible that, in the present state of Ireland, such heads should be meddling with the religion of its population. His Lordship concluded by affirming that, "people might say what they pleased about religious inquiry not going forward in Ireland, but he could state, from his own knowledge, that it was progressing rapidly." We can only hope that "his own knowledge" referred to his own mind; and that he will refrain from making speeches and organizing missions for an Irish reformation, until this "rapidly progressing" inquiry shall have brought him to an acquaintance with the truth, that they upon whom the Tower of Siloam fell and slew them, were *not* sinners above all that dwelt in Jerusalem.

In Dr. Drummond's Fourth Letter an exposition is given of one of the rules of the "New Reformation Society," as it has been ostentatiously, but rather prematurely, called; which, as being new in more senses than one to English readers, we here subjoin:

"Suffer me now to address a few observations to your Lordship on the subject of the 'New Reformation Society.' Of that Society you are a Vice-President, and have adopted one of its fundamental resolutions, that none can be admitted as a member who does not profess belief in the doctrine of the Trinity. This is a strange rule to be adopted by gentlemen who boast of the independence of the mind, and the dignity of human nature, and who advocate the sufficiency of Scripture, and the necessity of dashing down the yoke of Papal tyranny. But why stop with insisting on subscription to that one article? Why not insist on the 'thirty-nine,' those 'forty stripes save one,' that are inflicted with so little mercy on the conscience of numbers? The same principle which justifies the imposition of one such article, will justify the imposition of all. It must, however, be granted, that the framers of that resolution have shewn *some* regard for liberty of conscience, by leaving great latitude of choice as to the particular Trinity in which they require a profession of belief. You are aware, my Lord, that there are thirty or forty different Trinities, and as no one is particularly specified, it is presumed that all Trinitarians who pay a guinea yearly are equally admissible as members of the 'Holy Alliance,' whether they embrace the Platonic, the Aristotelian, the Ciceronian, or the Swedenborgian Trinity; profess belief in the three distinct intelligent minds of Sherlock, in the three 'some-whats' of Doctor Wallis, in 'the Trinity of the mob and lazy divines,' or in the whole aggregate at once. But would it not have placed the Society on a still broader and not less scriptural foundation, and have been as effectual in promoting peace on earth, and good-will among men, which your Lordship will allow are evangelical objects, to resolve that the members should profess obedience to the two great 'laws on which hang all the law and the prophets'? Such profession would have some practical use; but what good can be hoped from profession of belief in a dogma, concerning which there is so much disagreement among Christians—which no human being can either explain or understand—and which, since the first attempt to graft it on Christianity, has disturbed the public peace, and subverted the designs of the gospel? Is there not room to suspect, my Lord, that the framers of that resolution 'knew not what spirit they were of,' but that they acted under the influence of that earthly wisdom which is opposed to the 'wisdom that is from above'? Their desire, it seems, is to emancipate our Roman Catholic brethren from the thralldom of Popery, to stimulate to the study of the Holy Scriptures, and to the assertion of that 'liberty wherewith Christ has made us free.' Splendid professions, it must be owned. But we are not to trust too implicitly to professions, for we are desired 'not to believe every spirit, but to try the spirits, whether they be of God.' And we read in the Second Epistle of Peter of 'false prophets and false teachers, of wells without water, and of clouds that are carried with a tempest;' i. e. of empty reformers, whose understandings are enveloped in mists, and borne aloft, by their specific levity, to the meteoric and stormy regions of fanaticism and folly; perambulating declaimers, and mind-enslaving liberators, 'who speak great swelling words of vanity, \* \* \* and while they promise liberty, they are themselves the servants of corruption.' (See 2 Peter ii. 17—19.) Is it not amusing, but at the same time melancholy, to hear them shouting freedom to the captive, while they are riveting the 'iron that shall enter his soul'? They cut asunder the ties which attach him to the creed of his fathers, then hang a millstone round his neck, and desire him to go and explore the unfathomable depths of theology to find 'the pearl of great price!' But the Unitarian has no reason to complain of any injury offered to *his* belief. On the contrary, my Lord, the Reformation Societies have given him a complete triumph. By the above resolution, they have clearly demonstrated that the doctrine of the 'Three in One,' cannot be left to stand on a scriptural foundation. They have betrayed a consciousness that the word of God lends it no support; nay, that the study of that word would make all its readers Unitarians, which it assuredly would, and which, in the end, it assuredly will; and, therefore, to

guard against this inevitable consequence, they arrogate a privilege which was never assumed by the apostles in all the plenitude of their miraculous powers. The apostles never said, that in order to be Christians, we must believe in a tri-une incarnate God—but that there is ‘one God and Father of all, who is above all, and through all, and in you all!’ (Ephes. iv. 6.) and

“If the Scriptures teach another doctrine, if they contain a resolution that the members of the church of Christ must profess belief in a tri-une Deity, why not leave them to do their own office, to teach their own lesson? Are they incapable of revealing to the understanding, even of the most simple, all the tenets necessary to salvation? Is it not the boast of Protestants, that the Scripture is so plain, that he who runs may read; and that all honest inquirers may find from it the true path to life everlasting without the light of an Infallible Church? But one of its doctrines, it seems, and that one, too, of the first importance, has been left in such obscurity, that many wise and learned men cannot find it; and, therefore, a new Reformation Society starts up with its superior torch-light to guide them to the discovery, and declares that no man who is so blind as not to see, or so perverse as not to *profess*, at least, that he sees it, can be a member of its sanctified body. Such a declaration, my Lord, is a disgrace to any association calling itself Protestant. Let it renounce the name, and assume another more appropriate. Its resolution is an insult to the Scriptures, and Protestantism disclaims it. What triumph, too, does it afford to those whom its members wish to convert! A number of Reformers array themselves against Popery, and commence their operations by adopting a Popish principle! They speak of the sufficiency of Scripture, and, at the same time, virtually acknowledge its insufficiency, and sanction the traditions of the church which they wish to overthrow, by annexing to it a doctrine which has nothing but tradition and church authority for its support! Marvellous inconsistency! How must such proceedings tend to impede the progress of the true Reformation, while they provoke the ridicule and scorn of every intelligent mind among those who are the intended objects of conversion!”—Pp. 35—37.

The close affinity between Orthodoxy and Infallibility is thus clearly set forth :

“Orthodoxy, my Lord, is not the daughter of evangelical truth; for then she could take her stand on the Bible, and defy all the host of hell to move her. In vain should we endeavour to trace in her origin or history any one of the characteristics of ‘the wisdom that is from above.’ She is not ‘pure;’ for her garments are dyed in the blood of the saints, and she ‘savours not the things that be of God, but those that be of men.’ She is not ‘peaceable,’ for she is in perpetual hostility with her neighbours; neither is she ‘gentle and easy to be entreated,’ but stern and peremptory, wrathful and vindictive; nor ‘full of mercy and of good fruits,’ for then she would not have persecuted and exterminated men for their opinions when she had the power, nor now, when, by the blessing of God, she is deprived of that power, would she continue to curse and vituperate; nor ‘without partiality,’ for she adheres bigotedly to her own dogmas, and renders no justice to the talents and virtues, the motives and conduct, of any who are not of her own school; nor ‘without hypocrisy,’ for when an interest is to be secured, she can become sycophantic, assume the mask of liberality, and act the part, and speak the language, of Arius or Socinus. The very name which she audaciously assumes, viz. Orthodoxy, or Right Opinion, is a proof of her enormous arrogance. Well does the adoption of such a title exemplify how the world is imposed on by names, how often Satan appears transformed into an angel of light, and how

‘With devotion’s visage,  
And pious action, men do sugar o’er  
The devil himself.’

But let her be touched by Luther's spear, exhibited in her true shape, and called by her proper name, and she will be recognized as the near relative, or, as she has before been denominated, the sister of that pretended infallibility which the Protestants so loudly decry. Yes, my Lord, you and the Reformers blame the Pope and the Roman Catholic Church for assuming the name of infallible; but are they more presumptuous, or more reprehensible, than those who assume the name of orthodox? "In what respects, my Lord, does orthodoxy differ from infallibility? Did not both make their first appearance in the dark ages; and have they not travelled the same course together, friends and allies, till Protestantism caused a separation between them, and thence rivals and mortal enemies? In origin, in genius, in disposition, in arrogant pretension, and in decided hostility to the dearest interests of man, they bear to each other too striking a similitude to escape the most careless observer. The style of their language proves them to have been taught the same lessons in the same school. Infallibility raising high her head with its triple crown, in a conclave of Popes and Cardinals, says proudly, 'I am she who cannot err: my counsels and decrees proceed from the immediate inspiration of God, as is proved by the declaration of Christ to his apostles, Lo! I am with you always, even to the end of the world.' Protestant Orthodoxy, standing between Luther and Calvin, backed by the Council of Nice, by some superstitious fathers of dubious testimony, and a long array of civil authorities, says, with equal pride, 'I have discovered the secret things of God; I hold the keys that unlock the mysterious doors of heaven; I have explored the profundities of hell, and passed the empyrean threshold of the skies; I alone know the true path to salvation; I have traced it in my Athanasian chart; I have described it in my Westminster confession; and all who do not follow my guidance must perish everlastingly.' Infallibility, burning with ire, to hear of such an invasion of her own imagined rights, exclaims, 'I am the true queen of the Church founded on Peter; I hold the keys of heaven and of hell; what I bind is bound; what I loose is loosed; and from me there is no appeal. I absolve from all sin; I release from the den of purgatorial fire; my unction is the seal of the children of God, and their passport to the kingdom of heaven.' 'Thou the true queen of the Church!' replies Protestant Orthodoxy, with disdain; 'thou art no queen, but the false usurper of a title and dominion to which thou hast no legitimate claim. The church of Christ is not founded on Peter alone, but on the twelve apostles, whose doctrines I rightly understand, and whose representative behold in me.' 'In thee!' retorts Infallibility—'monstrous presumption! In thee! an apostate and rebel, who hast involved thyself in the damnable guilt of schism, and art lopped off as a rotten branch from the true vine, fit only to feed the flames!' "—Pp. 38—40.

"The religion of the gospel, my Lord, has one uniform and consistent character: 'Jesus Christ is the same yesterday, to-day, and for ever.' But can this be predicated either of orthodoxy or infallibility? Have they not, as it suited their interests or necessities, assumed a variety of forms, inso-much that the orthodoxy and infallibility of one age are not the orthodoxy and infallibility of another age? The infallible decrees of one Pope or Council are set aside by the infallible decrees of another Pope or Council; and these, in their turn, are discovered to be as far from the true infallible as any of their predecessors. So is it with orthodoxy. It assumes different forms in different periods; and in one church takes an attitude and a drapery to which it has no similitude in another. A belief in the five Calvinistic points is, with one, the grand criterion—with another, a belief in 'the thirty-nine articles.' Transubstantiation and the supremacy of the Pope form part of the orthodoxy of a third.

"Quo teneam vultus mutantem Protea nodo? HOR.

"Say, while she changes thus, what chains can bind

These various forms, this Proteus of the mind? FRANCIS.—Pp. 40, 41."



The gospel, my Lord, is a plain and intelligible rule of faith and practice; but the instant orthodoxy begins to clasp it, she throws yall into unutterable confusion! She darkens what is clear, perplexes what is simple, denies what the word of God affirms, and affirms what it most positively denies! She does not mould her creed according to the Scriptures, but the Scriptures according to her creed; and hence the most violent wresting of their meaning, false readings, false interpretations, false criticisms, and obstinate retention of interpolated words and texts. She constructs an enormous pile of doctrines on one or two Hebrew plurals, and overlooks the nine hundred and ninety-nine singulars, any one of which is sufficient to subvert the whole of her Babel. She makes awful inferences from uncertain premises, and despises the positive conclusions which are already formed for us in the word of inspiration. She is full of incongruities and contradictions. She invests man with the attributes of the Almighty, and humbles the Almighty to the condition of man. Scripture exhorts us to 'work out our own salvation with fear and trembling.' She ridicules the idea of our doing aught to promote any such object. Scripture desires us not to judge, lest we be judged. She constitutes herself universal judge, and condemns to unutterable woe all who are not of her way. Scripture desires us to bless, and to curse not; she curses, and blesses none but her own. She speaks of charity and liberty of conscience; yet, for a dissent from her opinion, would deprive the steward of his stewardship, and make a desert of the poor man's vineyard. When wisdom pauses and reflects, she dashes unblushingly forward; for 'fools rush in where angels fear to tread.' The Scriptures exhort us 'in understanding to be men.' 'Prostrate the understanding!' exclaims Orthodoxy. She treats reason with contempt and scorn whenever it is against her; but pays it due homage when she thinks it will plead in her behalf. She sinks judgment, and exalts imagination. She becomes literal where she ought to be figurative, and figurative where she ought to be literal. She substitutes feelings for principles, faith for practice, and the glosses of her own carnal mind for the spiritual truths of the gospel. Having tried to extinguish 'the light that is in us,' she kindles a taper by a spark of her own folly, to guide us through regions that are glowing in the splendours of an unclouded sun. Unhappy they who follow its guidance! Polluted by its colly, and blinded by its smoke, they may bid a long farewell to the pure air and the cheering light of heaven."—Pp. 43, 44.

Letter Fifth and last opens with some judicious observations on practical reform, which we would press on the attention of all legislators, and particularly those (they are but few) who are disposed to take an interest in the fate of poor deserted Ireland.

"You have expressed your desire for a new reformation, and no desire can be more laudable. It is the wish of every good man, in every age and country, to be not only a witness, but an actor in such projects as tend to advance the happiness and exalt the dignity of his species. It is delightful to mark the progress of improvement in arts, sciences, commerce, agriculture, and in every branch of political economy; to see regions long inaccessible penetrated by highways and canals; the wilderness converted into a garden; havens of safety constructed on inhospitable shores; and mines of wealth explored in rocky and mountainous regions. Nor is it less grateful to the moral taste to witness the developement of the mental faculties—ignorance retreating before knowledge, vice before virtue, and superstition before religion—a people emerging from darkness to light, and from the miseries of barbarism to the blessings of civilization and refinement.

"To effect such objects as these seems to have been the business of the early reformers among the Heathens; for the Heathens, my Lord, had reformers as well as we, and their example appears to be not unworthy of imitation. They justly supposed that a due attention to the manual employ-



ments, and to the bodily ease and comfort of those whom they wished to reform, would be no unserviceable ally of their cause. They thought, perhaps, that the moral, like the poetical vein, could not flow with much freedom while chilled by cares about the necessities of life. Hunger and idleness, or want of occupation, are evil persuaders; and if they are unfavourable, as a high authority informs us they are, to the enthusiasm of genius, they are not less so to the progress of moral improvement.

“ Magnæ mentis opus, nec de lodice paranda  
Attonitæ, currus et equos, faciesque Deorum  
Aspicere.

JUV. SAT. vii. 66.

“ O ! 'tis th' exclusive business of a breast  
Impetuous, uncontroull'd—not one distrest  
About a rug at night—to paint th' abodes,  
The steeds, the chariots, and the forms of gods.

GIFFORD.

“ The Heathen reformers, therefore, took care to find useful occupation for the people, employed them in agriculture, mitigated the ferocity of their temper by wholesome, equitable laws, terminated their wars, distributed lands, founded cities.

“ Terras hominumque colunt genus, aspera bella  
Componunt, agros assignant, oppida condunt.

HOR.

“ Though much has been done in the province occupied by such reformers as these, much still remains to be done. Would it not be well, then, to commence a new reformation by finding employment for the hands of the industrious, as well as by proposing subjects of metaphysical divinity to the heads of the reflecting? As you are sensible, my Lord, that the morals of the people require to be improved, would it not also be well to try what reformation can be effected on *them*, before your Lordship proceed to the more difficult task of compelling your countrymen to receive the opinions which have been marshalled for their adoption? MORALS are more tangible subjects for operation than *opinions*. The latter are subtle and capricious; ‘such stuff as dreams are made of;’ mutable in colour as the chameleon; combined with fiery elements, and like the winds in the airy halls of Æolus, constantly struggling to break loose, and sweep the world before them. But morals have more consistency, and less vivacity; they are palpable, and exposed to observation; their character is grave and philosophic; they are manageable, and can be established on fixed principles. Were half the attention given to morals that is given to wild imaginations and unscriptural theories, we should soon behold a much improved state of society. At all events, it would be worth while to make the trial. What would your Lordship think of founding a society for the reformation of morals? Such a society has been founded in France, which, instead of acting like the New Reformation Society patronized by your Lordship, avoids ‘all discussions, both political and religious, which have a tendency to inflame the passions.’ This is precisely the society wanted in Ireland; and were you to become its founder, you would do more for the benefit of your country and your own lasting fame, than ever you will achieve by your connexion with the new reformers. We want no such reformation as they would bring us; we have already too much excitement from opinions: we want our passions to be allayed, and the practical duties of life fulfilled: we want conciliation, peace, brotherly kindness, charity. Much good might be done in this distracted land by a few able missionaries from a society of the foregoing description, to remind us, in these doctrinal times, that Christianity is something else than a tissue of dogmas, concerning which no two individuals are agreed. I do not mean, my Lord, that they should teach dry systems of ethics, though these would not be amiss, certainly preferable to a false, demoralizing theology; but that they should teach Christian virtues on Christian principles, and that they should begin by removing the chief impediments to improve-

ment, viz. 'implicit faith, blind submission to authority, timid fear, a distrust of our powers, an inattention to our own importance, and the good purposes we are able to effect.' Frequent exposition of the ten commandments, lectures on the reciprocal duties of master and servant, husband and wife, parent and child; a little *reasoning*, now and then, after the manner of Paul, on 'righteousness, temperance, and judgment to come,' would be as useful, at least, as the constant repetition of a catalogue of cant phrases, which convey no distinct ideas to the understanding. An occasional admonition to add to our faith the seven Christian virtues which that great apostle connects with it, would be not less edifying to the community, than some of the discourses on the predestinated number of the damned, with which certain expounders sometimes comfort their hearers. Your Lordship's good neighbours of Kilkenny, though they have long been accustomed to have their imaginations wrapt to the third heaven, or swept through the abyss below, on the fiery wing of orthodox declamation, would probably *now* have no objection to listen to a homily on the parable of the unjust steward. A few exhortations on such subjects would engage attention, for a time at least, by their novelty; and though they should produce less rapturous and thrilling emotions than some of the 'peculiar doctrines' which are so difficult of comprehension, they might have a not less permanently beneficial influence both on the conduct and happiness of men."—Pp. 45—47.

After delineating the character of a true reformer, as exemplified in the lives of the prophets and apostles, our author administers some very wholesome advice to those orthodox teachers who, with more zeal than knowledge, fancy they best display that zeal in the propagation of what they have worked themselves up to a belief is pure Christianity, by reviling and railing at all who hold opinions at variance with their own. We know no one on this side the water who would be more likely to be benefited by these admonitions than that greatest of theological quacks, the Rev. Edward Irving, whose vituperations against Socinians, as (for purposes best known to himself) he is pleased to call Unitarians, are far too "base, common, and popular," to be easily forgotten by those who have endured the misery of hearing them.

"Let those who are desirous of a new reformation repeat the lessons and follow the example of Christ and his apostles. Instead of bewildering the minds of the people, by insisting on inexplicable mysteries, let them teach principles, virtues, duties. Let them lecture on love to God and love to man; on justice, mercy, veracity, temperance, the blessings of industry, resurrection, and judgment; and, with the Apostle Paul, let them exhort men 'to study to be quiet and mind their own business.' When they are in a hostile humour and disposed to wield the arms of church militant, let them spend their martial ardour in warring with hypocrisy, falsehood, calumny; with the propagators of 'profane and old wives' fables,' and with that spirit of self-conceit which assumes the name of evangelical, which is perpetually active in disturbing the peace of society, and, with matchless impudence, obtruding into the bosoms of private families, and when it has set father and mother, and sons and daughters, all at variance with each other, about points which nobody understands, blasphemously asserting, that it has only fulfilled the words of holy writ, 'that Christ came not to send peace, but a sword.' Let them empty the vials of their holy wrath on impostors, 'who devour widows' houses,' and 'for a pretence make long prayers;' and on such female 'idlers and tattlers' as Paul speaks of in the fifth chapter of his First Epistle to Timothy, 'who wander about from house to house, speaking things which they ought not.' In place of uttering fanatical rhapsodies, or making the pulpit a stage for the exhibition of such theatrical tricks as the tearing of heterodox

pamphlets in pieces, and showering down the fragments, as if they were so many flakes of brimstone wrath, on the heads of the devoted audience; let them speak a little common sense, and stooping from their cloudy elevation, condescend to accost men who walk on the ground. While they promise liberty and give the Scriptures, as the charter of emancipation, with one hand, let them not wrest away the right of private judgment with the other. Neither let them descant against good works, as if their performance were a crime; there is no danger of their becoming oppressive, either by their multitude or their weight; but sometimes deign to quote the injunction of our Lord, 'Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.' Let them sometimes also quote the Epistle of James, which declares, that faith without works is dead, and shew that there is some difference between the dead works of the ceremonial law, and the living works of 'faith, hope, and charity; these three; but the greatest of these is charity.'

"The anxiety manifested by the new reformers to announce the numbers which they affirm have been converted, would lead us to suppose, that number is the criterion by which they would have the excellence of their cause to be attested: a criterion to which it is not always wise to refer, since we have great authority for believing that there are more passengers on the broad way that leadeth to destruction, than on the narrow way that leadeth unto life."—Pp. 51, 52.

"From the history of the past transactions of the new reformers, we cannot augur much future good. They seem to have succeeded in nothing but in scattering the seeds of discord, and exciting animosities which it would be the part of Christianity to allay. They resemble certain husbandmen mentioned by Hosea, who 'have sown the wind, and reaped the whirlwind.' Of their intentions I would not judge uncharitably. I dare not say, with a Rev. Dean of the Church established by law, who is distinguished by his ferocious zeal against Socinianism, that their design is political; and that they would accomplish their object by the scalping knife and tomahawk. But I cannot help thinking, with a noble statesman, that the new reformation is a chimera, i. e. a 'some-what,' resembling the monster which has been so ably depicted by the Greek father of poetry, as *Δειον γένος* sprung from the *saints*—*ἄνθρωπον*, and having nothing human—a hideous compound of three formidable creatures—

Προσθε λεων, οπιθεν δε δρακων, μεσση δε χιμαιρα.

IL. Z. 181.

'In this huge monster of no mortal race,  
A goat's shagg'd body and a lion's face,  
With a fell dragon's forked tail conspire.'

"The next circumstance is peculiarly characteristic—

Δεινον αποπνειβσα πυρος μενος αιθομενοιο.

'Her gaping throat emits infernal fire.'

But I hope, my Lord, that notwithstanding its appalling form there will arise some theological Bellerophon, *δεῶν τερασσι πιθησας*,

——— 'Who reads the skies,  
And trusts to heaven's informing prodigies,'

to free the land from the terrors of this pest.

"I cannot find, my Lord, that the new reformers have sent forth any clear manifesto of their views. From what, and to what, do they wish the people to be reformed? A mere change from one bad system to another would be of small use. The fetters of orthodoxy are as heavy to the conscience as those of infallibility. 'Better bear the ills we have, than fly to others that we know not of.'"—P. 55.

With the following eloquent but comprehensive analysis of the leading tenets of that doctrine which we hold to be the truth, we conclude our extracts from Dr. Drummond:

Unitarian Christians, my Lord, are honest inquirers, and so zealously attached to the Scriptures, the whole Scriptures, and nothing but the Scriptures, that they take them alone as their guide in spiritual things. Whatever doctrine they find in them plainly and clearly taught, that they firmly believe; and no councils, no decrees, confessions, creeds, nor comments upon earth, shall persuade or compel them to renounce their belief. They prefer the positive declarations of holy writ to any *inferences* that ever have been drawn from them, however plausible, and however adorned by eloquence, or recommended by authority. There is no argument so cogent as that of the Bible's oft-repeated assertion, that God is one; no authority so commanding as that of the Son of God declaring that the Father is greater than he. They cannot, they dare not contemplate God, either in his physical or moral nature, in any other light than that in which he is so beautifully represented in holy writ, as essentially one—a Spirit, who must be worshipped in spirit and in truth—a Being of infinite perfections—the only Good—the only Wise—the King eternal, immortal, and invisible—the same over his whole intelligent offspring as the most affectionate of parents over his family. Such is the character in which he is revealed to us by the chosen Son of his love, whom he sent to instruct us both what to believe and what to do, that we may obtain eternal life. Their blessed Saviour they venerate and love, with a pure and hallowed affection, as the beloved of the Father, rich in every grace and virtue that can render him peculiarly worthy of being the example and guide of all generations of men, as entitled to everlasting honour and gratitude for all that he taught, did, and suffered; as raised from the dead, and exalted to the right hand of God, to be a Prince and a Saviour; and, having abolished death, and brought life and immortality to light by the gospel, ‘able to save them to the uttermost, that come unto God by him.’ From their simple and sublime creed, they learn to entertain the most expanded love for their fellow-creatures of all denominations. They doom no man to everlasting woe for any difference of opinion, or for what they conceive to be erroneous. Though they think it their duty to expose error, they sit not in judgment on the souls of those who err; but, agreeably to the spirit of evangelical charity, hope and believe all things most favourable to their neighbours’ good. They rely, with perfect confidence, in every situation of life, however trying, in suffering and in death, on the mercies of our heavenly Father, and look forward with faith, and hope, and joy, to a world beyond the grave, where all the doubts which perplex us here below will be dispelled as night before the sun—where every tear shall be wiped from every eye—and all who shall be deemed worthy of entering into the joy of our Lord, shall participate a felicity too pure and exalted either to be described or conceived.”—P. 57.

We have extended our quotations far beyond our original intention, and therefore shall only reiterate our earnest wish that the publication of these Letters may be found to answer the end proposed by their intelligent author, and that by them the Dissenters of Ireland, and not of Ireland alone, but of the whole empire, may henceforth be induced to regard their Unitarian brethren not as objects of affected pity and unaffected mistrust, as a sort of outcasts from religious society, but as “men and as Christians,” equally sincere as themselves in the pursuit of truth, as firmly devoted to what they consider to be the principles of genuine religion.

We know there are those who maintain, and conscientiously too, that Ireland is not yet fit for the reception and promulgation of opinions like these; that in the existing state of things, all discussion on the subject is

premature ; and that whatever the private sentiments of individuals may be, it is deemed impolitic as yet to make them public ; to all which we have only to reply, that a land which can boast of such spirits as Montgomery, Drummond, Porter, and Blakely, has no excuse to offer on the score of incompetency, and may be trusted very safely with “ the truth and the whole truth.” For this Dr. Drummond has paved the way ; and we only hope that other labourers will speedily come to his aid, and that in process of time an abundant harvest may be the reward of their arduous and benevolent exertions.

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GENESIS i. 3.

“ And God said, ‘ Let there be light :’ and there was light.”

“ LET THERE BE LIGHT !” Jehovah said :  
From sphere to sphere the mandate sped ;  
Fast roll’d the thick’ning shades of night  
Away—abash’d—“ *and there was light !*”

Ere yet the orient blush’d at morn,  
Ere yet the brilliant sun was born,  
Ere yet the moon had lent her ray,  
Or trac’d through heav’n her silent way ;

Ere yet the stars revolv’d above,  
And sang the sacred lay of love,—  
Thron’d on the heav’ns’ expansive height,  
Th’ Eternal spake, —“ *and there was light !*”

Whence sprang the glow, whence beam’d the ray  
That chas’d chaotic gloom away ?  
Whence flow’d the sunless light that shone  
The yet-unfinish’d earth upon ?

What shed this ray on worlds unknown ?  
One beam from His eternal throne.  
What gave its glory to the sky ?  
One look from His all-searching eye.

What bade the LIGHT all nature fill ?  
The changeless impulse of His will.  
He spake,—Earth shook its shapeless frame,  
And language kindled into flame !

*Brighton.*



## JOURNAL OF A TOUR ON THE CONTINENT.

(Continued from p. 686.)

**GOOD FRIDAY.** When I went to St. Peter's this morning, the body of our Saviour was still lying in state in the tomb in the Pauline Chapel, which was illuminated, as before, with an infinity of candles, the light of day being excluded. The Pope was at this moment in the Sistine Chapel, and there was another service going on in the chapel of the choir attached to the cathedral. In the afternoon I repaired again to the latter, and heard some really fine music—much superior, to my ear, to what I had heard on the Wednesday. As the service was tedious, I strolled out into the body of the cathedral, where I witnessed a most singular sight. There was a Cardinal placed on a high seat, and with a golden wand in his hand, with which he touched the heads of a number of persons who came and kneeled down before him. I inquired what was the meaning of this, and was told that it was the giving of absolution for venial sins; and on inquiring again what these were, I was answered, that they were such as do not endanger the safety of the soul—such as incur purgatory, but not hell. I was astonished at the credulity of the people who could put faith in any such absolution as this, and could not help suspecting that the very Reverend Cardinal and the priests, his assessors, must see through the farce which they were acting. But there was something more ridiculous immediately after; for, in returning to the chapel of the choir, I met three processions of penitents, black, white, and red. Each of these men was clothed in a long robe which covered him entirely from head to foot, there being only two little holes near the top for him to see through, and each carried in his hand an immense wax candle. Their ridiculous appearance was a burlesque upon all religion. The offices of the day were finished by the Pope coming in state into the cathedral and performing some ceremony before the high altar, but I could not get near enough to see what it was, for there was a great crowd and soldiers to keep guard. The relics were also brought out, as on the preceding day: I was not in the nave at the time, and if I had been, I could not have seen them very distinctly, as the little gallery from which they are exhibited is at a great height.

**Saturday.** I went soon after nine in the morning to the Church of St. John de Lateran. Just as I arrived, there was a grand procession of priests from the church to the baptistery, which is a separate building. When the whole procession had entered, the officiating Cardinal began by reading what I suppose was the baptismal service, after which he blew upon the water in the font, and put into it three portions of salt and one of oil. The element being thus rendered worthy of its office, the work of baptism was begun with a converted Jew. A cup-full of the water was poured upon his head, and when this had been well wiped off, a small quantity of oil; the towel was then applied a second time, and when the form of words was concluded, he was presented with a long wax candle, to light him back to his seat, I suppose, though it was all in broad day-light. After him came a Negro boy and two Jewesses, on whom precisely the same ceremony was performed as on the Jew. Some of the holy water was sprinkled on the congregation, and the whole assembly then returned to the church. Here the Cardinal held a grand ordination, the particulars of which, though somewhat tedious, were very singular. I was fortunate in obtaining a good place for seeing, and still more so in having for my next neighbour in the crowd a

young English priest, who very kindly explained the meaning of all that was done. In the first place, all those who wished to receive ordination presented themselves, one by one, before the Cardinal, who cut off a few locks of their hair, or, to speak in technical language, "gave them the *tonsure*." Next came a kind of episode in the service, for the priests and the choir struck up the anthem of *Gloria in Excelsis*, the bells began to ring, the soldiers who had for the last two days had their muskets reversed in sign of mourning, turned them the right end upwards and fixed their bayonets, and the curtain which had concealed the picture behind the altar the whole of the holy week, was withdrawn.\* On asking my friend what this meant, he replied, that it was to express the joy which was felt at the resurrection of Christ. On my remarking that this was somewhat premature, he replied, that this rejoicing used to take place at midnight on the Saturday, but that the time had been altered, and that the ceremony was now performed by anticipation in the morning. He added, that the bells of the church in which we were, which is, in fact, regarded as the metropolitan church of Rome, gave the signal to all the others in the city, and that they began to ring immediately. The ordination service then proceeded, beginning with the four *minor*, and then taking the three higher, orders of the priesthood. First came twelve young men, who were aspirants to the lowest order. The Cardinal explained to them that their office was to open the doors and to ring the bells of the church; and lest any of them should be dull of comprehension, and should not understand what this meant, after they had each kneeled before his Reverence, and had a short white vest put over their black robe, they were sent to toll the bell, which they did very dutifully each in turn. The second order was that of the readers, to which the same set of young men were admitted who had just been made door-keepers, it being allowable to enter into two of the *minor* orders at the same time. These presented themselves four together before the Cardinal, and touched the missal, in token of their being allowed to take a part in the celebration of divine service. The third order was that of the exorcists: these had the power given them of casting out evil spirits. The fourth order was that of the acolytes or candle-bearers: these presented themselves, like the former, before the Cardinal, and to denote their office had each a candle given them, and were made to touch a *cruet*, such as is used to hold the wine and water in the celebration of mass. Next came forward those who were aspirants to the order of sub-deacons. The Cardinal first inquired of one of his assessors whether they were worthy of the holy office, and being answered that they were *to the best of his knowledge*, he allowed them to be clothed in the robes of their new dignity, presented his hand to each successively, that they might kiss the ring on his finger, and then pronounced a form of words. This order also touched the *chalice* and the *paten*, as a sign of the part which they were to take in the celebration of the eucharist. After them came the aspirants to the order of deacons. These, like the last, having been clothed in their new robes, the Cardinal placed one hand on the head of each, saying, *Accipite Sanctum Spiritum*, (Receive the Holy Spirit,) and they all touched the gospels, to denote that they were now allowed to read them in the public service.† The ceremonial for the aspirants to the high-

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\* During the holy week, it is the custom in the churches at Rome to veil all those pictures in which there is a figure of Christ.

† It was either this order or the preceding which took the vow of perpetual chastity.

est order, or that of the priests, was much longer and more minute. After the prescribed change had been made in their dress, the Cardinal placed his two hands on the head of each successively, pronouncing in Latin (as far as my friend and I could make them out) words to this effect: "Receive the power of performing mass for the living and the dead." Each of the young men, as soon as he had received this commission, kneeled down on the floor opposite the Cardinal, and all the other priests present came and placed their two hands on the head of each. A singularity in this part of the service was, that the Cardinal held both his hands stretched out while the clergy were imposing theirs, and the latter walked back to their seats with theirs in the same position which they had occupied during the imposition. The Cardinal then read from a book a short account of the duties which the priests had to perform; after which they advanced with their hands before them in the attitude of prayer, and had them anointed with holy oil. One of the attendants bound their wrists together with a white handkerchief, and after they had remained in this position for a short time, they were set at liberty, and water was brought them to wash. These multifarious ceremonies, together with the prayers and chants which intervened, occupied so long a time, that I was glad to make my escape at last, without waiting to hear the newly-ordained priests join with the Cardinal in celebrating mass; for this, I understood, was all that now remained to be done. I came away with the impression that the ceremonial which I had just witnessed might be a very good introduction to the official duties of a religion which consists in show and acting, but that it was miserably deficient if regarded as the entrance on a ministry which has for its object to speak to the consciences of moral beings, and awaken them to a sense of their best and noblest interests.

In the afternoon I took a walk to the Capitol, or, as it is now called, the Campidoglio. There is no one spot which is more intimately connected than this with the glory of ancient Rome, and there is none which more disappoints the expectation. The ascent to it from the westward is so gentle, and the hill itself is of such moderate elevation, that it is difficult to bring one's-self to believe that this was the mount to which the Romans fled, and on which they so long defended themselves against the Gauls. Such a hill as this, Pontius Cominius would have had but little difficulty in climbing to tell his countrymen that Camillus was coming to their relief. The fact is, that the modern town is raised twenty, thirty, or even forty feet above the level of the old; the summit of the hill, too, has probably been lowered, and the whole face and form of it changed in the course of time, so that its present appearance is altogether different from what it must have been in the early period of the Republic. The disappointment which I felt on arriving at the Capitoline hill was by no means diminished on reaching the top, where, instead of the relics of ancient buildings which, however imperfect, might have served to recal the times gone by, I found nothing but three modern structures erected after the designs of Buonarotti. These are not by any means in bad taste, but they are not what we look for on the Capitol. Thence I descended into the *Forum Romanum*, and traversed its whole extent, meditating on the many great and wonderful events which had there occurred. It was here that Cicero spoke, and that Pompey entered in triumph; it was here that the aged senators were murdered in cold blood by the soldiers of Brennus, and that most of those contests took place which render the Roman history little more than a series of struggles between the power of the people and that of the patricians. But the bustle and activity which here prevailed are hushed for ever; the *Forum* is turned into a mar-

ket for cattle, under the name of the *Campo Vaccino*, and its squalid and neglected appearance, and the ruins by which it is surrounded, present a striking contrast to its former importance. In one place there is nearly half an ancient building entire, in another a row of columns, and in another two or three which form part of a modern church. The most massive remains are three immense arches of the Temple of Peace, which seem, by their solidity, as if they were determined to defy the hand of time. The arch of Septimius Severus is nearly perfect, and that of Titus in considerable preservation : the figures of the seven-branched candlestick, and of the table of shew-bread, which were carried in his triumphal procession after his return from Jerusalem, are still very distinct. It is a singular instance of the strength of national feeling, that the Jews have requested and obtained permission to have a road made at the side of this arch, as they considered it a degradation to pass under a trophy which commemorates the destruction of their temple.

If I found my expectations disappointed, and my associations disturbed, in my visit to the Capitol, I must say, that there is nothing which indemnified me for this in the general appearance of the modern city. Not but that there are individual objects which are very fine in their own peculiar style ; some of the palaces, for instance, are princely mansions ; the churches of St. Peter, of Santa Maria Maggiore, and of St. John de Lateran, are grand and noble ; the fountain of Trevi is of all fountains the most judiciously disposed, and the most beautifully ornamented ; and the obelisks, with which almost every principal line of streets is terminated, give an air of grandeur to the quarters in which they respectively stand. But the general aspect of modern Rome is far from magnificent : the streets, with the exception of one or two only, are narrow and without causeways, the houses poor, and the shops miserable. The Corso itself, which is the finest street, is nothing to boast of, and there is no where to be seen any such suite of handsome houses as we expect to find in the capital of a kingdom. One thing must be perfectly clear to every one who takes even half an hour's walk through this city, namely, that wealth is shut up in the hands of a very few individuals, and that the great majority of the inhabitants want either the power or the will to rise into opulence. Ancient Rome is said to have contained 1,200,000 souls ;\* but the modern town has not more than 100,000, and even this population diminishes every day. It is melancholy to drive through green fields within the walls which enclosed the ancient city, and still more so, to observe the solitary, deserted look of many parts which are still inhabited. Nor is this the only point of contrast between the old Romans and the present generation. It was one of the best characteristics of the former, that they never conquered an enemy without borrowing from him some improvement in the arts either of peace or of war. But in the present day the tide of improvement has stopped ; the Roman States are hermetically sealed against heresy ;† and that jealous spirit which guards

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\* See Gibbon's *Decline and Fall*, chap. xxxi.

† Woe to the traveller who takes books with him into Italy, or at least into the Roman States !. If he declares on his arrival at the frontier that he has such articles in his luggage, this is stated in a paper with which he is furnished, and which he is obliged to produce on entering Rome. The books are there taken from him ; and even if they are of a sufficiently innocent character to be returned, he cannot recover possession of them without going a number of times to the custom-house, and applying to a dozen or twenty different officers to have the order for their liberation signed. The few books which I had with me at Marseilles I sent direct from



against the introduction of reputed error into the creed of the nation, seems to extend its baneful influence to subjects which have no connexion with religion, and to bind up the energies of a finely spirited people in a tame and lifeless system of indolence and apathy. As some proof that these observations are not without foundation, I may mention, that there are here no philosophical instruments for the lectures in the colleges but what are imported from England—that I went to three shops to procure a neat Prayer-book of the Catholic service, but could find none of a smaller size than large octavo which was worth the trouble of carrying home—and that the art of engraving even is in so low a state, that there is not such a thing to be had as a good series of prints of the public buildings and antiquities.

April 6th, Easter Sunday.—This was a high day at Rome. I arrived at St. Peter's soon after nine, just as the Pope was coming, in great state, from the palace of the Vatican into the cathedral. He was seated in a chair placed on a platform carried by men, and a canopy of silk was borne over his head. Before him was carried a most sumptuous mitre, resplendent with pearls and precious stones. He had another on his head; and he was preceded and followed by a long train of cardinals, bishops, and priests, arrayed in their richest robes. The good Catholics kneeled down at his approach, and he returned their homage by a slight motion of the hand, in token of benediction. When he had proceeded about two-thirds of the distance along the nave, he descended from his chair, laid aside his mitre, and went to adore the mass, or consecrated wafer, in one of the chapels attached to the church. He soon resumed his lofty situation, and was borne along to a chair which had been prepared for him beyond the central part of the building. The service then commenced, his Holiness himself officiating at the high altar; but it was very difficult, on account of the crowd, to obtain a good view of what was going on. The number of persons assembled was very great, though rendered less apparent by the vastness of the building. It seemed as if all Rome and half Christendom were come up to the grandest temple in the world to celebrate the resurrection of their Lord. Some were listening to the principal service, or trying to get a glimpse of the Pope; others were attending to their devotions in some of the side chapels, where smaller masses were celebrating while the greater one was going on; others were pressing round the statue of St. Peter, and eagerly endeavouring to kiss his toe; and others, again, were wandering about in search of a better place to see and hear. The music, too, was worthy of the place and the occasion. The harmonious volume of voice, *unspoiled by an organ*, rose triumphantly aloft, and the vastness of that astonishing dome could scarce swallow up the sound. It was with difficulty that I tore myself away, in order to secure a good place for seeing the Benediction, which is given at the conclusion of the service. I took my station in one of the windows of the *loggia* or gallery, on the north side of the great court before the church, and I was well repaid for the trouble which I had taken, for I had a good view of the whole. The spectacle which presented itself at the moment of the Benediction was singularly brilliant, more so than it had been on the preceding Thursday. The lovely fountains which threw up their crystal flood in the face of the mid-day sun, the innumerable crowd which was there assembled, the regiments of soldiers

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thence to Geneva, taking with me into Italy only a couple of dictionaries, a grammar, and a map: I feared that, as some of them were of a very heretical description, they might subject not only themselves but their owner to be burnt!



which kept guard in the centre, the splendid uniforms of the foreign ambassadors, the picturesque dresses of the Roman women, and the sovereign Pontiff himself, who sat enthroned above us all, with two superb fans of ostrich feathers behind, and his cardinals and chief officers about him, formed altogether a *coup d'œil* which was as imposing in its effect as it was unique in its kind. As soon as the benediction was pronounced, the drums beat, the cannon of St. Angelo fired, two indulgences were thrown down, as on the Thursday, and eagerly scrambled for by the crowd, and the immense assemblage then began to disperse to their homes.

In the evening the exterior of St. Peter's was beautifully illuminated, according to the plan of Michael Angelo. In order to accomplish this, it is necessary to suspend some of the lamplighters by ropes, that they may reach particular parts of the building; and the danger thus incurred is so great, that they all receive absolution before they begin their work. The lamps are so arranged as to trace all the great lines of the building, so that its beauties and its defects are brought prominently before the eye, and the cumbering attic is more than usually offensive; it quite spoiled the effect which the dome would otherwise have produced.\* The spectacle, however, was brilliant, and still more so, as I was told, when the second illumination took place an hour or two after the first had begun; but this, unfortunately, I did not see, for I was not quite well, and felt that the night air was doing me harm; and I had waited so long that I imagined that I had seen all, and therefore hastened back to my hotel.

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The ceremonies of the holy week are terminated by a grand display of fire-works at the castle of St. Angelo. This used to take place on the evening of Easter Sunday, but this year it was put off till the Monday; not from any reverence for the former day—for with Catholics the sabbath ends with the day-light, or even before—but, as the printed notices announced, to prevent the dangerous rush of carriages and of foot-passengers returning from St. Peter's over the bridge of St. Angelo after the illumination. I heard another reason suggested as the true one, namely, that his Holiness, who is a very sly fellow, and understands his own interests perfectly well, wished to detain the immense concourse of strangers a day longer in Rome, to the great profit of the inn-keepers, and the increase of his own revenue. Be this as it may, the exhibition took place on the Monday evening, about eight o'clock. The night was in every respect favourable, being dark, but without rain; and the fire-works were grand beyond all description. They began with a mimic representation of an eruption of Mount Vesuvius, after which there were showers of gold, and trees of fire, and blazing sun-flowers, and crackers and rockets, and more inventions of the pyrotechnic art than I can give a name to. The whole was well kept up, and the effect was extremely fine.

Thus terminated the ceremonies and rejoicings of the holy week. This pomp and show, regarded as a mere *spectacle*, are certainly very grand; and even in a religious point of view, they may be well calculated to make an impression on the minds of the ignorant; but they are of themselves so extraneous to the true spirit of Christianity, and they are mixed up with so

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\* Forsyth, speaking of St. Peter's, very pointedly remarks, that "instead of describing its whole cycloid on the vacant air, the cupola is more than half hidden by the front; a front at variance with the body, confounding two orders in one, debased by a gaping attic, and encumbered by colossal apostles."—*Remarks on Antiquities and Works of Art in Italy*, Vol. I. p. 214.

much which is purely absurd, that they would rather lead a man of unprejudiced mind to reject the Catholic religion, than convince him that this is the best form under which the gospel is professed.\* On myself, at least, this is the impression which remains after seeing the court and the church of Rome in the season of their highest pomp. Such ceremonies as the successive extinction of the fourteen lights, the pattering of the feet, the washing of the thirteen pilgrims, and the waiting upon them at dinner, the procession of those frightful penitents, and, above all, the throwing down of the indulgences to be scrambled for by the crowd—these things are all too childish for the age we live in. The spirit of the times is fast out-growing such nonsense as this; and if we wish to see the downfall of the religion of which it forms an essential part, we have nothing at all to do but to leave it quietly to its own fate. It *must* fall before the light of increasing knowledge and civilization. There is nothing which can materially retard its destruction but that meddling system of pains, and penalties, and exclusions, which is as adverse to the interests of truth, as it is at variance with the inalienable rights of man. The other day, as I was walking in the streets of Rome, I fell in with a young priest, a student in the Scotch College in this city. We went about seeing sights together for an hour or two, and among other things I asked him, “What was the feeling at Rome about the emancipation (as it is called) of the English Catholics?” “We are very easy,” he replied, “on that score; we find that we flourish under persecution, so we are very well content.” Yes! it is that very persecution which makes the Catholics flourish. Were that to cease, we should soon see their religion crumble into dust. The charm of the *esprit de corps* which now animates them would be gone; and they who do not like to desert the religion of their fathers while it is in difficulties, would feel themselves no longer restrained by a sense of honour from uniting themselves with the members of a more free and a more enlightened communion.

(To be continued.)

### SONNET.

#### TO A YOUNG MINISTER.

YOUNG servant of the Lord! whose untried might  
 Here the celestial sword aspires to wield,  
 Whose ardent eye is glancing o'er the field  
 Of Christian warfare, kindling at the sight,—  
 We give thee cheerful welcome! Pure and bright  
 Keep in thy soul the flame of pious zeal!  
 Still from cold hearts and idle tongues appeal,  
 And read thy duty by the Gospel light.  
 Yet, as the hour draws nearer, Christian! pause:—  
 The truth thou lovest is a holy thing:  
 Thine arm is lifted in a sacred cause,  
 And sacred weapons to the strife must bring.  
 Be firm, yet gentle; humble, yet sincere;  
 The eye of Heav'n is on thee—hope, yet fear!

E.

\* The Catholics themselves seem to acknowledge the truth of this, for there is a saying in Italy,

“Se se vede Roma,  
 Se perde la fede.”

(If Rome is seen, faith is lost.)

LEGH RICHMOND.\*

WE have often been tempted to give up the study of contemporary biography in absolute despair; so vague and partial is the estimate we are thence enabled to form of character, so ready are party men to write and believe every thing good of each other, and so unwilling (to the credit of charitable feeling be it spoken) are those who know better to come forward and tell us what they know, that much distrust is unavoidably mingled with our pleasurable impressions. With much less of doubt than usual, have we read the life of *Legh Richmond*. It seemed obvious at once, that his actions were, in a more than common degree, conformable to the standard of duty towards which his eye was directed, and that all our scepticism must be reserved for his opinions, and the particular course of conduct to which those opinions sometimes led. Having before our eyes the effect which similar sentiments produce on other characters; knowing that, though modified, in a thousand ways, by internal disposition and outward circumstance, Calvinism will ever produce a certain tone of feeling and course of conduct, of which the good is the good of Christianity itself, and the evil is the evil of what is human in the system,—we expect that an eminent Calvinist will more or less have his part in what we cannot but consider error. And yet, though such be our own impression, it is impossible to rise from the survey of a life, laborious, virtuous, full of love to God and man, like that of Legh Richmond, without a wish that *they* especially who are themselves preparing for the services of the sanctuary, may receive from it a new impulse, prompting them to reconsider their own previous steps, and ponder the paths of their feet, that all their ways may be established. Ill, indeed, should we augur of the future course of that man who should find here only themes for objection and difficulty; who had made himself perfect in the study of the *Calvinist*, but had felt no genuine sympathy with the *Christian*.

We know it will be said that in giving to Legh Richmond the title of a real Christian, (erroneous as in some points he might have been,) we give what he would have conscientiously withheld from an Unitarian, however earnest, serious, and self-sacrificing. But what then? We can believe he loved us, though he believed us in dangerous error: we hope it was his infirmity to condemn those whom God has not condemned. Even now the clouds may have passed from before him, and he may have found brothers where he looked for foes. That Saviour who was precious to himself, he may be convinced was precious to them also, and voices may be joining in the chorus of praise offered up at the Eternal Throne, with which on earth he would have deemed it treason to unite. Not that it is well to silence every just complaint against religious intolerance by a reference to eternity. To the minds of the aggrieved, this is, indeed, the best refuge; but one could wish good and pious men, for their own sakes, as well as for the peace of the world, to feel that they would be more humble, more near conformity to the will and word of God, if neither in thought, nor deed, nor word, did they anticipate his judgments upon what they deem mental error. If, not being infallible, they would allow the principle of HOPE for their fellow-creatures to predominate, where could possibly be the evil?

We have felt no desire that the *Memoir* before us had been abridged, unless by the suppression of a few pages of extract from Mr. Richmond's pri-

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\* A Memoir of the Rev. Legh Richmond, A. M., of Trinity College, Cambridge; Rector of Turvey, Bedfordshire; and Chaplain to his Royal Highness the late Duke of Kent. By the Rev. T. S. Grimshawe, A. M., &c. 8vo. Pp. 674.

vate religious journal. The publication of these truly sacred records must be deprecated, as an intrusion upon hours and feelings into which no man ought to have a suspicion that his fellow-men will hereafter be permitted to pry. The arrangement by which Mr. R.'s biographical sketch of his mother's life comes nearly at the conclusion of the work, involves a repetition, of which, however, few readers will complain. Pity, indeed, it would have been had this most pleasing document been omitted. The bursts of simple and natural feeling with which Mr. R. uniformly speaks of the authors of his being, are among the most delightful parts of the book. To his mother, in particular, a high-minded, pious, and sensible woman, his heart seems to have clung with unchanging affection. His own character was distinguished by intensity of feeling, and an exuberant, but not a very lofty, imagination. To great native purity of heart, and a most affectionate disposition in himself, was added the gift of early friends, whose feelings, of a like character with his own, were both religiously and morally directed. At college, his chief recreation was music, in which, his biographer says, he was eminently skilled. For some years he employed his leisure hours in collecting materials for a great work which he intended to publish, on the theory and practice of music. He also formed a society called the Harmonic Society, "the members of which were musical amateurs, who, in turn, gave a concert every fortnight, at which, with the help of two or three hired musicians, they performed pieces out of Handel and other celebrated composers." This society likewise published, in 1796, a collection of glees and rounds, seven of which were composed by Mr. Richmond.

Intended originally for the bar, Mr. R.'s father experienced some disappointment at his son's ultimate decision in favour of the church. He appears to have been influenced partly by a feeling that he should in the clerical profession be more useful to his fellow-creatures, and partly by his literary habits, which he expected to indulge with greater ease in the retirement of a parsonage. For the rest,

"So far," says he, in a letter to his father, "as information is required, I hope I have not laboured in vain: so far as good resolution is concerned, I trust I am not deficient; as regards my success in, and future conduct in, this important calling, I pray God's assistance, to enable me to do my duty, and to become a worthy member of the Established Church. \* \* \* \* The character of a fashionable parson is my aversion: that of an ignorant or careless one, I see with pity and contempt: that of a dissipated one, with shame: and that of an unbelieving one with horror."

The Isle of Wight was the first scene of Legh Richmond's clerical labours. The adjoining parishes of Brading and Yaverland, including the hamlets of Bembridge and Arreton, engaged his indefatigable attention. For about two years his opinions appear to have been those of a moderate Churchman. It is admitted that, during this period of his ministry, an external reformation was produced among his people: but, says Mr. Grimshawe,

"the interior character of the heart, the communion of the soul with God, the love and joy and peace of the gospel, and the hope full of immortality, these were not experienced and felt, because they were not known; and they were not known, because they were not preached; and they were not preached, because they were not adequately understood by the preacher."—P. 34.

Now, mere external amendment in the performance of the social duties, without the deep-seated feelings of love to God and Christ, is certainly what no Christian teacher can be satisfied with; but whether all those beautiful



fruits of which the Editor speaks, are inseparable from a belief in what he calls the peculiar doctrines of Christianity; whether they will flourish in no garden but that of orthodoxy, is the point to be decided; and, unhappily, it seems impossible that the question should be settled with those who think like himself; for, unless there be a form of words in accordance with his own, unless certain phrases and certain prescribed modes of expressing feeling upon a subject be rigidly observed, the whole matter will be prejudged: the man will not be judged of by the sure and slow test of action, by those marks of quiet but deep feeling which in general are made known chiefly to intimates: he is not orthodox, therefore he cannot feel aright; he does not feel aright, therefore he cannot be orthodox. The circle is in the mind of the reasoner, and no human art or power can break in upon it.

About two years after Mr. Richmond commenced his ministry in the Isle of Wight, a friend lent him Wilberforce's "Practical View." It does not appear that he had ever previously entertained any doubts as to the scriptural character of the doctrines of the English Church; but he now began to find that he had by no means stated them in all their breadth, and depth, and length, and height. Very deep and solemn were also the convictions brought to his mind respecting the awful realities on which he was preaching. While we entertain not the slightest doubt that this was the period of real conversion to Legh Richmond, and sincerely believe that from this time he might truly be called "a new creature;" that his views and feelings as respected the destination and aims of man were inconceivably enlarged and enlightened, let not an orthodox brother condemn us for scepticism as to the necessary connexion of all this with Calvinism. Receiving these holy and pure impressions in close alliance with such views, joining himself in immediate fellowship with those Christian friends who entertained them, and thenceforth being surrounded on every side by circumstances, connexions, books, and societies, in accordance with them, was it likely that a separation should have been effected in Legh Richmond's mind between the essentials and non-essentials of Christianity? Humanly speaking, we are persuaded it was not. It is also evident that the vehement and romantic character of his feelings would render him extremely tenacious of any doctrines to which he had been accustomed to attach the ideas of sublimity and grandeur. With this reservation, and it is a most important one, every Christian, whatever may be his peculiar views, must follow Mr. Richmond's course from this time with admiration. Perfectly consistent, steady, and persevering; neglecting no duty at home, and ready at a moment's warning to obey the call abroad; mostly preaching three times in one sabbath, and delivering lectures to his poor hearers two or three evenings in the week, beside incessant visiting at the neighbouring cottages; yet this was but his ordinary work. During missionary journeys, his labours were incessant. His family, meantime, was not neglected. An extract from his daughter's letter to the Editor, after his decease, will be the best proof of this.

"We should not have been thus happy in domestic affection, had not our beloved father so carefully trained us in the religion of Jesus Christ. This was his chief concern, his hourly endeavour. He did not talk much with us about religion: but the books, the studies, and even amusements to which he directed us, shewed that God was in all his thoughts, and that his great aim was to prepare his children for heaven. Religion was practically taught in all he said or did, and recommended to us in his lovely domestic character more powerfully than in any other way. He had a thousand winning ways to lead our infant minds to God, and explain to us the love of the Saviour to



little children. It was then our first impressions were received; and though for a time they were obscured by youthful vanities, they were never totally erased: he lived to see them, in some instances, ripened into true conversion. It was his custom, when we were very young, to pray with us alone: he used to take us by turns into his study; and memory still recalls the simple language and affecting earnestness with which he used to plead for his child. I used to weep because he wept, though I understood and felt little of his meaning; but I saw it was all love, and thus my earliest impression was associated with the idea that it was *religion* which made him love us so tenderly, and that prayer was an expression of that love. I was led in this way to pray for those who were kind to me, as dear papa did.

“In conversation he did not often urge the subject of religion *directly* on our attention, or question us much as to our personal experience of it. He has sometimes regretted this, and called it his infirmity: but I think he adopted a more successful plan. He used to watch over us most cautiously, and express his opinion in writing; we constantly found letters left in our rooms, with directions to think and pray over them \* \* \* \*. His reproofs were inexpressibly tender. He was never angry with us; but when we displeased him, he shewed it by such a sad and mournful countenance, that it touched us to the very heart, and produced more effect than any punishment could have done, for we saw that it was our dear father who suffered the most. In this way he gained such an ascendancy over our affections, that none of his children could feel happy if his smile was withdrawn, and all regarded that smile as a rich reward.”

In the year 1805, Mr. Richmond was persuaded to leave the Isle of Wight, and accept of an engagement as Assistant Chaplain to the Lock Hospital. Here, however, he remained for a few months only. The Rectory of Turvey, in Bedfordshire, becoming vacant, he was strongly recommended to the individual in whose gift it was: and, after some little hesitation, finally accepting the offer, he found in this place a field of usefulness, and an asylum of peace. Besides his indefatigable labours in the ministry, and in the education of the poor, he formed a Friendly Society at Turvey, represented by the Editor as being so successful, that upon the chance of extending the knowledge of its plan, we transcribe the account of it as here given:

“The Friendly Society at Turvey was composed of three divisions. First, *a club for children* of both sexes, from seven to sixteen years of age: each member pays one shilling entrance, and a penny per month, and is allowed in sickness eighteen-pence per week. From three to four pounds is the yearly expenditure on sick members. The Society has deposited 50*l.* in the Savings’ Bank after twenty years’ duration. Its members have varied from twenty to forty children. At sixteen years of age, a member becomes eligible to the senior clubs, and is entitled to receive half the entrance for admission.

“Secondly, *the club for women*, confined to persons from seventeen to thirty-five years of age. The entrance is five shillings, the monthly subscription one shilling, or one and eightpence, at the option of the members. Those who subscribe the larger sum receive six shillings per week in illness: to the lesser subscriber is paid four shillings weekly. The number of members has varied from thirty to forty. The average payments for the last twenty years is 20*l.*, and the Society has 200*l.* in the Savings’ Bank.

“Thirdly, *the men’s club*, also, forms a double class, who pay seven and sixpence entrance, and one shilling or one and four-pence monthly; and receive eight shillings or six shillings weekly in sickness. Their annual expenditure has been 35*l.*, and their present fund amounts to nearly 400*l.* These clubs have about twenty honorary members, who greatly contribute to the opulence and prosperity of these institutions: and their bounty, joined to the

subscriptions of a constant succession of young members, Mr. Richmond considered, on the calculation of the Northampton tables, to be adequate to the demands of the club.

"The rules and regulations of the Turvey Club resemble, in most respects, those of other Friendly Societies; but some additions and amendments were made by Mr. Richmond too important to be omitted.

"First; no persons of immoral character were admitted, or such as were likely to disgrace the Society by habits of drinking, impurity, cursing and swearing, or other notorious crimes.

"Secondly; a careful superintendence was maintained by Mr. Richmond and the officers of the Society. Offenders were admonished, and, after three admonitions, if unreclaimed, were excluded from the benefits of the Society.

"Thirdly; the practice of assembling the members at public-houses, and spending a portion of their funds in liquor, was prohibited: and their meetings were held in the vestry of the church, at which Mr. Richmond constantly attended. By this arrangement nearly a fifth part of the funds were saved, and the temptations of the public-house avoided."

There is an interesting letter, giving an account of one of the anniversary dinners of the Turvey Club: but we have no room for more. The Editor's account, it will be seen, is far from complete. He should have informed us at what period after admission into a club, a sick member is allowed to draw upon the Society's funds; and it is also left uncertain whether, upon the expulsion of a member for immoral conduct, he incurs the forfeiture of his previous deposits, as well as the future benefits of the Society.

In May, 1809, Mr. Richmond preached his first sermon, in London, for the benefit of the Church Missionary Society. We have hitherto taken no notice of him as a writer, and it is remarkable that so popular a preacher should have left behind him only three sermons composed for the press. As the author of "The Dairyman's Daughter," and "The Young Cottager," he is well known to the religious world. The copies of the former tract which have been circulated in the English language alone, to the present time, are supposed to have been between one and two millions. It has been translated into most of the Continental languages, and has obtained a wide circulation in America. In this little work, the character of the author's mind and feelings is, we doubt not, very faithfully depicted; but besides our positive objections to some of the doctrines, we must question the good taste and keeping of the piece. It seems to us much too ambitious, and far from simple. It is overloaded with descriptions of scenery, some of which, though beautiful in themselves, are out of place in a tract for uncultivated individuals. Besides all this, the numerous personal reflections give an egotistical air to the whole. Still, there are passages of great and touching beauty. From the time, however, that Legh Richmond devoted himself to missionary objects, his name was principally celebrated in connexion with them. He travelled far and wide, preaching and speaking for the Jews and the Church Missionary Society. During these journeys he is known to have collected from £800 to £1000; nay, on one occasion, the fruits were £1200. Though these engagements took him much from home, he used all the means in his power to provide for his people. A curate was always engaged to officiate and visit for him and to instruct his children; and he frequently addressed pastoral letters to his people.

We have already noticed Mr. Richmond's strong attachment to his mother. In 1819, he lost this cherished parent, and deeply does he appear to have felt on the occasion. But he was destined to be more severely afflicted. His son had, contrary to Mr. Richmond's wishes, evinced a

decided preference for a seafaring life, and the Editor seems to hint that the causes of this disappointment lay deeper than the mere desire of novelty and change, so natural to ardent dispositions. However this might originally be, it does not appear that any difference long subsisted between the father and son. Mr. Richmond accompanied him to Deptford, and uniformly expresses towards him the affection of a parent, while Nugent's letters bespeak the respect and attachment of a son. Sixteen months after the departure of this young man, Mr. Richmond read an account of the shipwreck of the vessel in which he believed his son to be, and a later account confirmed the intelligence that every individual on board had perished, with the exception of six persons, whose names were specified, that of Nugent Richmond not being among them. The family went into mourning, and Mr. Richmond sorrowed for his child deeply; when, three months afterwards, he received a letter from him whom he had mourned as dead. Circumstances had prevented his setting sail in the *Armiston*, of whose fate he appeared to be wholly unconscious. For about four years longer his life was spared, in the course of which time his letters manifested much affection and regret for the past, together with a strong desire for a meeting with his parents. This was not destined to be fulfilled; for, after a series of trials and disasters, poor Nugent fell a victim to one of the fevers of India. Meantime, his brother Wilberforce, who appears to have been in every respect of like mind with his father, began to exhibit alarming consumptive symptoms. The touching account of this amiable boy, which is given in a letter we have before quoted, addressed by Mr. Richmond's daughter to the Editor, we shall give in her own words:

"Though my dear father," she says, "was naturally playful and lively, his spirits were easily depressed; and they appeared to undergo a considerable change subsequent to the summer of 1824, the period at which Wilberforce's health began to decline. Wilberforce was most tenderly endeared to him; and there was a strong affinity between their characters. He was just beginning to unfold a very fine understanding; and his intellectual attainments were certainly superior for his age. His mind had been cultivated with much care; and the same elegance of taste and delicacy of feeling, so prominent in my father's character, seemed likewise to mark that of his cherished boy. He manifested the same inclination to the studies of natural philosophy; and when the school lessons were finished, they were constantly engaged together in these pursuits. While the other boys were at play, Wilberforce generally occupied himself in reading in the study, trying experiments, &c. Mineralogy, in particular, was a favourite science with both; and in each instance it beguiled the hours of declining health. \* \* \* \* \*

In the summer of 1824, my brother ruptured a blood-vessel, and began to spit blood. My dear father discovered great anxiety and alarm, though we did not, for a long time, know how much he was affected. He afterwards told Mamma, that on that morning, as he looked on Wilberforce, he received a shock which seemed to shatter him to the soul, and from which he never afterwards recovered.

"In June, 1824, he took a journey to Scotland, to place Wilberforce under the care of Dr. Stewart. I was their companion in the journey, which I have a mournful pleasure in retracing. It was very pleasant to travel with my father; he had such an exquisite perception of the beauties of nature; and every object of interest was pointed out to us with his own elegant and devotional associations. Often has he wandered on through the fine scenes of Scotland both by day-light and moon-light, with poor Willy and myself at his side; and we have sat down together on the sea-shore, or by the hedge-side, while he shewed us the image of the Deity in the beauty

of his works; and whether he was contemplating the simple wild flower or the resplendent firmament, he would point to the hand of Omnipotence in both. But his enjoyments at this time greatly depended upon his dear boy's being able to participate in them. If Willy drooped, his spirits were gone, and nature lost its power to charm. I think he was gradually declining in his own health, though he did not complain. He was watching the decay of his beloved son, while his own frame was giving way.

"We returned home in October, with no material benefit to our dear invalid; and in January, 1825, after a happy and even triumphant experience of the power of religion, my brother breathed his last gentle sigh in the arms of his afflicted father, who had been, in God's hands, his sole teacher, comforter, and supporter. He was ever at the dying pillow of his suffering child, reading, praying, and comforting him, by day and by night. Before us he appeared composed and tranquil, but, in his retired moments, I have heard him give vent to his feelings, 'with strong crying and tears.' I remember, on the evening of Wilberforce's death, after he had yielded to the first burst of grief, he clasped the inanimate form to his heart, laid it down, dried his tears, and, collecting us together in the study, he knelt down and uttered only the language of praise and gratitude. For a little moment he seemed not only to follow, but to realize, his child's flight and welcome to the realms of glory. His whole conduct seemed to express, 'Though I should see his hand lifted up to slay me, yet from that same hand will I look for salvation.'"

His own closing scene drew near. Prematurely worn out by great exertions and a state of constant excitement, his bodily frame was wholly unfit to bear the trials laid upon him. His latter days were, for the most part, serious, even to dejection. Is it not greatly to be questioned whether a mistake about the nature and degree of service required by the Divine Being from his servants may not create as real an opposition to his benevolent designs as the evils which zeal would remove? A restless activity at one period of life is too often succeeded by morbid feelings, by questioning anxiety, and real distress of mind. In most of these cases it may be feared that too great a degree of importance has been attached by the individual to his own deeds; and that a more imperious duty than any we owe to our fellow-creatures, that of maintaining a peaceful, gentle frame of mind, and a heart unburdened by care, has been postponed to the consideration of schemes whose utility is uncertain; while the internal composure and self-devotion of the spirit is essential to the attainment of a really religious frame. Remarks like these *may* be perverted by the indolent to their own selfish purposes; the indifferent may think they tend to excuse man from a part of his service; and the zealous may draw his own inference, and pronounce condemning sentence upon us accordingly. Yet it is not calculating prudence, but a serious regard to the spirit of religion, which we have in view. If, in our application of them to the case of Mr. Richmond, any who knew him deem us in error, that is another matter. To us it certainly seems that he courted excitation, when the dictates of religion itself would have prescribed rest, and wore himself out by too tenacious a pursuit of what he persuaded himself was his principal duty. It strikes us, too, that he meditated too much upon his own personal concern in the great scheme of religion; and that anxiety was not with him so fully swallowed up in love and gratitude as it might have been, had there been less of personality in his private reflections. Still, this is mere inference from the records of his life now before us, and can deduct nothing from the value of his example, wherever it appears clearly to have been that of a pious Christian, and a worthy member of the social state.



## HAMILTONIAN EXPERIMENT.

*To the Editor.*

SIR,

*Maidstone, Sept. 15, 1828.*

YOUR Reviewer of the late Dr. Jones's *Exposure of the Hamiltonian Method of Teaching Languages*, (N.S., I. p. 109,) while he joins in the censure of it when used alone, at the same time suggests that it may probably be connected with the method adopted in most of our schools with considerable advantage. I had certainly been more favourably impressed with its intrinsic merits than he appears to have been, having had an opportunity of observing it in operation for several months with adult classes in the German and Italian languages, under the direction of a gentleman alike distinguished for his intelligence and philanthropy, as well as acquaintance from experience, both as a learner and a teacher, with the working of the system. Still I was of opinion that something would be found wanting when applied to the ancient languages, where the classes would be composed of boys, who would not be under the influence of the same motives as adults; something which should insure a more grammatical knowledge of these languages than it appeared probable they would acquire from Mr. Hamilton's method only; and which deficiency I supposed might be supplied by such a union as your Reviewer suggests. I have been permitted to put this principle to proof in experiments upon some of my own pupils, which have been carried through one complete year; and if you should consider a statement of the results not inappropriate to the design of the *Repository*, or to possess any interest to your readers, many of whom are engaged in education, I should feel a pleasure in seeing it inserted.

The first Latin class consisted of four boys, of from twelve to fourteen years of age, selected not on account of their possessing any remarkable aptitude to learn languages, or any unusual habits of application, but because their previous acquirements were similar, and they were nearly of the same age, and of what I judged a very suitable age. Three of them had made a little progress in the language previously, having read the prose of Valpy's *Delectus*, and possessing the acquaintance with grammar usual at that stage of advancement; but the fourth, and one of the elder, had never made any attempt to acquire any other than his native tongue, and his education in every respect had been much neglected. At the commencement of the Christmas vacation, 1826, they had translated Hamilton's first book, the *Gospel of John*. At the same period of the following year, 1827, they had read the following:—L'Homond's *Epitome Historiæ Sacræ*; fourteen of the first *Lives of Nepos*; five books of Cæsar's *Gallic War*; Sallust's *Jugurthine and Catiline Wars*; five plays of Terence; first book of Livy.

An experiment of the success of this combination of the two methods when applied to the Greek language was begun at the same time with the two younger of this class, but on account of the removal of one, it could not be carried through a more extended period than about five months. Within that time, though previously they were unacquainted even with the Greek character, they had translated the *Gospel of John*, of Matthew, the half of Mark, and the half of the prose of Dalzell's *Analecta Minora*. In the two last-mentioned they had assistance from a literal translation.

The second Latin class, if it may be so termed, consisted of two brothers, of the ages of eight and a half and ten years. Their previous education

had been more carefully superintended than that of the first class, and their talents were respectable, but not rare. I consider them, therefore, as affording a fair example of what may be effected by this method of teaching languages with boys who have had the advantage of a judicious and enlightened treatment in their previous instruction, such as is possessed by most of those in whose education a knowledge of Greek and Latin is considered to be a necessary part. Previously to the commencement of the experiment with them, they had read Evans's "First Lessons," and possessed a tolerably familiar acquaintance with the inflections of nouns, verbs, &c. Within the period of fourteen months, including two vacations, they had translated the whole of the following, with the exception only of a few of the fables of Phædrus, and about half of the last book of Cæsar's Civil War:—the Gospel of John; Epitome Historiæ Sacræ; Phædrus; Nepos; Cæsar's Gallic and Civil Wars; Sallust's Jugurthine and Catiline Wars; Livy, half the first book; Ovid, 2,300 verses; and Virgil, the first book.

Upon an average, they had not devoted more than two hours and a half per day to the Latin language, including the time they were so occupied with their teacher; so that it will not be supposed that more was exacted of them than ought to be required of children of so tender an age, or more than is required where the old plan alone is adopted.

Many of your readers will perceive that this is considerably more than is usually accomplished within the same time, and by children of the same age; and nothing, I imagine, will oppose their unqualified assent to the great advantage that would be gained by the adoption of such a method, unless it be an apprehension which they may have, in common with the late Dr. Jones, that the pupil "learns his lesson *superficially*; that if he may be said to know the words, he knows them only so far as he recollects the drift of the whole; and that, as the whole cannot be long retained, the meaning of every term is effaced with it."\* To remove all doubt of the

\* My own testimony with respect to this might not be regarded as sufficiently impartial and unprejudiced; but I am permitted to give that, contained in the following letter, of an individual well known to most of your readers, (Dr. Morell, of Brighton,) who was much interested in observing the results of these experiments, and frequently examined each of the classes at different stages of their progress; and whose talents, attainments, and long experience in teaching in the usual manner, will be considered to give great authority to his opinion.

"Brighton, July 30, 1828.

\*\*\*\*\* "On every account I should be glad to see a well-attested statement of the result of your experience in the method of verbal translation made public. None who have never made or witnessed the experiment can suppose that young children will be able to do so much, and that so well, as you have found to be possible, and even easy and pleasant to themselves, by this improvement on the customary method of teaching the languages of antiquity. I believe the great majority of boys who had read Nepos, Cæsar, and Sallust, in the usual way, would be unable to translate them off-hand in any part, at the pleasure of the examiner, with as much accuracy and readiness as was done by the M———'s for me; and they not only construed better, but shewed greater grammatical accuracy in parsing than is commonly done at the end of three or four years by boys several years older. What had been done by F——r at a later age was quite as satisfactory in proof of the working of the present plan; and F——s gave good proof of its effect in Greek as well as Latin.

"The result of what I have seen in these cases, and of what I have experienced in others, is an entire conviction, that by combining the use of exact literal translations with the study of the grammar and the practice of parsing, from the age of nine to

efficacy of this method as far as possible, and to shew to those who may be disposed to make a similar experiment, in what manner the same results may be brought out, I will explain it as it was pursued with the younger class, and I hope I may be pardoned the minuteness that will be necessary to make the statement either satisfactory or useful.

Whatever may be the objection to the *Gospel of John* as a preliminary work, it must be remembered that a person wishing to make an experiment of the Hamiltonian System has no choice; for it is the only book prepared on this plan in which the construction of the sentences is sufficiently simple, and the same words occur with sufficient frequency. This was, therefore, first placed in their hands; but as they had already made some progress in the language, that part of the method of Mr. Hamilton which requires the teacher to read each verse himself in a distinct and audible manner, subjoining the English of every word as he proceeds, and then to direct it to be read by two, three, or more boys, till it is supposed that all are able to translate it with facility, could in this instance be dispensed with. The interlinear translation, called a "key," was sufficient assistance to enable them to prepare daily as much as conducted them through this first book within three weeks; but a previous reading in class became necessary in some parts of the *Epitome Historiæ Sacræ*, in which each passage was translated at least once by one of the pupils, the teacher assisting him only *occasionally*, presenting him with the English of any word with which he was unacquainted, and with the order where it was too inverted, and correcting his pronunciation where it was inaccurate. Invariably, however, when a lesson was read in class in this manner for the first time, it was required to be repeated the following day with readiness and precision. This was a slight departure from Mr. Hamilton's method, and was found to be necessary on account of the difference of character between his classes, which I have been informed are composed chiefly of adults, and that upon which this experiment was made. He, perhaps, may safely calculate on their giving the requisite attention and industry; but a teacher cannot satisfy himself of this where his pupils are children, unless in some manner resembling the above-mentioned. There must, or ought to be, in every lesson many words with which the pupil is unacquainted: it is his business to impress their signification upon his mind. He has a certain portion of time set apart for this purpose; and it should be the teacher's care to see that the time is devoted to its proper object, or he will, in all probability, be disappointed in his pupil's progress. Two octavo pages was the quantity required of them daily, and the task was accomplished with perfect ease.

The sentences of *Nepos* being longer and more involved, the teacher, at the commencement with it, himself read each sentence first, requiring it to be read by the pupils *once, twice*, and sometimes *oftener*, when there was difficulty in the construction, or many words occurred that were entirely new; but the number of repetitions of each sentence was gradually diminished till they could translate, with the *occasional* assistance only of the teacher; and after a short time they had acquired so much facility in the

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eleven, so much may be acquired both in Latin and Greek as will make the future progress easy and certain; and what is of the greatest importance, this can be effected, not without labour and attention on the part of the child, but without any of that waste of strength in hopeless endeavours to overcome unconquerable difficulty, which often and naturally produce an utter hatred of all learning in young children. \* \* \* \* \*

"J. MORELL."

translation of their author, that the previous reading became unnecessary. From this time to the end they prepared with ease two closely-printed duodecimo pages daily. At the conclusion of *Nepos* they were in possession of a very considerable store of words, and acquaintance with Latin construction; and the manner in which they immediately translated *Cæsar*, shewed the advantage of the method of study which they had pursued, and the excellence of the last author as a preparative for those that followed; for they were now thrown more upon their own energies; they had no longer any strictly literal translations to assist them; what they failed to carry away with them on the first reading, they had no other help to supply them with than their dictionary and grammar; and yet after the first five or six lessons, in which the same plan was adopted as in the commencement of the preceding author, they could of themselves, without a previous reading, without a translation of any kind, with no other help than their dictionary and grammar, prepare at first *two*, then *three*, and latterly, at *their own request*, *four* pages of Dymock's *Cæsar* daily. If, however, they met with a passage of unusual difficulty, they were encouraged to ask assistance of their teacher rather than be allowed to exhaust their patience and their energies upon what it was not probable they would discover without help. But it did not frequently happen that their own ingenuity and knowledge of words did not enable them readily to determine the sense of their author with accuracy. The following instance, proving that the general fear that a Hamiltonian pupil's knowledge of a language will be *superficial*, and that he will be acquainted with the signification of words only so far as he recollects the drift of the subject, is without foundation, may probably be as satisfactory as it is novel in children of their age and standing in the language. When they had translated the greater part of *Cæsar*, they were asked, how long a time they required to translate a page of a part they had never before seen. The answer of the elder brother was, that he could read it generally as fast as he could English. The younger, as though he felt himself unable adequately to express the little time and labour it cost him, replied, that he did not require more than "half a minute." None will suppose it probable that either of the answers could be strictly correct, yet they both shew that the children felt themselves masters of their author. The reality of their progress was frequently put to the test in a variety of ways; and the fluency and even freedom with which both classes, when at this point of advancement, would give an English version of passages of considerable length, without taking up the Latin in the usual manner of construing, though called upon unexpectedly; the precision with which at the instant they would render oblique cases or derived tenses in an entirely new connexion; the familiar acquaintance they manifested with the peculiarities of Latin construction and phraseology; in the ease with which they would translate, off-hand, passages they had never before seen; and in the rapidity with which the eye would pass over from the nominative case to its verb, although it lay the distance of several lines, have often given me indescribable pleasure.

In reading *Sallust*, *Liby*, and *Ovid*, the same method was pursued as in the above-mentioned, except that they had the assistance of the best translations that could be procured, which, though not strictly literal, were sufficiently so to be of great service; but especial care was taken to avoid the evil complained of in the use of such translations: therefore, in reading to their teacher, they were required to give as strictly literal a version as possible, without sacrificing the English idiom, (for they now possessed a



sufficient acquaintance with the language to allow of their attention to this without injury); and if at any time their taste led them to adopt the secondary signification in preference, they were instantly questioned respecting the primary, that it might be ascertained that they had not depended upon the aid of the translation more than would have been profitable; and to be assured of this with still more certainty, they were required to read to their teacher from an edition without either translation or note. The Jugurthine and Catiline Wars of *Sallust*, in addition to their parsing and other lessons, engaged them exactly *six* weeks.

To conduct the pupil through so many authors in so short a time, without encroaching too much upon the hours that should be devoted to other studies, and without tiring his patience by a too long-continued application to one pursuit, it was found necessary that the teacher should avail himself of every facility, and be most economical of the time devoted to this part of learning. The results that were brought out in both these experiments I consider to have depended very much on the strict observance of the following rules:—1. To require the *fixed attention* of the pupil while the class is engaged with their teacher. His progress is incomparably greater than when he is listless, and much more agreeable to himself: but the time should not exceed half an hour. 2. On no account to suffer an indolent and hesitating habit of translating in the pupil, but to urge him on with the greatest rapidity consistent with a distinct pronunciation. It infuses animation into the exercise, and is a constant excitement to attention. 3. If he cannot readily bring to his recollection the corresponding English of any word, rather than be allowed to guess at its signification, the teacher should *promptly* furnish him with it; and in the same manner with the order, if he should be mistaking it, rather than consume the time by leading him to discover it himself, by asking him to point out the nominative case, the verb with which it agrees, &c. The advantage to himself, if any, is overbalanced by the interruption of the attention of the rest of the class. He will have too much pride to allow himself frequently to be assisted in this manner, and especially if others of the class shew a greater readiness. It will therefore be an inducement to industry and attention on his part, and is a great saving of time. 4. The teacher should on no account, except when any thing *very* remarkable occurs, suffer himself to be led into any conversation while the class is before him. In the *Hamiltonian* lesson, the pupil's chief object is to acquire the *knowledge of words*; and that fixed attention which is necessary to gain his end should not be suffered to be interrupted for a moment. There is sufficient exercise of his other faculties in his *parsing* lesson. Explanations even of peculiarities of grammar are better deferred till the conclusion, as more is lost by the interruption of attention than is gained by the immediate explanation. 5. As early as the *Epitome Hist. Sæc.*, but especially in *Cæsar* and *Sallust*, the teacher may find many passages in which the construction is so simple, and with the words of which the pupil is so familiar, that he can translate as rapidly as he can utter words. In these the teacher should require only an English version of them, to be as expeditiously given as possible, without taking up the original in the usual manner. It imparts interest to the pupil, as the progress he is making is manifest to himself; he acquires the habit of translating in an easy and agreeable manner; the teacher has the best evidence possible that his pupil understands his author; and it is a saving of half the time.

But it is essentially requisite that the pupil should be capable of reading

his native language with fluency; and if this circumstance be not attended to by those who may be disposed to make an experiment for themselves of the merits of this mode of instruction, disappointment will certainly follow. I have applied it in several instances to little boys who have not acquired this talent, but their progress has been slow when compared with that of others of the same age who have received a more careful previous education. This is not to be attributed to any defect in the system; for they are pupils who will of necessity be slow in acquiring a foreign language, in whatever manner they are instructed.

The two methods have been carried on in constant and daily connexion with each other, and the time apportioned to the study of Latin has been nearly equally divided between them. The manner in which the Hamiltonian System has been applied has been fully explained. I know of no material difference in my mode of using the common plan from that which is generally adopted, unless, perhaps, a somewhat greater minuteness in parsing has been introduced than is usual. Grammar, construing, and parsing, formed a part of the daily business, and occasionally exercises; but to be assured that the pupils' knowledge of the language should be well grounded, and to guard against the danger of their passing over words, if they occurred in any of the oblique cases or derived tenses, without a knowledge of their precise signification, and the syntactical peculiarities of government, they were expected to be able not only to answer any question on any of the latter that might occur in their parsing lesson, and to give the rules on which such peculiarities depend, but an exact account also of every word in the first six or eight lines. An example will best illustrate the method pursued. Suppose the following sentence is to be parsed,—*Optimum erit pueris dari preceptores vitiorum expertes.* The teacher asks, What is optimum? The pupil replies, It is a superlative adjective of three terminations, declining like durus, (declines it through both numbers,) sing. num. neu. gen. nom. case, agreeing with its substantive *negotium*, understood. (Repeats the rule for the agreement of the adj. and sub.) T. Erit? P. It is a verb derived from Sum; Sum, fui, esse, futurus. T. Form the verb. P. Sum, eram, ero, fui, fueram, fuero;\* Es, esto; Sim, essem vel forem; fuerim, fuissen; Esse, futurum esse, fuisse, futurum fuisse, futurus. Erit is in the indicative mood, fut. imp. tense, third per. sing. num.: Ero, eris, erit, erimus, eritis, erunt. Its nominative case is the remainder of the sentence. (Repeats the rule.) T. Pueris? P. It is a noun of the second declension, forming like liber, (declines it through both numbers,) plur. num. mas. gen. dat. case governed by dari. (Gives the rule.) T. Dari? P. It is a pass. verb, derived from Dor. Dor, dari, datus sum vel fui. T. Form the verb. P. Dor, dabar, dabor, datus sum vel fui, datus eram vel fueram, datus ero vel fuero; Dare, dator; Der, darer, datus sim vel fuerim, datus essem vel fuissen; Dari datum in, datum esse vel fuisse, dandum fuisse, datus, datu, dandus. Dari is the infinitive pres. tense. T. Preceptores? P. It is a noun of the third declension, forming like honor, (declines it,) pl. num. mas. gen. acc. case, before the infinitive Dari. (Gives the rule.) T. Vitiorum? P. It is a noun of the second declension, forming like liber, (declines it,) neu. gen., therefore the nom. acc. and voc. cases are alike in both numbers, and in the plural they all end in y, pl. num. gen. case, governed by expertes. (Repeats the rule.) T.

\* This is Dr. Valpy's arrangement, whose Grammar was adopted for the sake of its English syntax.

Expertes? P. It is an adj. of two terminations, forming like tristis, (declines it,) pl. num. mas. gen. acc. case, agreeing with præceptores. (Repeats the rule.) The practice of forming every verb in the manner here illustrated may appear to be one which would consume an undue proportion of time, but by habit the pupil performs it with very great rapidity; and he soon shews so intimate an acquaintance with his grammar by this exercise, that the teacher may pass over many words, and thus abridge the labour, in full confidence that, if called upon, the pupil would be able to give a most accurate account of them. The great utility of it must be obvious to every one.

The list of authors that have been read within the above-stated time will shew that the two systems may be combined with the advantage of a great saving of time; and the account of the method that has been pursued, and which I have endeavoured to make as explicit as possible, will, I hope, be considered satisfactory evidence that that advantage is obtained without the sacrifice of any other, and without furnishing any reasonable ground for the apprehension that a boy so instructed can never become a scholar, or rise to eminence in any of the learned professions. I will conclude this paper with a few other observations made during the course of these experiments.

The union of the two plans, while it compels a boy to labour, and furnishes him with sufficient exercise for all his mental faculties, appears to divest the study of language of every thing that wearies and disgusts; and if I might not be thought to eulogize it with a partiality that conceals every defect from my observation, I would say that it renders it one of the most agreeable branches of study. A boy, whose education, as it has been before mentioned, had been much neglected in every respect, is a remarkable proof of this. He had never made any attempt at learning a foreign language, and was unacquainted with the principles of the grammar of his own; his talents were certainly rather below than above mediocrity; his previous acquirements of any kind were very small; he had no habits of application; and school, either from the injudicious treatment of the master, or some other cause, had become his abhorrence, as a place of uninteresting toil and drudgery. He joined the first Latin class; and the interest which the study excited in him appeared to effect immediately an entire change in his character and habits. From the commencement it seemed to form his delight: he was rarely seen from his desk, but at the entreaty of his school-fellows; his books were his almost constant companions: he had entered upon the task voluntarily; and there was nothing to prevent his abandoning it, whenever he had so pleased; but he never manifested the least desire to relinquish the undertaking. At the expiration of the first year he read Terence and Livy in a very intelligent and gratifying manner; and as a further proof of the interest which he felt in this kind of study, and his eagerness to make himself master of the language, some weeks before the conclusion of the year he had read, for his own pleasure and amusement, without the knowledge of his teacher, and in addition to his daily employment, the whole of Nepos, within the space of seventeen days.\*

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\* Although in the first class, who are said to have read fourteen Lives of Nepos, yet as it formed their parsing lesson, to which at that time he was unequal, he did not read it with them, but Phædrus in its stead, the parsing lesson of the second class.

One of the peculiarities of Mr. Hamilton's method, expressed in his own words, is, "that each word is translated by its sole, undeviating meaning, assuming as an incontrovertible principle in all languages, that with very few exceptions each word has one meaning only, and can usually be rendered into another by one word only, which one word should serve for its representative at all times and all occasions." This principle has formed a very great objection with many persons, and, among others, with the late Dr. Jones; although it might not have been unreasonably expected that it would have met with his approbation rather than censure; for that on which he has formed his *Analogia Latinæ*, as well as his Greek Lexicon, if not the same, is something very nearly resembling it. His former work he hopes "will be useful to all those who wish either to teach or to learn Latin with expedition and accuracy. The simple or primitive word is first laid down, and is followed by its compounds; and thus one leads to the knowledge of many, as a cluster of leaves or flowers is acquired by only seizing the stem on which they stand."\* At the head of a list of forty-four derivatives and compounds, for instance, stands *Ago*, which, he says, signifies "*I lead, do*," whilst Ainsworth enumerates twenty distinct significations to the word. He would have wished his pupils to remember that *ago* bears only these two distinct senses, that whenever they met with it, or any of its derivatives or compounds, they might readily recall its equivalent in English. In this manner they would "learn Latin with expedition and accuracy." The only difference between him and Mr. Hamilton appears to be, that the former gives the word *two* distinct meanings, whilst the latter would generally represent it by one and the same word only. The extract also which he gives from his Greek Lexicon to shew the folly and absurdity of this principle of Mr. Hamilton, I cannot help considering as a beautiful illustration of the correctness of that which he is endeavouring to explode. "*Ἀπολυνω*," he observes, "means literally *I loose from*, or simply *loose*. Suppose this verb to occur in different places, with the representatives of such nouns as *accusation, assembly, army, disease, captive, labour, obligation, desire, argument*. An acquaintance with Greek authors will prove this supposition to be fact. The original and simple meaning of '*I loose from*,' combining successively with each noun as its object, becomes a compound idea, and requires to be expressed by a new verb in English, if at all adequately expressed. Thus, *I loose from accusation*, *I acquit*,—*loose an assembly*, *dismiss*—*loose an army*, *disband*,—*loose from disease*, *heal*,—*loose a captive*, *release*,—*loose from labour*, *exonerate*,—*loose from obligation*, *forgive*, *cancel*,—*loose desire*, *gratify*, *satisfy*,—*loose an argument*, *refute*."† Let it be observed, "*Ἀπολυνω* means literally, *I loose from*, or simply, *I loose*." This is precisely what Mr. Hamilton would say and would wish his pupils to bear in mind, that whenever they meet with the word, they may easily recall the primary signification. The boy must be dull indeed who does not perceive that when the word is found in connexion with another signifying *accusation, assembly, army, &c.*, it is equivalent to *acquit, dismiss, disband, &c.* The assertion may be ventured, that a boy consulting Dr. Jones's Lexicon on that word, would neither remember nor think it necessary to burden his memory with more than its primary signification. If at any time the word should occur in such a connexion that this conveyed no idea to his mind, he would then again refer to his Lexicon. And such an instance as this Mr. Hamilton, I doubt not, would consider as among his exceptions, and in such

\* Preface to Anal. Lat.

† Exposure of the Ham. Sys.



cases would present his pupil with the secondary rather than the literal meaning. Numerous instances might be selected from his literal translations in which he has so done. But whatever may be the apprehensions of others, I have very rarely found the smallest inconvenience from the adoption of this principle. Though the translation may sound harshly, yet if a boy has been required to put it into more elegant English, he has generally shewn that he has had a very exact comprehension of his author; and this is all that is required. However, after he has met with any word so frequently that its literal signification is never likely to escape from his memory, a rigid adherence to this principle becomes unnecessary. It may be relaxed, not only without injury, but with profit. The first book of Mr. Hamilton by no means furnishes a correct specimen of the manner in which a boy translates at the end of the first year; at this period he will be found to have exchanged the stiff and uncouth style there apparent for one that is easy and agreeable; and the literal method he at first adopted enables him to do this with an accuracy that would scarcely be expected.

The translations of Mr. Hamilton's introductory books have been severely censured for the barbarisms he has introduced into them. That they are to be found in abundance cannot be disputed. But it must not be supposed that the translations of a boy who is instructed in the usual manner, are entirely free from them. I feel assured, that every person experienced in tuition will agree with me, that nothing can well be more awkward than the English versions of young beginners, whose education is directed in this manner. If they have judicious teachers, they will *require* a translation very nearly as literal as Mr. Hamilton's, although they may require also a more elegant version afterwards, when they have satisfied themselves that their pupils have a just acquaintance with the precise value of every word in the passage they have read. They will consider such a minute attention to every word as indispensably necessary to success. Still I am of opinion he might have made his translations a little less objectionable on this ground, and with positive advantage to the pupil. Why may not an ellipsis in the original be supplied in the translation? It might be so marked as that the pupil should be in no danger of mistaking it for the original. The teacher is frequently compelled to supply it; it could do the pupil no harm to see what it is thought useful he should *hear*; and where the sense is obscure without it, it appears to be necessary. A few other alterations might perhaps be made with advantage, and without doubt will occur to Mr. Hamilton in the course of his experience. The revision that some of his works have undergone in a second edition, shews that he is not so absurd as to consider his first attempts as unimprovable. But whatever may be the imperfections of this nature, they do not affect the merits of the system; and if either alone or when combined with others, it contribute in any degree to facilitate the attainment of the ancient languages, its author is entitled to gratitude and respect for his zeal in bringing it before the notice of the public.

WILLIAM STEVENS.

## CHARACTER OF NAPOLEON BONAPARTE.\*

But lo ! they fade—the thin forms melt away—  
 A scene more awful rushes o'er my eyes !  
 Sulphureous clouds involve the clear noon-day,  
 And thunders brattle through the cloudless skies !

Deep as the archangel's blast, the cannon's roar  
 Startles the sleepers of a thousand graves !  
 War shakes the monumental hills once more,†  
 And slumbering ages shriek among their caves !

Through the black smoke-clouds whirling fast and far,  
 Sings the thick death-rain on the Desert's air !  
 I hear by fits swords clash, and bayonets jar—  
 Thy wild shout, Triumph ! thy mad yell, Despair !

But who has rais'd the storm ? Who dares to break  
 The silence of the Pyramids with war ?  
 Who bids the iron line in thunder speak,  
 And sees through battle's clouds his rising star ?

'Tis he—the young Napoleon !—Strong the wing  
 With which the daring eaglet climbs the wind !  
 Even of his earliest flights late time shall ring—  
 His goal the sun which blaz'd his votary blind.

Half-Roman Conqueror ! more the Iron Crown  
 Beseem'd thy brow than one of vulgar gold :  
 It told the secret of thy far renown,  
 The spell which long Earth's kings and realms controll'd.

Thy sceptre was the sword, the camp thy court,  
 Soldiers thy counsellors, and force thy law ;—  
 How fast the dangerous and the dark resort  
 To those whose minds can teach their fierce souls awe !

Alas, what instruments Ambition wields !  
 How stoop the proud to conquer ! What a tale  
*They* leave behind, who build on trophied fields  
 New dynasties in which old thrones grow pale !

Yet even with *these* tools hadst thou but wrought  
 For the deliverance of enthrall'd Mankind,  
 What bliss on earth, what blessings hadst thou brought  
 On thy own head with barren bays entwin'd !

Short space for *freedom* was thy bright sword drawn,  
 Wondrous Napoleon ! and the page which twines  
 Thy mournful sunset, and thy humble dawn,  
 With thine imperial noonday, sadly shines

\* From a Poem now in the course of composition, in which, if the author fails, it will not be for want of a magnificent subject.

† Alluding to what is called (somewhat melodramatically) the Battle of the Pyramids.

In tearful radiance—dimn'd and clouded all  
With the cold longing for a despot's power,  
The hope to hold the trampled globe in thrall,  
And crush the nations for one iron hour;—

One iron hour of grandeur bought with blood,  
Of power attain'd by force, upheld by fraud:—  
He, who can bridle in mid leap the flood,  
May hold in his strong leash a world o'er-aw'd!

What mighty power, fallen Chief! was once thine own,  
To guard the fount in which thy sword was charm'd;  
To free the people, and to fix the throne—  
Crush the vile shell, yet leave the gem unharm'd!

And why was power so mighty given in vain?  
Fortune's spoilt child long'd for a larger ball,  
To play the Macedonian's game again,  
In the imperial tennis-court of Gaul!

Cæsar's ambition, but not Cæsar's soul—  
His sword without his laurel—*these* were thine;—  
Cromwell's deep art, but not his self-control,  
Who wore no gold although he won the mine.

Call'd by thy land to sway her ancient reign,  
Hadst thou subdued the famine of thy mind,  
That avarice of conquest, wild and vain,  
What living laurels had thy crown entwin'd,—

Green in all nations, greenest in thy own,—  
Where a new Alfred, with paternal eye,  
Watch'd o'er young Freedom, ere she yet had flown,  
And nurs'd the orphan sunbird for the sky!

But such was not thy destiny; the star  
That rul'd thy red nativity was *power*;  
Born but to guide the wild Simoom of war,  
And breathe its hot breath for one withering hour.

The rights of Man—what were they but as dust,  
Strown in the path the aspiring soldier trod?  
The laws of Heaven—how faint in *them* thy trust!  
Power was thy Paradise, and Fate thy God.

Yet didst thou live, when Washington had freed  
Lands which for gold the free-born dar'd enslave—  
Heard'st the world's echoes hail the splendid deed,  
Isle call on isle, and wave applaud to wave!

Hadst thou, like him, but been content to range  
Among the Cincinnati of thy kind,  
For thee, for Earth, how blest had been the change!  
How pure the sky thy rainbow left behind!

But no ! that stormy spirit brook'd not rest ;  
 It loved the storms it lived in ; like the bird  
 Which bares to battling elements its breast,  
 And woos the waters by the whirlwind stirr'd.

Marengo—Lodi—Austerlitz—these were  
 The Sabbaths of thy life, its bridal hours :  
 The nursling of the eiry ill could bear  
 The peaceful lark's nest in the greensward flowers.

Little thou dream'dst, when *here* thy standards flew,  
 And peal'd thy war-cry through the Pharaohs' tombs—  
 Little thou dream'dst of crimson Waterloo,  
 And Austral splendours quench'd in Arctic glooms ;—

And oh, still less of sad St. Helen's Isle—  
 The Exile's dreams, the Captive's bitter bread,—  
 Wrung with deep grief, yet torturing forth the smile,  
 Till the heart broke that told not how it bled !

Yet hadst thou, like Epaminondas, died  
 Upon thy last of fields, the hero's fall  
 Had veil'd the statesman's guile, the despot's pride,  
 The man's vain coldness, in one dazzling pall

Of beautiful oblivion ; pilgrims *then*  
 Had gone to kiss the spot thy blood had bath'd,  
 Deeming it holy—and the last of men  
 Knelt on the turf the dying thunder seath'd.

The Lucifer of Earth had fallen in vain,  
 And taught the world no wisdom :—*Now* we scan  
 Upon Napoleon's tomb the prophet strain,  
 MAN'S SPOILER YET SHALL BE THE SPOIL OF MAN.

Peace, troubled Spirit ! to thy distant grave—  
 The sweet and solitary spot which thou  
 Didst choose to rest in ; where green shadows wave,  
 And lone streams murmur by the Mighty low !

Wearied with Man, well mightst thou turn for rest  
 To Nature's bosom ! That poetic fire,  
 Which flash'd athwart thy *most* delirious quest,  
 With lambent light yet stirr'd the breaking lyre,\*

And bade thee mark that wild and willow'd dell,  
 The sole oasis of thy desert isle,  
 To hold thine ashes, when the last farewell  
 Left Fear the power, and Hate the time to smile.

Hail and Farewell ! Thy glory was a curse—  
 But who can curse the glorious ?—Chains, blood, tears,  
 All were aton'd for in thy deep reverse,  
 And the grave's bay no breath of lightning sears.

*Crediton.*

\* An allusion to the electrical hurp.



## NATURAL THEOLOGY.

WHEN we speak of "Natural Theology," the external world rises up before us; the great works of creation, the mighty deep, the everlasting mountains, the heaven with all its shining hosts; the nearer wonders of our own frames, the miracles of support, preservation, and recovery, all crowd upon our recollection—all come to bear witness of Divine Power and Goodness. But how is it, that the power which is greater than all material might; *that* which summons all nature to its tribunal and is obeyed, should be, as it often is, our last remembered proof of the presence of the Divinity? Our speculations concerning external nature are valuable and interesting in their degree; but they fade into nothing as to any power we possess of personal application, when compared to the knowledge which may be gathered up from within. There is, indeed, no natural theology like the theology whose root is in the deep, unfathomable foundations of our own spiritual nature. What is it to us that goodness is manifested in our corporeal structure, if the insatiable desires of the soul are unsatisfied by the most plenteous allotment of bodily endowments? We take counsel with our own spirits: we find, amid all the traces of good which the outward world may have left there, a fixed, unaccountable idea, that every separate thing we have beheld or felt, *might be better*: no pleasure so pure has visited us, no form so perfect has met our view, no proof so strong has been presented to our minds, but that something purer, more perfect, more strong, is conceivable. Let human nature be taken at its highest or lowest estate, still the fact is undeniable; for the question is not, whether, in man's most degraded and savage condition, his ideas of what is perfection resemble our own; but whether, just as much as ours, *his* hopes and conceptions do not go beyond *his* realities: whether, in proportion to his degree of cultivation, his proofs of a power superior to himself are not equally strong with our own. If they are, then we have a fact which may truly be called a religious fact, and one which speaks more loudly of a higher power than any result of outward examination whatever. It cannot be from outward realities that we have attained the idea of that which has not been to us outwardly realized. It cannot be from disappointment that we have learnt to hope, nor from emptiness that we have imbibed fulness. What is human cannot have communicated what is divine. To slight evidences so universally, indelibly impressed, so intimately interwoven with our whole nature, (evidences to which no others admit of a comparison,) is not in character with the creature who is conscious to himself of being the effect of creative power and love; nor ought we, because it has pleased the Almighty to superadd external proofs, and to endue us with the power of demonstrating to the outward eye the skill displayed in the formation of an insect, or the preservation of an important part of the animal organization, to disregard those higher powers by which we may ourselves perceive the force of these internal evidences, and thus learn to address the same powers in others.

Going back to first principles, and, not speculating, but calmly considering the original constitution of man, as far as our own errors and weakness allow, we cannot fail of perceiving the worthlessness of material proofs as applied to spiritual things, and the inequality between those visible objects which serve to the outward senses as the manifestations of beauty and virtue, and the invisible sources of those objects. Exactly in proportion to the degree in which the heart has felt the worth of these proofs, will be its value for scripture revelation. Philosophic language may never have been

heard by the outward ear ; homely may be the thoughts and homely the expressions ; but the truths of revelation will find their only warm reception in the soul that has explored itself ; that knows, intimately knows, its own evil and good ; that receives them, not as strangers, but as the clear manifestation of its own dark intuition. It is then that the fitness, the correspondence, the entire proportion between the want and the gift, is indeed perceived. In the thoughts of the day, in the meditations of the night, we may have conceived of a character which should take the round of human existence, live and die, share our sorrows and temptations, yet be "more than conqueror" over all ; but when were those conceptions realized ? What authentic history, save one, ever pretended to realize the picture which, differing in particulars, has yet flitted before the mind of man from the beginning of time to the present hour ? The gospel does this. Jesus is that infinitely perfect being. Warm with life, and clothed in the human form, we find in him the reality of *that* which else could have been spoken of but as the unfulfilled prophecy of all ages. He was manifested—for other purposes, doubtless, but for this, among others—to justify man's highest, noblest thoughts to himself ; to prove that the human mind has in all its widest wanderings retained the image of a good it could not reach ; and that that faded image, once more in mercy exhibited in all its freshness by him who gave it, can never again be regarded as a delusive imagination. So beautiful is the mingled light of the spirit that is given to man and the spirit of Divine Revelation ; so practical is the proof that they are ONE !

And let it not be imagined—no, not for a moment—that the outward proof will be less valuable because the inward testimony is deeply felt. In no way can the soul be completely convicted of having "gone astray" till it is known to itself. Never can revelation do its full work till we are faithful to the voice within. "If any man will *do his will*, he shall know of the doctrine whether it be of God."

Such views as these of the original constitution of our being are refreshing and salutary. They fill the heart which holds them with hope, and the spirit in which they are cherished with increasing confidence. He who has not left himself without witness in our souls ; he who has permitted man constantly to conceive of something better and higher than outward experience would justify ; he who, finally, has realized the anticipation, and set before us Jesus, the pure, the sinless, the living manifestation of our noblest thought,—he surely cannot be merely the distant Being looking down from the lofty heavens with a smile or a frown upon his creatures, but he must be constantly near them. The sense of his perpetual presence comes home to the heart fraught with awe, and penitence, and hope, and love. It is not so much the outward punishment for sin, the future reward of virtue, that we anticipate ; it is the present pang of a nature not in harmony with the Being that created it, or else the calm and pure delight of peace and reconciliation. Then the hope of the world is truly felt not to be in outward knowledge, or a vast and increasing accumulation of visible facts ; but in the deeper wisdom of hearts encouraged to be true to their own solemn convictions, in an increase of the number of those who feel Christianity to be no mere abstraction, but "the spirit of power and love, and of a sound mind." Then is education viewed as a solemn, yet a joyful work—a work in which, if we are but faithful to the sure word of God, there can be no shadow of suspicion that *this* part of the covenant will be unfulfilled—a work in which all our errors are errors of unbelief and unfaithfulness to the inward nature and the outward revelation he has given us.

## UNIVERSITY OF LONDON.\*

THOSE wants of the community which can be supplied by talent and industry are never extensively felt without being soon provided for. The demand creates the supply. Hitherto, education has been in the hands of the ignorant or the idle. On the part of the teacher it has been resorted to merely as the means of eking out a scanty income, while the community has been indifferent to the quality of the article for which, as in every similar case, it has been contrived to make them pay an exorbitant price. For ages it has been monopolized by a few, and, as in every other monopoly, the public has been supplied with the worst article, in the least quantity, and at the dearest rate. In the mean time, the cultivation of education as a science has been wholly neglected. At length the attention of the public is awakened to the importance of the subject, and to the abuses which have been practised upon them. They begin to cry out for knowledge—real knowledge, not the name, and to demand more of it in less time and for less money. And we see that they do not call in vain. No sooner is their voice heard than up spring edifices adapted to accommodate pupils, and forth come men able and willing to instruct. It is curious, too, to observe the higher tone which the teachers immediately assume, and the higher object which they propose as the end of their labours. Here, for instance, is a lecture on medicine as good as a sermon, and a sermon as good as logic and eloquence and charity can make it. And certainly that deep sense of duty ; that determination to perform it which is to be shaken neither by ease, nor pleasure, nor profit, nor loss, nor praise, nor blame ; in a word, that desire to discover and to do what is right which constitutes integrity, or, in the strictest and truest sense, morality, is in no relation of life more indispensable than in that filled by the physician and surgeon. Every one has a deep stake in the intellectual ability and moral rectitude of the man into whose hands he entrusts his own life and the life of those who are dearer to him than himself. And the connexion between intellectual ability and moral rectitude, between talent and virtue, between soundness of the understanding and goodness of the heart, is much more close and inseparable than is commonly believed. It has been a subject of complaint against the University of London, that it includes in the course of instruction through which it proposes to conduct its pupils, the whole circle of the sciences, excepting that great science which can alone render the others truly valuable : that, while it takes all possible care to communicate knowledge, it makes no provision for the inculcation of religion. It may be doubted, however, whether direct instruction in technical theology be the best mode of imbuing the youthful mind with the true spirit of religion. It is at least as reasonable to hope that the communication of sound knowledge will be followed, or rather will be accompanied, by the perception, that the end of the acquisition of knowledge is the attainment of happiness, and that there can be no happiness without goodness. It is not, indeed, a self-evident proposition, that knowledge is virtue ; and yet the more deeply this proposition is examined, the more clearly it appears to be universally and invariably true. Know-

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\* An Introductory Lecture delivered in the University of London, on Thursday, Oct. 2, 1828. By John Conolly, M.D., Professor of the Nature and Treatment of Diseases. London : Taylor, Gower Street.

ledge consists of an acquaintance with phenomena, and of the relation of these phenomena to each other. In regard to any subject in any branch of physics, for example, a certain number of phenomena are found to belong to that particular subject : these phenomena have a certain relation to each other : they succeed each other, for instance, in a certain order : some invariably precede, others invariably follow : the invariable antecedent being termed the cause, the invariable sequent the effect. This relation is found never to be interrupted : certain antecedents are always followed by certain sequents : certain sequents are always preceded by certain antecedents. An acquaintance with the aggregate phenomena : an acquaintance with the relation of these phenomena as antecedents and as sequents, constitutes the knowledge of any branch of physical science.

It is precisely the same in moral science. In this, also, at least in regard to all the great and important questions, the phenomena are as well ascertained, and the relations between them, as antecedents and sequents, are as fixed and invariable, as in any department of physics. Certain actions are productive of pleasure : certain others are productive of pain : the quality of producing pleasure or pain is observed to be certain, invariable, universal. To be perfectly acquainted with all the results of an action : to be perfectly acquainted with the property of these results to produce pleasure or pain, is to have a perfect knowledge of the *moral* nature of that action. And thus to know that the relation between any particular course of conduct and happiness or misery, is as certain and inevitable as the operation of any physical law—that of gravitation, for example—if not virtue itself, must be attended with such an immediate and strong perception of the desirableness of virtue as can scarcely fail to secure it. But it is impossible at present to enter into the requisite illustration of this very important subject. The immediate object we have in view may be more shortly obtained by appealing to matter of fact. It is a result, be it accounted for as it may, of the truth of which every one will be more and more convinced the more carefully he reflects upon the character and conduct of his acquaintance, that in general men are observant of moral obligation in proportion as they are endowed with a sound understanding, and as that understanding has been judiciously and highly cultivated. This is obviously true, and is generally admitted in extreme cases. The *highest* intellectual endowments are uniformly found in combination with the greatest rectitude of mind : in all ages and countries the profoundest philosophers have been as illustrious for their virtues as for their talents. This has probably arisen from two causes ; first, from the strength of their perception of moral relations ; and, secondly, from the tendency of intellectual pursuits to soften and sooth, and ultimately to subdue, the passions, the great sources of human infirmity. At all events, it will not be denied that sound knowledge lays a solid foundation for virtue ; and that when the attention of the student is awakened by the instruction which the teacher communicates ; when his interest is excited by the perception of the importance and connexion of the facts which are disclosed ; when he sees that the practical application of these facts cannot be made without intellectual vigour and moral courage—then is the moment, of which the teacher may avail himself with the best hope of success, to excite in his pupil virtuous resolution : to stimulate him to the attainment of self-control ; to animate him to the acquisition of knowledge, which alone can give him the power to perform his duties, and to the cultivation of rectitude, which alone can ensure the will to do so. These are precious moments, which can never recur ; the impressions then made are never forgotten, and the resolutions



then formed, some of our most illustrious men are indebted for their distinction and success. And thus to pour into the excited and prepared mind the purpose with the precept, is the highest duty of the teacher, but it is that of which only the most highly-gifted are capable. It is a sincere satisfaction to us to find that the men placed in the situation of Professors to such an institution as the University of London are thus endowed; and that one of them at least is so, we have here a decisive and cheering proof.

Dr. Conolly is a very young man, whose mind can scarcely be considered as matured; but it is endowed with clearness and strength, and is combined with excellent feeling and strict rectitude of purpose. It is, perhaps, the most fortunate thing that could have happened to a mind so constituted, that it should thus early be placed in an exceedingly responsible and arduous situation; nor, if we augur rightly of the diligence and activity to which it will find itself stimulated, will it be less fortunate for the youthful minds of which it will have the professional instruction and direction. There is nothing more hopeless than middle-aged mediocrity; nothing on which hope may more reasonably base any bright vision she may be in the humour to construct, than a young mind with vigorous faculties, called upon to exert the utmost of its powers by the necessity of performing duties which cannot be adequately performed without a combination of the highest qualities, intellectual and moral; which cannot be unperformed without public disgrace; which cannot be well performed without honour, liberally bestowed the moment it is earned. Dr. Conolly writes in an easy and graceful style; animated, without rising to vigour; in general perspicuous, although occasionally the length of the sentences, and somewhat too free a use of epithets, render the meaning not at once perceptible. Moreover, the structure of the sentences is not always harmonious, nor even correct; but these are faults which time and care will certainly remove. In this Lecture he has given proof that it will be his own fault if he do not acquire a very excellent style of writing; and among the many more important subjects which he will find press upon his attention, we take leave to exhort him not to neglect this.

Dr. Conolly thus states the intellectual endowments which are required in the successful prosecution of the medical profession:

“The profession to which you have devoted yourselves, Gentlemen, requires for its successful prosecution, not a suppression of the higher faculties of the mind, but an union of them, with a facility of applying the facts discovered in many sciences to a practical art of the utmost importance to your fellow-creatures. No profession calls for so accurate an observation, retention, and valuation of so great a variety of single facts; and to excel in it demands the most diligent exercise of your senses, a well-directed attention, indefatigable and careful comparison, a faithful memory, an imagination suggesting all probabilities for scrutiny, but disciplined and restrained. If medicine merely consisted of the application of a few known remedies to diseased states of the human frame, simple in their character, and easily recognized, there would be little in it which occasional attention or a few months' study would not enable you to master; but your task is far more extensive and delicate. As Nature does not abound in abrupt transitions, so slight deviations from health constitute incipient disease; slight aggravations modify it, alter its character, graduate its severity, induce or avert danger; and these changes are indicated by corresponding and often very subtle variations of external phenomena, as well as influenced by innumerable remedial means. Thus the distinction of diseases is often difficult, the probable result in many cases not easily foretold, and their treatment requires

constant and serious attention: and supposing you to be well grounded in anatomy and physiology, without which sciences all attempts to understand any thing of physic must necessarily be vain, the shades of difference by which, as practitioners, you will be distinguished from one another, will yet take their final colour from your superior discernment of states of disease, and from the readiness, or, I may say, the felicity, with which, out of an immense variety of materials, you select such as are exactly adapted to the combination of symptoms and individual constitution of the patient whom you have to treat."

The Lecturer proceeds to advert to the mode in which students may be best conducted to this desirable end; states the principle by which he has been governed in deciding on the plan which he has laid down for himself; namely, that his labours are to be carried on for the benefit of others, rather than for any immediate return of praise to himself; exhibits the arrangement of the course on which he has determined; enumerates the various topics, the consideration of which must be comprehended in it; and concludes the catalogue with the following just and most important observations:

"Still, beyond these lessons, something is required to make them useful. It is not learning alone, or extensive reading, or any familiarity with verbal descriptions, which can prepare the student to know disease when he sees it, or to cure it when it is recognised. The materials for discourses on medicine are open to all; but it is the superiority of the modes of clinical teaching, superadded to the utility of individual lecturers, which has given celebrity to the most famous schools; to those of Germany and of France; and I add with pleasure, from my own experience, to the justly-celebrated school of Edinburgh. In the hospital and dispensary attached to the University, constant, and I hope daily increasing, opportunities will be afforded of becoming practically acquainted with disease. *There* the justness of what you hear in these lectures must be finally tried, the principles laid down be applied to practice, and the last attempt made to lead the student, step by step, to act for himself. You will there be enabled to compare the different ways of obtaining the same ends, and be a witness of those occurrences which, in the course of a disease, so often modify the best concerted plans of treatment, and become convinced that there are no practical aphorisms to be acquired in the halls of learning, which are to be confidently acted upon without any further exercise of the understanding at the bed-side of the sick. You will see that no part of the system can be long in disorder without affecting the tranquillity of the rest; that complications, beyond the power of any lecturer to enumerate, are frequently met with; and that when you come to be engaged in practice, you will often have to deal with cases described in no lectures, comprehended in no system of medicine, to which the most unquestionable principles of physic must be applied with caution, and in which the blind application of eternal rules of practice will be fatal to the patient. You will find, in short, that after obtaining a competent acquaintance with what is to be learnt from lectures, from books, and from an observation of the practice of others, the chief requisite for practising physic is what is commonly called *good sense*; by which I mean the vigilant and ready exercise of the understanding or judgment in all the accidents of practice, and a prompt adaptation of what you know to what you have to do; a possession, consequently, which, though partly a gift of nature, is capable of great developement by careful cultivation. In what relates to a practical art, industrious talent may acquire and arrange, genius may improve and adorn, but good sense must always direct."

Of the manner in which the Professor applies himself to excite and foster the requisite spirit in his pupils, we have sincere pleasure in transcribing the following passages as illustrations:

"The first habit to be recommended to all students is diligence, and to a medical student a diligent devotion of his mind to his proper profession. Whoever means hereafter to practise physic with comfort or credit; whoever would be consoled under the depressions incidental, I imagine, to the most judicious practice, must never forget that the sciences connected with it, and to which he is consequently introduced, are only valuable to *him* as the auxiliaries of his profession—that they do not *make*, but only *assist* a physician. With this caution, the medical student cannot be too diligent. To him no mistake will be more detrimental than to underrate the homely virtue of industry; without which, in our profession, perhaps in any profession, no man ever attained to eminence. If some individuals, by the help of a brilliant imagination and certain powers of acquirement, have gained celebrity in spite of their notorious indolence, such men have done little for their profession, their country or mankind, and have acquired no permanent or valuable fame; but the greatest men of all nations and times have been men of industrious or even of laborious habits. I have watched with much interest the fate and conduct of many of those who were pursuing their studies at the same time with myself. Of these, some were of course idle, and despised the secluded pursuits of the studious:—of such, I do not know *one* whose progress has been satisfactory: many of them, after trying various methods of dazzling the public, have sunk, already, into merited degradation. But I do not know one among those who were industrious, who has not attained a fair prospect of success: many of them have already acquired reputation, and some of them will doubtless be the improvers of their science in our own day, and remembered with honour when they are dead." \* \* \* \* \*

"All men are accountable for their time, but none more than you. You will be hereafter liable to be called upon to act unassisted, or to assist others, in cases of sudden and great danger; and on your previous preparation, and on the state and temper of your mind, it must often depend whether the result be life or death. The sacrifices and exertions which these considerations render necessary are surely more than compensated by the real importance, interest, and dignity, of your art; by the value of which you may be to your fellow-creatures; for there is no pursuit which engages its followers in such a variety of delightful studies, for ends more directly useful to mankind. The ample page of all knowledge is thrown open to you, from whence to learn how to relieve the sufferings, restore or prolong the activity, and thus bless the existence of those about you. \* \* \* The justifiable hope of being able to add to the resources of the physician and surgeon; of being able to cure diseases now invariably fatal; to relieve sufferings which now proceed uncontrolled, and thus to become signal benefactors to your nation and to the world, is surely sufficient to prevent your becoming desponding during your studies, or inert in your daily practice. If there be any truth in these observations, you cannot be desponding without folly, or negligent without criminality."

We wish we could present before the eyes, we wish still more earnestly we could engrave upon the hearts of those who have raised so violent a clamour against the institution of which the present lecturer is destined to become an ornament, because it has determined on restricting the instruction it affords to literature and science, and on excluding theology as a distinct branch of study—we wish we could make these persons feel, with the depth and strength with which every sincerely religious person must feel, the truth of the following appeal:

"It is, I hope, almost superfluous for me to explain, that in making the observations I have done on the diligent employment of a medical student's time, and on the devotion of all his faculties to his profession, I have not meant to encourage or excuse the total neglect of more serious thoughts and occupations. God forbid, Gentlemen, that I should be supposed for a mo-

ment capable of any hypocritical and odious cry in which the sacred name of religion is employed to promote political ends and worldly interests, to justify persecution, and to excite the worst passions of men! But there is a religion which makes men better; and so much of your employment will be among the works of the Almighty hand, and you will have so many opportunities of rightly estimating at the bed of the sick and the dying the true value of all mere worldly considerations, that I trust I may without impropriety beseech you, in the midst of your busy engagements, not to let your feelings be interested by these occupations in vain. Habitually engaged as you will be, in doing good, I should wish you to be supported and directed in your exertions by an exalted sense of duty. This is the state of mind by which all the brightest characters in our profession were distinguished, and I pray that it may be yours."

"As the rules of the University leave you one day in the week (Saturday) for the revision and arrangement of your notes, and for proper relaxation, you will not be under the necessity of employing any part of Sunday in that manner. On that day, therefore, let all your medical occupations be put aside—your hospital attendance, or visits to any poor patients under your care, excepted. Attend the services of religion. Examine how you are passing your time. Review and regulate your thoughts; and clear your minds of any animosities or discomposures which may have arisen during the week. Let the remainder of the day be passed in the perusal of esteemed authors, or in the society of wise and good associates. You will then not only not lose a day, but will actually gain time by the refreshment of your minds; and by the acquisition of that serenity, the want of which is most unfavourable to mental exertion, and which is never enjoyed except when we are quite at peace with ourselves."

We have only space to add one more extract, which must, we should think, satisfy the most scrupulous and anxious mind, and we do not doubt that the mind sincerely anxious about the matter will be perfectly satisfied by it, that the cultivation of sincere, unassuming, heart-felt religion, and of sound and elevated moral feeling, will not be neglected in this institution.

"The time has gone by when, in the comparative ignorance of the community at large, want of principle was occasionally tolerated because connected with highly-cultivated talent. You live in days when, not *knowledge* alone, but *character*, is power; when knowledge without character can procure no more than temporary and very transient pre-eminence; and cannot save you from final exposure and disgrace. Unjust suspicions may attach to an innocent man; the general consistency and integrity of his life will wipe them away; the imprudences of youth may be repaired by the circumspection of middle age; but if you justly lose your reputation for probity and honour, you may struggle and resist the great decree of public opinion; but you will find, whatever your attainments, whatever engaging qualities or mental endowments you possess, that your influence in society is gone, and that you are in all respects lost and ruined men."

"We have reason to congratulate ourselves, Gentlemen, that we do live in a country and in times so favourable to the exercise of virtue. Let it be your constant ambition, then, to be esteemed and distinguished when esteem and distinction are not conferred even upon intellectual greatness, except when combined with, and elevated by, some approach towards moral excellence;—when not the mere possession of talent is a title to admiration, but that just employment of it which, whilst it is truly useful to your fellow-creatures, and satisfactory to yourselves, can alone be pleasing to the Great and Good Being by whom so glorious a gift was imparted."

We grieve to think that there have been, and that there still are, large bodies of men in this metropolis and its neighbourhood, whose interests, or



at least the highest and best interests of whose children, are intimately connected with the success of the University of London, who have indicated a most extraordinary indifference to its fate. An institution in which all the sciences are taught by men eminently skilled in each, is placed down at their doors; its halls are open to youth at an expense moderate beyond what could reasonably have been hoped; and admission is freely granted to all, without question put or answer given relating to sect, or party, or persuasion, or rank, or fortune, or opinion. Of the power of the teachers already appointed to instruct their pupils well in that most important branch of science which includes medicine and surgery, the public have had a full opportunity of forming an opinion for themselves. On the delivery of each introductory lecture the theatre was crowded. The satisfaction of the auditors was uniform and complete; in many cases enthusiastic. The public will have the same opportunity of judging of the endowments of the professors appointed to teach general science. We earnestly exhort parents, guardians, and all who are sincerely desirous that the youth of the present generation should receive an education consonant to the spirit of the age in which it is their happiness to have been born—an education which will render them really enlightened and virtuous, and therefore truly happy, to go that they may hear, and that hearing they may believe.

### LINES

WRITTEN IN A GREEK TESTAMENT PRESENTED TO A YOUNG LADY  
ON HER BIRTH-DAY.

*Vos exemplaria Græca  
Nocturnâ versate manu, versate diurnâ.*

HOR.

YET Genius vainly charms with pagan lore  
Minds that would dark futurity explore;  
Anxious they listen to their accents bland,  
Whose joyful sound went forth to every land;  
The favour'd Seers, to whose high charge was giv'n  
The great behest, to unfold the ways of Heav'n.  
Thus would my sober age an offering pay,  
Again to welcome Catharine's natal day,  
And ask of Heav'n the progress of her mind  
In virtuous energy and sense refin'd,  
The aim beneficent, the wish to please,  
The union rare of dignity and ease.  
What ages past have learn'd, to her be known,  
Or Science dictates, to adorn our own;  
Each classic treasure may her taste explore,  
Yet prize, supreme, the sacred Grecian lore.

J. T. R.

## CRITICAL NOTICES.

**Art. 1.—The False Accusers of the Brethren Reproved, and the Accused instructed how to Reply: a Sermon, preached before the Supporters of the Unitarian Association.**  
By Joseph Hutton, LL.D.

UNDER a heavy title, we have in this Sermon a noble specimen of the Christian piety and charity of its author, which reflects credit upon the body to which he belongs, and whose spirit he may be considered to represent. It is a just, beautiful, and, in many parts, eloquent exposition of the well-chosen text, 1 Cor. iv. 1—5; and without being a formal defence of the doctrines and spirit of Unitarians, or a direct reply to specific charges against them, contains a full and decisive refutation of the calumnies so widely circulated, and so quickly caught up in the world. It is not so much an harangue upon the nature of that charity "which beareth all things, hopeth all things," as it is an exemplification of that charity itself. It is not so much a plea in behalf of Unitarianism as of genuine Christianity. It is a proof that Unitarianism does contain the essence of true evangelical religion—that it coincides, in its view of the mutual duties of Christians, with the universally admitted principles of the gospel—that its spirit is in unison with that of the Apostle in the text, with that which has the sanction of the Author and Finisher of faith. It is, indeed, exactly the sermon which we should put, and which we hope will fall, into the hands of those who through ignorance believe, or through wilfulness maintain, that Unitarianism has nothing in it of a truly religious and Christian spirit. If deliberately perused, it would alter, not to say reverse, their opinion; and if it did not lead them to examine into the evidences for the truth of Unitarian principles, would probably convince them of the wisdom of applying to Unitarians the advice of Gamaliel; "Refrain from these men and let them alone; for if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." After some introductory observations on the practice too common amongst the followers of Christ, for the profes-

sors of different opinions to vilify the conduct in order to prejudice the cause of their opponents, he proceeds to illustrate the duties of Christians when assailed with a calumniating tongue, by the sentiments of St. Paul in his reply to his Corinthian accusers, and to deduce a practical lesson from the conduct and counsel of the Apostle. The following extract from this part of his Sermon, relating to the character of faithful stewards, cannot be read without profit:

"In the first place, let all of us so account of *ourselves*. If, as professing Christians, we constantly bore in mind our relation to our great Master—if we remembered that our sole object, as members of different sects, is to discover, by serious and diligent examination, and to promulgate, by calm and conclusive argument, that true religion which our common Lord once delivered to the saints,—if we never lost sight of the important truth, that we are stewards, under God, of all the treasures, intellectual and spiritual, physical and temporal, which he has committed to our care, and that He will expect all of us to render a reason of the hope that is in us, and to shew cause for the opinions that we have professed, as well as the actions that we have performed, in the last day,—methinks we should enter with a more calm and charitable, a more serious and earnest spirit, into the investigation of heavenly truths; we should discover that religion is much too important a subject to be made the occasion of hasty and angry disputes; we should conduct our own, and aid each other's search, with awakened minds, and hearts made one by the love of God and Christ, and of that truth which they invite us to search out and contemplate for our souls' benefit."—Pp. 27, 28.

We would make other quotations if our limits would allow us; and we must particularly recommend to the reader's attention the passage from p. 40 to p. 42, on the view in which it is a very small thing to be judged of man's judgment, concluding with this beautiful sentence: "The course careless, as the swallow in its flying, will not light;—the censures of the frail and fallible will play like harmless lightnings round us, illuminating whom they cannot injure; and

the day at length will come, if not in this world, surely in the next, when we shall no longer be excluded by prejudice or misconception from any good man's love, but being wholly one with the Father and the Son, shall be one also with every brother of the human family."

The style of the Sermon is somewhat diffuse. And perhaps the author dwells a little too long for effect on the conduct and sentiments of the Apostle. But these are minor considerations. It abounds in passages of the greatest merit, which must derive additional interest for those readers who were also hearers, from the remembrance of the effect which the serious, animated and touching delivery of the preacher gave to them. And when we hear or read again the usual charges levelled against Unitarians as perverters of Scripture, and deniers of their Saviour, we shall recur to Dr. Hutton's Sermon and be comforted.

**ART. II.—***Consécration au Saint Ministère d'un Ecclésiastique Romain converti au Protestantisme, et Discours prononcé à cette occasion le 24 Mars, 1828, par B. Bouvier, Pasteur de l'Eglise de Genève. Genève, 1828.*

THE circumstances which occasioned the delivery of this discourse, furnish a gratifying instance of that moral courage which impels the sincere inquirer after truth to break through the trammels of creeds and systems, to give up the connexions of party, and to sacrifice every other consideration to the demands of an upright mind and an enlightened conscience.

Monsieur Saintes was educated for a Catholic Priest in one of the most orthodox of the French academies, that of Aix in Provence. When the time arrived for his entrance on the duties of the priesthood, he petitioned his diocesan for permission to decline an office to which he already felt some repugnance; and when this was refused, though on grounds most honourable to himself, he ventured boldly to follow the bent of his own inclinations, and repaired to Paris, with the view of prosecuting his private studies. The nature of his occupations, and the cast of his sentiments, were soon discovered from the publication of his "*Vatican, or Historical Portraits of the Popes*," and by some other pamphlets which were directed against the Ultra-montaine party, and which, though written with much candour and moderation, tended

to lower him considerably in the eyes of his clerical superiors. By the representations of his friends he was induced to believe that he had committed a grievous offence against religion in the person of the popes, and by way of atoning for this alleged fault, he consented to take part in the editing of some religious periodicals, and in the refutation of M. de Montlosier, who had been held up to him as the enemy of the priesthood, still more than of the congregation. But he was not long in perceiving his error; the power of truth gradually gained the ascendant in his mind; and though he naturally felt some repugnance, at first, at relinquishing what had so long been the basis of all his religious habits and sentiments, he at length settled in the rejection of his former opinions and the adoption of the Protestant faith. Nor was his a mere quiet and silent secession from the party with which he had been connected. He first proclaimed his conversion by addressing a letter to the *Revue Protestante*; and not content with this, he subsequently repaired to Geneva, and there requested to be admitted into the ministry. He was received with the most cordial welcome by the Protestant pastors of that enlightened town, and by them, after proper questions had been put, and examinations gone through, he was consecrated to the holy office.

The discourse which is now before us was delivered on that occasion by M. Bouvier, one of the most esteemed and most eloquent of the pastors; and we rejoice that he has given us an opportunity of reading it. It is replete with the most judicious advice, and the most earnest and affectionate exhortation. It breathes throughout a spirit of fervour and of *unction*, and must have been well calculated not only to give the individual to whom it was addressed a correct idea of the duties which he was about to undertake, but to impress him with a deep sense of their unspeakable importance.

The following observations appear to us as just and pertinent as they are spirited:

"The ministry of the gospel is, in the first place, a ministry of light and of truth. Go and teach all nations, was the commission of the apostles, and the same is ours. To fulfil it, we have not, like them, any supernatural means; we have not those tongues of fire, which settled upon their heads; we have not that voice and that light from heaven, which arrested Saul on the way to Da-

masses, we have not an Ananias, to cause the scales to drop from our eyes; we have no demonstration of the spirit and of power; if we have the assistance of the Spirit of God, it is to our own efforts that it is promised. For the common believer, who has only to answer for himself, it may be sufficient to possess piety, humility of mind, and a heart-felt faith; but these are not sufficient for us, whose office it is to heal so many wounds, and to provide for so many wants. To execute all our commission, to convince the incredulous, to refute the impious, to strengthen him who doubts, to bring back him who wanders, firmly to establish the faith in the minds of the young, and to revive the faithful himself, we have need of a cultivated reason, of extended information, of deep and conscientious researches, of all the arms of intellect and knowledge. We must be ready to answer every thing and every person, when we are called upon 'to give a reason for the hope that is in us.' Beware, then, of regarding your ministry as one of servile transmission, in which but little has been left for your understandings to do. Doubtless, all knowledge as well as all grace comes from the Father of lights; doubtless, 'his word is truth,' and there is no other: but this is the very circumstance that makes it of importance to know that divine word effectively and for yourself; not to take for it what is not it; and to separate it, with a firm and steady hand, from all human dross, and from your own imaginations. For this purpose exert all the powers which you have received; study the gospel long and constantly; compare it with itself; call to your aid the study of the language, the country, the manners, and the times of the apostles, in order that you may distinguish what ought to be distinguished; let your reason serve you as a rampart against the charm of human authority, which has so great a power over a modest spirit and an affectionate heart; let it preserve you from the wanderings and the illusions of imagination and sensibility;—those noble and precious powers, which give to the true faith its life and its fertility, but which are so unstable and deceitful, that they ought not to be allowed to hold the helm of our souls, because error has almost as much influence over them as truth. —Epu 84.

The Prayer which follows the Dis-course is perhaps better in its kind than any thing which precedes it. We translate the first part of it, as a specimen of the fervent and devotional style of the General clergy, and we may add, of what a prayer ought to be:

"Father of our Lord Jesus Christ and of the believers, thou great God, who hast made thy light and thy favour to shine upon us, who hast chosen us to be thy people, to know thy will, to seek thy face, and to inherit thy glory—since thou hast instituted the holy ministry for the preservation of thy church and the edification of the Christian body, behold here a new servant whom we present unto thee. He wishes to consecrate himself to thee; he wishes, after the example of thy Son, to preach the gospel of the eternal kingdom, and to point out to his brethren the path of salvation. Oh! who is sufficient for such things? No one, Lord, is sufficient: but 'what is impossible with man, is possible with thee.' It is thou who hast called him to this holy charge; it is thou who wilt render him fit for it. O God! accept and confirm him; shed upon him thy spirit in abundance; (*here the imposition of hands takes place;*) glorify thy power in his weakness; open the eyes of his understanding; put thy love in his heart, and thy word on his lips; so that he may preach it with full assurance, that he may not run in vain, that he may not labour in vain, but rather that he may enlighten, touch and convert the souls of men, and be to many 'a sweet savour unto life.' Strengthen him thyself for this great work which thou givest him to do; arm him with such patience and courage, that he may come out triumphant from all the difficulties which shall press around him. Sustain his heart in temptation; let him shew himself approved by thee in all things, and abundantly provided with all sorts of good works; let him take heed to himself; let him keep his body in subjection; let him render his ministry acceptable to all men; and when the great day shall come, may he be able to say to thee with confidence and with truth, 'I have glorified thee on the earth; I have finished thy work; now, Father, glorify me.' May the Supreme Pastor then give him an incorruptible crown, and the testimony of a good and faithful servant."

In conclusion, we have to express not only our hope, but our expectation, that M. Saintes will not be the only one of the French Catholic clergy who shakes off the fetters of an enslaving faith, and avails himself of all the light, and liberty, and glory, of a Protestant communion.



France is awaking from her mental and moral lethargy; she is putting forth the energies of her quick and active intellect, and extending her inquiries into every subject which can interest man as a rational and accountable being. Religion must feel the benefit of this change. We look with confidence to more such conversions to Protestantism as that which is recorded in these pages; and we sympathize, by anticipation, in the joy which they who follow this course must feel when they reflect that there are in the neighbouring territory of Geneva honest and enlightened spirits, warmed with the love of truth and freedom, who will be ready to welcome them into the bosom of a more liberal church, and to promote, by every means in their power, their present and their everlasting welfare.

W.

ART. III.—*Presumptive Arguments in favour of Unitarianism.* By M. L. Hurlbut. Boston: Bowles and Dearborn. Pp. 42.

THE object of this essay is, by a comparison of Unitarianism with the popular system of orthodoxy in some of its leading doctrines, to point out the *probabilities* in its favour; presumptions that are antecedent to any direct proofs derived from the authority of scripture.

The first presumption in favour of Unitarianism that is noticed by our author is this, that "it harmonizes with the voice of external nature;" secondly, "its representations of the moral character of God accord with the dictates of nature and reason;" thirdly, another presumption arises from "the different views which the two systems present of the nature and condition of man;" fourthly, "there is nothing exclusive in the spirit of Unitarianism; it permits and requires us to exercise charity towards Christians of every name;" fifthly, this system "permits and inculcates the exercise of our reasoning powers on a subject of all others most worthy to employ them;" and, lastly, the presumption arising from "the simplicity of the faith which it requires as essential to the Christian character."

We shall give a specimen or two of the style of this well-reasoned and conclusive pamphlet, which well deserves a reprint in this country.

"Some advocates of Unitarianism seem to us to have adopted a style of defence somewhat too deprecatory. We have

sometimes thought that they seemed to be oppressed by the consciousness of being in the minority. We cannot sympathize with such a feeling. Were we compelled to regard ourselves as standing alone—single in the midst of the earth, we should regret the circumstances principally on the account of others. We should not feel the less satisfied with our system, or the less confident of its ultimate triumph. We meet our opponents on the broad level of our inherent rights, as men, and as Christians; rights which they have not given nor can take away. What is it to us, if in a spirit of petulant and overweening vanity, they choose to deny our title to the Christian name? Their folly and arrogance is their own affair, not ours."—P. 8.

The author cherishes an ardent expectation of the final triumph of rational Christianity. "A thick cloud, we are aware, has long rested on the religious world; but we behold the bow of promise spreading its beautiful arch athwart the dark surface, and brightening as it expands. We see the 'lifting' of the mists, even from those tracts where they have hovered longest, and gathered thickest. Bright breezes, we doubt not, will soon spring up, and the dark masses roll away for ever."—P. 42.

ART. IV.—*The Doctrine of the Holy Scriptures concerning the Only True God, and Jesus Christ whom he hath sent.* By the late Rev. John Cameron. London. 1828. 5s.

THE preface informs us that the author of this work, which is now first published, was for many years minister of the Presbyterian congregation of Dunluce, in the northern part of the county of Antrim, where he died in December 1799: that he was originally a strict Calvinist; but the loan of Taylor's *Original Sin*, by a dignitary of the Establishment, occasioned the commencement of a complete change in his religious opinions: that the MS. of the work before us was given by him to an intimate friend, now also dead, who allowed the editor to copy it, but with the wish that it should not be published unless the attempt should "be relieved to interfere with the rights of private judgment;" and "bind Presbyterians to creeds which set reason and conscience at defiance;" and that this *casus fœderis* having arisen (as every body who has heard of the Synod of Ulster and its

proceedings, very well known), the book is accordingly sent forth into the world. It is published by subscription, and there is prefixed to it a highly respectable list of names.

Novelty is not to be expected on this subject; nor do we find it here. But Mr. Cameron has bequeathed to us a plain and useful compendium of the principal arguments from Scripture for the proper unity of God and humanity of Christ, the circulation of which may do much good, especially if it can be made to circulate in Ireland. The proofs are briefly but satisfactorily stated, and well arranged. It may also be mentioned, as matter of commendation, that the direct and positive evidence of the Unitarian doctrine is made much more prominent than the reply to Trinitarian objections. One clear, pertinent, and decisive assertion of that doctrine from the Scriptures, is more likely to impress the minds of common readers than any number of explanations, however satisfactory, of passages which have been thought to assert the Trinitarian tenets.

ART. V.—*Address to the Sons of Israel.* London. 1828. 12mo. pp. 12.

THIS tract is only printed for gratuitous distribution. It is written by a pious and sensible member of the Jewish community, who is deeply affected by the degraded state of his brethren, and is anxious to do something for its amelioration. He complains of their habitual want of serious attention, of moral principle, and of religious feeling. He earnestly exhorts them to fix their minds upon the perfections of the God of their fathers. The declarations of Moses and the prophets concerning the divine Unity and Supremacy are largely quoted and impressively applied. We learn with pleasure from the advertisement prefixed to this Tract, that "if its reception by the public produces the effect hoped for, more Treatises are proposed to be issued by a society to be formed for that purpose, in which all the principles and articles of belief of the Jewish religion will be clearly made out and familiarly explained." If a small portion of the hundred and fifty thousand pounds said to have been subscribed and expended for the conversion of the Jews to Christianity during the last fifteen years, had been applied to the circulation of moral and devotional tracts like

this, composed by their own people, and sanctioned by their own rabbis, they would have effected a much less questionable good than that of purchasing the Christian profession of a few adventurers. Let their minds and characters be elevated; a benignant process, best accomplished by those who cannot be suspected of a covert design to proselytize; and then, whether, as we may anticipate, conversion follows; or whether, as the author of this Tract may suppose, it be as distant as ever, still a felicitous change will have taken place, in which all benevolent minds will rejoice, and for which all pious minds will praise the God of Abraham.

ART. VI.—*The Foreign Quarterly Review.* No. V.

WE notice this very interesting number of a very interesting work, merely to extract from the article on Karamsin's History of Russia the following amusing specimen of national conversion:

"After reigning thirty-three years, during which period he made two irruptions into the Greek empire, Igor was assassinated by the Drevlians, A. D. 945. His widow Olga, who governed during the minority of her son Sviatoslaf, revenged his death in a manner equally perfidious and cruel; but her subsequent conversion to Christianity atoned for all. Though that religion had several professors in Kief, into which it had been introduced in the preceding reign, she went to Constantinople, to be more accurately instructed in the new faith; and there she was baptized, the emperor himself (Constantine Porphyrogenitus) standing as sponsor. Her shocking treachery to the Drevlians was not considered any impediment to her canonization; as she was the first Russian sovereign who submitted to the holy rite, a grateful church has placed her in its venerable catalogue of saints. But neither Sviatoslaf nor his subjects were much influenced by her example: the golden-whiskered Perune, and a host of inferior deities, were still the objects of general adoration.

"Of the three sons left by Sviatoslaf, Yaropolk, Oleg, and Vladimir, the two former fell victims to their unnatural contentions, (Yaropolk, under the title of grand duke, held Kief, and Oleg the country of the Drevlians,) and the last, who had been ruler of Novgorod, succeeded to the undivided sovereignty. For his success in restoring the unity of

power, and in increasing his territories by his wars with the surrounding states, Vladimir, who piqued himself on his superior piety, was anxious to testify his gratitude to the gods. New statues were erected to their honour, and Perune was carefully provided with a new and costly pair of appendages. But, lest these acts of homage should be insufficient to satisfy his divine protectors, he resolved to add a human victim. He fixed on a youth, a Scandinavian and a Christian, whose father, not content with opposing the design, railed with all his might against the idols of the country, and thereby exasperated the inhabitants of Kief to such a degree, that both he and his son were sacrificed in their own house. It is, however, some consolation to think, that if they were the first, they were also the last Christian martyrs in that city; for not only Kief, but the greatest part of Russia, was about to embrace the pure faith. We are not informed by what means the zeal of the grand duke in the cause of Paganism began to cool. Certain it is that he became displeased with the deities he had made; so much so, that he resolved on the introduction of a better religion. But how select, when so great a number were offered to his choice? We are told that Christians, Mahometans, and Jews, sent the most learned of their doctors to demonstrate the superior excellency of their respective modes of faith: each was anxious to boast the honour of converting so renowned a Pagan. As this is a subject important in itself, and but slightly noticed by Tooke, we willingly make room for the following extract:

“ ‘The first ambassadors,’ says Karamshu, chiefly from Nestor, ‘were from the Bulgarians of the Volga. The religion of Mahomet, propagated by the victorious arms of the Arabs, already reigned over the eastern and northern borders of the Caspian; the Bulgarians also had embraced it, and they wished Vladimir to do the same. The description of the Mohammedan paradise, with its smiling houries, inflamed the imagination of this voluptuous prince; \* but

\* “Vladimir was truly the Solomon of his age, if it be true that he had four wives and eight hundred concubines. The first of his wives, Rogneda, who had been affianced to his brother Yaropolk, whose father and brother he had assassinated, and whom he had forcibly carried off, could forgive him the death of her dearest relations, but not his infidelities. She shewed her resentment, and was in

then he disliked circumcision, and the prohibition of wine he thought foolish. ‘Wine,’ exclaimed he, ‘is the chief delight of the Russians; we cannot do without it.’ The deputies from the German Catholics harangued him on the greatness of God, and the vanity of idols. ‘Go home,’ replied the prince; ‘our forefathers never received a religion from the pope.’ After listening to the Jews, he asked them where their country lay. ‘At Jerusalem,’ was the reply; ‘but in his anger God has dispersed us throughout the earth.’ ‘What!’ said Vladimir, ‘do you, who are the cursed of God, pretend to teach others! Away! we have no wish to be without country as you are.’ At length a Greek philosopher, (his name is unknown,) after demonstrating in a few words the falsity of other religions, explained to the grand duke the spirit of the Old and New Testament—the creation, original sin, our first parents, the deluge, the people of God, redemption, Christianity, the seven Œcumenical Councils; finally, he drew a forcible picture of the last judgment—the subsequent happiness of the blessed, and the punishment of the damned. Struck with this description, the prince sighed and said, ‘What bliss for the good, and misery for the wicked!’ ‘Be baptized,’ replied the philosopher, ‘and heaven will be your inheritance.’

“ ‘Having dismissed this philosopher laden with presents, Vladimir assembled his boyards; he acquainted them with the discoursés of the Mahometans, Jews, Catholics, and Greeks, and requested their opinion. ‘Prince,’ replied the boyards and elders, ‘every man praises his own religion; but if you wish to

consequence driven from his palace, and compelled to reside in a solitary building on the Libeda, near Kief. There, however, she was sometimes visited by her husband. As he was one night sleeping by her side, she resolved, in a sudden fit of jealousy and revenge, to take away his life. She accordingly raised a dagger to plunge it into his heart; but that instant he opened his eyes, and was fortunate enough to arrest the descending blow. He arose, intending to put her to death, when the child of both rushed between them, and besought pardon for the mother. After a short struggle, nature triumphed: Vladimir embraced his child, and left the house. He was persuaded by his nobles not only to pardon Rogneda, but (probably to remove her) to settle on her the principality formerly held by her father.”

choose the best, send wise men into different countries, to ascertain what people honour God in the manner most worthy of him.' Accordingly, the grand duke selected for this purpose ten of the wisest persons he could find. Among the Bulgarians, they saw nothing but wretched-looking temples, tedious prayers, and sorrowful faces; among the German Catholics, ceremonies without dignity or magnificence. At length they reached Constantinople. 'Let them see the glory of our God!' said the emperor. Knowing that a barbarous mind is more forcibly struck with external splendour than with abstract truths, he conducted the ambassadors into the church of St. Sophia, where the patriarch himself, in his pontifical vestments, was celebrating the divine office. The magnificence of the place, the presence of the clergy, the splendour of the sacerdotal garb, the ornaments of the altars, the exquisite odour of the incense, the delightful melody of the choristers, the silence of the people, and finally, the holy and mysterious majesty of the ceremonies, powerfully affected the Russians. They thought the temple the residence of the Most High, and the place where his glory was manifested to mortals. On their return to Kief, they gave Vladimir an account of their mission. They spoke with contempt of the Mahometan worship, and with little favour of the Catholic; but of the Greek ritual with the greatest enthusiasm.—Vol. I. p. 260.

"The representations of his deputies, and the conviction that Olga, 'the wisest of mortals,' would not have embraced a bad religion, soon determined Vladimir. But he had no notion of being baptized like other men; he could not allow the humble priests, who had been permitted to settle in Kief, to administer the sacred rite to him; he could not condescend to receive it from any one below an archbishop at least. Would he solicit the Greek emperors (Basil and Constantine then reigned) for the favour? Not he; he would declare war against them, and compel them to see that his baptism was celebrated with all due splendour. Hostilities accordingly commenced, and he eventually succeeded in obtaining his admission not only into the Christian church by no less a dignitary than the Archbishop of Cherson, but even into the imperial family: as he forced the two brothers to bestow on him the hand of their sister the princess Anne, and

returned triumphant to Kief, with his royal spouse, with priests, books, vases, and relics without number.

"Vladimir was not satisfied with his own conversion; he insisted that his subjects should imitate his example, and the means he adopted for the purpose were efficacious enough. He did more in a single day than would have been performed by a thousand preaching missionaries. He began by demolishing the idols, which had so lately been the objects of his worship, and which he had probably loved the more from their being his own workmanship. Poor Perune found his fine whiskers of little avail; as he was the greatest of the gods, so he was doomed to receive the greatest measure of contempt. The deified log was tied to the tail of a horse, and, while dragged to the top of a hill to be rolled down into the river, it was soundly cudgelled by twelve lusty soldiers. When all these visible signs of Paganism were removed, the royal convert ordered that his subjects should every where conform to the new faith,—an order obeyed without opposition. On a certain day all the inhabitants of Kief were assembled on the banks of the Dnieper; and, on a signal from the monarch, all plunged into the river, some to the waist, others to the neck; parents held their children in their arms while the ceremony was performed by the priests in attendance. Thus a nation received baptism, not only without murmuring, but with cheerfulness; for all were convinced that a religion embraced by the sovereign and boyards, must necessarily be the best in the world. In all places, however, this change was not immediate; in some of the more sequestered districts Paganism subsisted until the twelfth century.

"Vladimir has obtained the name of Great from his victories, and of Saint from his zeal. His conversion made him a new man. He, who had indulged in the greatest sensuality, was now faithful to his Christian consort: he, who had delighted in blood, now hesitated to make war when his dominions were invaded, and even to punish with death the most atrocious criminals. He founded schools for the instruction of his barbarous subjects, encouraged the liberal as well as the necessary arts, fortified towns, peopled uninhabited regions, and by his salutary judicial regulations, approved himself no indifferent legislator."—Pp. 156

160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.



## OCCASIONAL CORRESPONDENCE.

*On the Term Unitarian.**To the Editor.*

SIR,

I HAVE been a good deal struck with that particular passage in Dr. Channing's celebrated discourse on the design of Christianity, in which he "almost" disclaims the term Unitarian; and more than that, I confess myself to be one of the number of those who have felt a distaste to the appellation likewise. Yet allow me to add, that a portion of that distaste has been wearing away for some time; and I know of no other reason why it should have abated, but the conviction, that we could not find a more appropriate term to express our real distinction as a body, in a religious sense; and that our sect is, in fact, "*the community of free minds, of lovers of truth, of followers of Christ, both on earth and in heaven.*"

Sometimes I have wished the addition of "Christian" Unitarian, though I conceive none but the almost wilfully ignorant of our real professions, in matters of faith, ever think of us otherwise than as pious and sincere Christians. Dr. Channing says, "*if the name were more honoured, he should be glad to throw it off.*" I say, as it becomes more honoured, I accept and wear it with more heartfelt satisfaction: and, in my humble opinion, the same interval which has reconciled my mind to the term, has, with many others, operated in a similar way.

Much of this change we owe to the respectable Association, which has, on every occasion, acquitted itself so well, as the great organ of our body. Much to the piety, spirit and knowledge of our clergy. More, however, than to these, we are justly indebted to the respectable deportment of our own people, and to their general consideration in private life, as honest and upright citizens.

Fain would I hope, that the groundwork of no particular sect can be substantially defective, which promotes the practice of integrity and virtue, enforces the observance of domestic and public duties, and prepares the mind for death with comfort; and as we adopt and follow such tenets, so will the name of Unitarian be held in esteem by our brethren of every other religious denomination. In fact, we are all equally

interested in the respectability attached to this term, as well as in the union of our body, which Dr. Channing would seem anxious to break through; and, in proportion as we are esteemed by others, and united among ourselves, shall have cause to glory in our own peculiar appellation.

God forbid that it should form any part of our occupation to arraign the honest sentiments of our neighbours! We ought to know and feel that all men cannot attach similar meanings to particular passages of the Sacred Scriptures; nor is it probably consistent with the unfathomable plans of the Almighty that they should, seeing that if conformity of belief were universal, *that* subject might sink into comparative insipidity, which now so beneficially engages the hearts and understandings of men.

All we have to do as individuals is to pursue a right conduct in life; to look to the great example of our blessed Saviour, and study and practise his instructions. I know of no other "*shackles*" which our "*party connexion imposes.*" As a body, I should say, we shall advance in importance as we increase in liberality, benevolence, and active usefulness. It is by our fruits we must be known, not by the arraigning of other people's opinions, and the undue elevation of our own. It is our duty to hold out the hand of fellowship to all good Christians of every sect and denomination. We think ourselves right, and so do they. Who, therefore, is to be the judge? None other but He who is the searcher of all hearts. The day will come when a more certain and wonderful light will illuminate our understandings. We then may find that none of us have been exactly right in our interpretations of scripture doctrines; but if our practice has been correct, surely we have no cause to fear that the great Shepherd of our faith will close his fold against the

UNITARIAN.

*On the Logos.**To the Editor.*

SIR,

THE Reviewer of Mr. Upham's *Letters on the Logos* in your last number, (pp. 688—691,) seems to have attained a full conviction that the first five verses of

St. John's Gospel have no reference to Jesus; and that, on some other interpretation, which he does not develop, they form an "intelligible and pertinent" introduction. I have long been of opinion that by the *Logos* the apostle meant his Lord and Master, considered as the revealer of the Divine will. I am not, however, without a perception of difficulties attending this interpretation; and should readily embrace any other, if such there be, more simple, more accordant with the purpose of the gospel, and better supported by legitimate criticism and scriptural phraseology. Most of the writers in the Repository who have of late years adverted to the passage, seem to have no hesitation in believing that the apostle speaks of what was impersonal; and this perhaps is the prevalent opinion among us. Yet no one whose interpretation I have seen on that system, does more than give a loose explanation of each part of the introduction referring to the *Logos*. All are satisfied that the passage could not be designed to teach the *personal deity* of Jesus, or that he was the agent in the *natural creation*, since then the apostle must contradict his Lord, and even Jehovah himself; see John xvii. 3; Is. xlv. 9, xlv. 24; and it is probably this conviction, and early associations connected with the usual personal interpretation which opposes it, that lead to the rejection of a personal interpretation consistent with it.

I hope to study more attentively than I have yet done our American brother, Mr. Upham's interpretation of the passage; but I do not think that Θεός ὁ λόγος can be rendered *God was the Word*, which, for his explanation, is essential.

Perceiving the decision of the Reviewer's mind, I take the liberty of soliciting from him an early statement of his interpretation in that definite form which may give your readers the power of appreciating it. It will be thankfully received by

Yours truly,

London University.

To the Editor.

SIR,  
SUBJOINED to the prospectus of the classes at the London University for the ensuing session are directions to those who design to enter themselves as students, to come prepared with certain particulars of age, residence, &c., but nothing is said respecting religious belief. I understood also from Mr. Coates, (clerk to the University,) that no ques-

tions were asked on that point; and that the requirement of students to state whether they were Churchmen or Dissenters, (mentioned by your correspondent, a Non. Con. in p. 632,) was intended as a guide in recommending them to boarding houses, but that it was very speedily done away.

As to the former part of a Non. Con's communication, what have the readers of the Repository to do with the conduct of Mr. Hankey, or Mr. Anyone else, who may think it comports with his dissenting principles to support the King's College? Since your correspondent is "a Non. Con." to the Church of England, he should allow others to be "Non. Cons." to his (and, let me add, my) views of consistent dissent, without dragging them before a tribunal which has no jurisdiction in the affair. And his attempt to procure the removal of Mr. H. from the Committee of the Deputies may rank with that of Mr. Ivimey to displace Mr. Wm. Smith from the chair of the same body.

Whether the deputy Mr. Wm. Alers Hankey is after all the individual alluded to (for your correspondent speaks of Mr. Thos. Alers Hankey) is of little moment; but so *sensitive* a Non. Con. as your correspondent ought to have known better than to measure out a rule of consistency for others, and make *conformity* to it a test of eligibility to office, or *non-conformity* an object of public censure.

J. C. M.

#### Notices of American Unitarianism in the Life of Dr. Edwards.

SIR,

IN the Memoirs of the Rev. Theophilus Lindsey, Mr. Belsham, as most of your readers will recollect, has devoted the ninth chapter to an interesting detail of the "progress and present state of the Unitarian Churches in America" to 1812. I need not say how satisfactory has been the progress since that period. My present design is to quote some early notices of the Unitarian doctrines, as discovered in a place concerning which it does not appear that Mr. Belsham had acquired any information.

I have now before me "Memoirs of the Rev. Jonathan Edwards," by Dr. Hopkins, published in 1815. In an Appendix is "a Sketch of the Life and Character of the Rev. Jonathan Edwards, D. D.," his son, well known as the opponent of Chauncey on future punishment. Dr. Edwards died in 1801, at

Schenectady in the state of New York, where, in 1799, he was elected president of a college. He had been minister at Newhaven from 1769 to 1795. His biographer says,

"For several years previous to his dismissal, some uneasiness had subsisted in the society, arising from a difference of religious opinions. Those peculiar sentiments, whence the uneasiness originated, and which were adopted by some of the leading and most influential men among his parishioners, were of a nature quite opposite to the sentiments of Dr. Edwards, and indeed to those of the same church and society, at the time when he was ordained among them."—P. 236.

The following "extracts from Dr. Edwards's letters" will serve to discover "those peculiar sentiments" to which the biographer alludes:

"New-Haven, Dec. 24, 1788.

"The Trinitarian controversy is likely to be agitated among us. A principal member of the church to which I am pastor, and who formerly appeared to be a friend to the true system, seems now to be warping off from that system in general, and from the doctrine of the Trinity in particular. I fear it will break the church."—P. 254.

"Oct. 21, 1791.

"The difficulty in our church still subsists, sometimes in a greater, sometimes in a less degree. The paroxysm is generally in the winter; and if this approaching winter should remove me from my present situation, I would not have you surprised. The current against the doctrines of grace has run exceedingly strong in this town for five years past."—P. 256.

"Greenwich, Nov. 1, 1795.

"I inclose for your information the result of our council. Though the only reason for my dismissal, urged by the people, was their poverty, the true reason was the disaffection of some principal men to the doctrines I preached. This was well known to the council; yet, as they professed it not, no notice could be taken of it."—P. 259.

I wish one of your transatlantic readers would obligingly say what progress in free inquiry has been made in New-haven during the years which have elapsed since the dismissal of Dr. Edwards in 1795, and especially whether "the current against the doctrines of grace," so falsely entitled, "has run" on, even till they have been overwhelmed in a prevailing convulsion of the apostolic doctrine, that *God is love*.

That eminent metaphysician and divine, the father of Dr. Edwards, could not, in his earlier years, as he describes his mental progress, (Life, 48—50), reconcile to the apostolic doctrine God's rejecting whom he pleased, leaving them eternally to perish and be everlastingly tormented in hell. It used to appear like a horrible doctrine."

At length, under an "extraordinary influence of God's spirit," as Mr. Edwards evidently apprehended, "he saw farther." In consequence of this supposed divine illumination, "the doctrine" which secured the salvation of the elect, though it equally secured the endless torments of the reprobate, that once "horrible doctrine" now "very often appeared exceedingly pleasant, bright, and sweet." *Degustibus non disputandum.*

J. T. RUTT.

### Commemoration of John Ray.

To the Editor.

SIR,

As zoologists, botanists, and the lovers of all branches of natural knowledge, are about to pay homage to the memory of John Ray, on the 29th of November, by meeting to celebrate the second centenary of his birth-day, it may be well to notice in your pages, that illustrious as his name deservedly is amongst naturalists, he has also a claim on the affectionate recollection of his non-conformist countrymen as one of the ever-memorable two thousand who gave up church preferment for conscience' sake. His character as a naturalist stands much higher at the present day, both at home and abroad, than ever it did, and perhaps also an examination of his theological writings might increase his reputation as a liberal and enlightened divine. If, like some other ejected ministers, he did not join himself to any denomination of Dissenters, may this not have been owing to his disapprobation of the Calvinistic doctrines then almost universally prevalent among them?

Sir James E. Smith, in his memoir of Ray in Rees's Cyclopædia, says of him, "In the preface to both editions of his *Synopsis*, the learned author, venerable for his character, his talents, and his profession, as well as by his noble adherence to principle in the most corrupt times, has taken occasion to congratulate his country, and to pour out his grateful effusions to Divine Providence, in a style worthy of Milton, for the establishment of religion, law, and liberty, by the revolution which placed King

William on the throne." And his "Persuasive to an Holy Life," he speaks of as "a rare performance of the kind, at that day, as it would be at the present; being devoid of enthusiasm, mysticism, or cant, as well as of religious bigotry or party spirit, and employing the plain and solid arguments of reason for the best of purposes."

Such were the sentiments with regard to Ray's religious character, expressed by the late amiable and distinguished President of the Linnæan Society, eminent in the same pursuits, and of a re-

markably congenial spirit. We must add with a sigh of regret, that it was the fate of these illustrious men to resemble each other in another circumstance: on account of their religious opinions the one was deprived of his fellowship, and the other excluded from the Professors' chair.

Should what I have written draw forth any information from your able correspondents, it will give much satisfaction to your obedient servant,

K. L.

## OBITUARY.

JOSEPH YALLOWLEY, ESQ.

1828. Sept. 25, suddenly, JOSEPH YALLOWLEY, Esq., aged 53, a gentleman well known and highly respected among the Dissenters of the metropolis. He was connected with most of their public trusts and charities, and had very recently been chosen one of the Trustees of Dr. Williams's estate. For many years he was an active member of the Court of Common Council. As Treasurer of the Presbyterian Congregation in Jewin Street, he had long rendered most efficient and valuable service to that respectable Society. We have been allowed to extract the following estimate of his public and private character from the discourse delivered by his pastor, the Rev. D. Davison, the Sunday after the interment. This appropriate and very impressive sermon will be speedily published. May it minister consolation to the friends of the deceased, and bring home to every heart the monitory fact that in the midst of life we are in death!

"It is no easy task, my Christian friends, to do justice to the character of our departed brother. In public and in private life, as a citizen of the world, and as a member of the church of Christ, he was distinguished by qualities which claimed and obtained universal respect. The language of panegyric would be equally foreign to the place in which I stand, contrary to what would have been the wishes of the departed, and repugnant to the best feelings of surviving relations and friends. The best of men have shades upon the character. There is no man who does not come short of the glory of God. But the language of truth justifies me in declaring my belief that few men afforded a better practical

exemplification of the spirit of Christianity. He had long enjoyed amongst his fellow-citizens a well-merited respect. His best exertions were ever at the service of the cause of humanity and truth. He had no illiberal, no sectarian views, and whether his needy brother was of one party or another, if he possessed those moral qualifications which entitled him to consideration, he was ever ready to extend his hand. He was in this respect eminently a Christian. He partook largely of the character of the benevolent Samaritan, whose conduct was so highly commended by our Saviour, when he desired those who waited on his teaching to go and imitate his example. He regarded the whole rational creation as the great family of God, and those rights, liberties, privileges, and blessings, which he himself enjoyed, he longed to see extended to the whole race of man. The time, I trust, will come, when such principles, at least, will be universal, when the blessings of knowledge, civilization, and religion, will be co-extensive with the habitations of men, and all will enjoy that freedom which promotes the happiness and honour of man, and which Christianity is calculated to cherish and augment. In the various public duties in which he engaged, he was not more remarkable for the integrity of his purposes and the benevolence of his designs, than for the zeal and independence with which he laboured to promote them. He was indefatigable in his exertions. He never contented himself with the hollow promise or the tardy effort. He engaged in public pursuits only upon rational public grounds, and he spared neither time, nor labour, nor expense, in the accomplishment of what his princi-



ples dictated as the line of duty. No man was possessed of a more upright or a more independent spirit. Allurements were not wanting in public life to induce him to forego his convictions, and to fall in with opinions which would have led to his worldly aggrandisement; but he uniformly preferred the path of consistency and truth; he depended more upon the rewards of conscience and the fruits of an honourable industry, than upon the possession of popular favour, or the precarious patronage of the great. He turned neither to the right hand nor the left, but pursued the onward course of integrity and honour, conscious of the purity of his motives, and convinced from observation and experience that every honourable exertion is accompanied by its own reward, and followed by consequences beneficial to society at large.

“ In religion he was a consistent Protestant Dissenter. He claimed and he exercised the rights of a Christian disciple. He stood fast in that liberty wherewith Christ has made his people free, and he followed up the spirit of the gospel by allowing to others the privileges which he exercised for himself. He was sincerely attached to this Christian church. His services, his zeal, his devotion to its interests, are well known and appreciated by those who have co-operated with him in the management of its concerns. No labour was too irksome, no demand upon his liberality too great, when the reputation of the church was to be sustained, its privileges defended, or its benevolent designs to be promoted. As a religious society, we are bound in a debt of gratitude to his memory which we can never pay. Our welfare and prosperity as a Christian community, was one of the dearest wishes of his heart, and that welfare and prosperity were only desired as he conceived them to be favourable to the extension of genuine Christianity, to the promotion of the happiness of man, and the accomplishment of the grand design of a wise and good Providence, in the amelioration of human society, in preparing men for a meet participation in the inheritance of the saints in glory. Upon those principles through good report and evil report, he was to be found at the post of duty. No lack of zeal, no uncertainty of purpose, no influence of fashion, no bending to worldly motives. His opinions were founded on a rational persuasion of their truth, irrespective of their popularity, and he proved by every part of his conduct that no light grounds

were sufficient to make him waver in the pursuit of his duty. On this subject, my Christian friends, I am persuaded that I have all your sympathies. You have seen him in the arduous and indefatigable discharge of those numerous duties which devolved upon him as Treasurer of this society for many years. You have all been witnesses of his *urbanity*, of his *faithfulness*, of his *zeal*. I should do equal injustice to your feelings and my own, if I failed to testify how highly his services were appreciated, and how deeply we are sensible of his loss. In the discharge of those duties which resulted from his connexion with our charitable institutions, he was actuated by the true spirit of gospel charity. He knew no distinction of name, or sect, or party. He had no unworthy motives to gratify, but felt and acted upon the command of the gospel, which requires us to do good even to those who hate us, and say all manner of evil against us falsely. If a brother or a sister was naked or destitute of daily food, he did not merely say unto them, Go in peace, be ye warmed and filled, but he gave them those things that were needful to the body. In the exercise of his social religious duties amongst us he was regular and consistent, attentive to the worship and ordinances of the church, believing that although the kingdom of God is within us, and no external professions are of any avail when they are unaccompanied by the fruits of the Christian character, yet that the means of grace were not to be despised, and that the public services of Christianity were eminently instrumental in diffusing the knowledge, and keeping alive the spirit of Christianity. It is our consolation that he is gone to enjoy the reward of his labours; that he is removed from scenes of usefulness on earth to scenes of glory in heaven. We trust that though the messenger of death came in an hour when he looked not for him, yet that it was a merciful dispensation; that he was relieved from the miseries and the pain of bodily disease, and was ready for the coming of the Son of man. Blessed are the dead who die in the Lord; they rest from their labours, and their works do follow them. We do not mourn for him as those who have no hope, believing that those who sleep in Jesus, God will bring with him. \* \* \* \* \* There is a third point of view in which I must briefly touch upon the character of our departed friend. His character in the private intercourse of life—in the domestic and family circle. He was exemplary in the various duties

that sprung from the relations in which he was placed. He was generous, disinterested, and consistent in his feelings of friendship. Although he was the cheerful companion of the social hour, his innocent pleasantry never descended into any thing which could ever in the remotest degree derogate from that Christian character which he valued, and which it was his constant study to support. He never gave occasion to the gainsayer to accuse him of indiscretion; while, at the same time, he could mingle with the buoyant spirits of youthful days in the innocent recreations of human life. He depended on no rigid austerity of manners to obtain the respect of his fellow-men: he attached them to his character by virtues of a more elevated stamp, by the undisguised frankness of his demeanour, and the sincerity of his affections. I do not speak on this subject to an uninformed assembly. Many of you can testify to the truth of this brief sketch, and how far it falls short of what would do justice to your feelings and to his character. Brief as it is, it will serve to recall to many minds pleasing recollections of our departed friend. It will divert your meditations to a subject on which they may be employed both with pleasure and advantage. In the still more intimate and tender relations of life he was exemplary in the discharge of their general duties; but this is ground which repels the tread. It is not for us to enter into the secret communings of hearts that are united together by the tenderest affections: we can only offer the sincerity of our sympathy, and direct to the consolations of religion for the support of the widowed heart under this most afflictive dispensation of Providence. We can only pray that that Almighty Being who has taught us that he layeth not upon man more than he is able to bear, may pour the balm of consolation into the wounded heart, raise up the spirit that is bowed down by the burden of a woman's sorrow, teach her to acquiesce in the wisdom of the Divine dispensations, and to indulge in the fond, alleviating expectation of being again united to the object of her purest affections in another and a better world.

**MRS. JANE PAULSON.**

Oct. 3, at the age of 63, JANE, the wife of Mr. WILLIAM PAULSON, surgeon, of Mansfield, and the daughter of the Rev. Eliezer Heywood, formerly minister of the Presbyterian congregation in that

place, the lineal descendant of Oliver Heywood, one of the ejected ministers under the oppressive acts of the profligate and unprincipled monarch, Charles II., now happily abolished. The disorder which terminated in death was sudden in its attack, and rapid in its operation; but the subject of it was well prepared for the issue. Being exempt from bodily pain, she preserved the exercise of her mental faculties to the last, and was fully aware what the result of her complaint must necessarily be; but the anticipation produced no agitation or distress in her mind. On the contrary, through the whole of her illness, the most perfect composure and tranquillity of spirit manifested the complacency with which she could reflect on a life devoted to the conscientious discharge of duty, distinguished by the active services of friendship, and by the genuine kindness of benevolence. To her nearest relatives and friends the loss of her society and affectionate attention cannot be compensated; and they will be long felt and lamented in the extensive circle of her acquaintance. Few were more cordially loved; of which there cannot be a stronger proof than the interest which was excited in the minds of all to whom she was known during the short period of her illness, and the deep regret which succeeded on the fatal termination of her disorder. Few will be longer remembered, or be spoken of with more genuine affection and praise; for, as the poet has finely observed,

“ ———— the actions of the just  
Smell sweet, and blossom in the dust.”

The religious sentiments and views of the lamented subject of this imperfect sketch were of that correct and practical kind which must always have the most beneficial influence upon the mind and character. Her faith was not encumbered with any mysterious, inexplicable, or superstitious notions of the nature and attributes of that Being who is the Maker and the Lord of all, the Author of life and being to all, and who is the moral Governor, and will be the final Judge of his rational and accountable creatures. It was the habit of her mind to consider him, as she had been instructed from her childhood, as the sole Governor of the universe—as the Sovereign and absolute Disposer of all events; and for this reason the only proper object of religious worship,—the only Being to whom the pious feelings and regards of the devout mind should be directed; and who, as the Parent and Friend of his rational

and obedient offspring, is entitled to their warmest affection—to their unbounded gratitude and praise. To Him she had been justly taught to ascribe every excellence and perfection; and on this foundation was built her confidence in the rectitude of his government and the benevolence of his designs; her assurance of his complacency and delight in those who endeavour to imitate his moral excellence, and her firm trust in his impartial and unbounded goodness. From these views she derived that perfect acquiescence in the will of God; that humble and cheerful submission to his appointments; and that settled conviction that every thing which he designs and executes is wise, and merciful, and benevolent, and conducive to the well-being and happiness of his creatures, which produced a calmness and fortitude in the near view of death which clearly evinced the power of religion, and its influence upon the mind. The sources of that firmness and tranquillity which she displayed must have been those just views which she entertained of the Divine Being, of his government and providence, of the terms of acceptance with him, and of the conditions on which an interest in his favour is to be secured—accompanied by the consciousness of a life devoted to the faithful discharge of duty, a conscience void of offence, the animating hope of everlasting life, and the joyful expectation of meeting in a future world those attached and valued friends whose society and affection gave so much interest and attraction to the present. No one who is acquainted with the circumstances in which the deceased was called from the place which she held in society, in the esteem and affection of her nearest relatives, and of all who knew her active benevolence, or shared in her kind and ready assistance, can doubt that it required some effort of fortitude so soon and so unexpectedly to bid adieu to every thing which rendered the present life valuable, and the prospect of its continuance pleasing and delightful. To those who had the opportunity of witnessing this fortitude, and the expression of these feelings, it must be a real consolation under their affliction and loss to know that it was so perfect and satisfactory; and in the minds of all to whom it is communicated it must awaken the fervent prayer of the veal, but not mis-judging prophet, *Let*

me die the death of the righteous, and let my last end be like his."

MISS CATHARINE ASTLEY.

Oct. 4, at *Chesterfield*. CATHARINE, the youngest surviving daughter of the late Rev. Thomas ASTLEY, Unitarian Minister there.

A constitutional invalid from almost her earliest days, by much the greatest portion of her life, particularly of late years, was spent upon the bed of sickness; and a more affecting picture of meek, placid resignation than she displayed, under sufferings of the most trying nature, has seldom been exhibited.

Whenever an intermission of her complaints would allow, however, the kind and active interest which she took in the welfare and comfort of all within the reach of her good offices, was such as to render her peculiarly the object of affectionate attachment to those who knew her; whilst the good sense and delicate taste by which this kindness of disposition was at once ornamented and directed, gave proof that nothing was wanting but ampler powers of exertion to exhibit in her a character of the most exalted benevolence.

In the concerns of religion she observed an equal distance from hypocrisy and fanaticism on the one hand, and from luke-warm indifference on the other. She did not cherish its promises or practise its rites as a license for the neglect of the active duties of morality, nor for the sake of soothing with deceitful unction the upbraidings of an accusing conscience. With her, religion was the incentive and the solace of virtue, not its substitute. In short, if to cultivate feelings of love and veneration towards the Author of nature, to study the precepts and strive to assimilate the character to that of the great Founder of Christianity, to hold by anticipation spiritual communion with the happy society of another and better world, and thereby to strengthen the aspirings of virtue, and to confirm habits of benevolent sympathy, to detach the affections from objects of inferior interest, and to fix them upon pursuits more worthy the regard of a candidate for immortality; if this be true religion, then was she not deficient in it, and the happy complacency of spirit with which she sustained her sufferings and met her end, bore evidence that she had not sought its consolations in vain.

## INTELLIGENCE.

*Report of the Committee of the Sheffield Fellowship Fund, read at the Society's Third Special Meeting, held in the Chapel, on Monday Evening, June 2d, 1828.*

THE Committee, in reporting to the members the state of the institution committed to their care, have great pleasure in announcing that the increased support which it obtained from the congregation at the close of the year 1826, continues; and although no great addition has been made to the number of members since the last Annual Meeting, the Funds of the Society are greater than those of the preceding year. Donations have been given in the course of this year to the chapels at Preston, Glasgow, St. Clear, and Northampton, and also to the Unitarian Association.

Notwithstanding the publicity given on a previous occasion to the plan and objects of Fellowship Funds, your Committee think that it will not be improper on the present occasion to again call the attention of the members, and of the friends of the institution, to a brief sketch of the rise, progress, and intent of these associations; the establishment of which forms an æra in the history of English Unitarianism; and they trust that this deviation from the usual plan of reporting a mere formal detail of their stewardship will not be unacceptable.

In the year 1816, the late Dr. Thomson, of Halifax, and afterwards of Leeds, first drew the attention of the Unitarian public, through the medium of "the Monthly Repository," to the advantages, both as regarded policy,—temporal and religious, which the union of efforts was calculated to create; he appealed to the experience which other sects had afforded of the efficacy of the contribution of numbers at stated times, and in proportions differing according to their ability towards the attainment of some common object, and pointed out the peculiar advantages arising from such institutions in the Unitarian body, where "such a combination of strength was the more necessary, as they were not united in any ecclesiastical discipline; and as the diffusion of their doctrines among the humbler classes of their countrymen had brought forward many cases in which persons were desirous of joining together in the profession and worship of the one God the Father, after the example, and according to the commandment of the

Christian Lawgiver, but were prevented from carrying their pious desires into effect by the want of means."

The amiable originator had other ends in view besides a mere accumulation of strength in advocating these institutions. He foretold the benefits which would arise from bringing the different members of each society into a Christian fellowship with each other; in creating a personal as well as a congregational friendship amongst the respective parts of the different bodies. It would be a delightful task to trace the gradual developement of the embryo system in the mind of its inventor, to follow step by step the arguments as they presented themselves to his imagination from his first mentioning the plan at a meeting in Elland, in this county, in the year 1815, to the recommending these institutions to the acceptance of his fellow-religionists; but that task cannot now be attempted; imagination can only supply the place of facts; for that mind was soon removed from its earthly clothing,—that amiable spirit which, when on earth, seemed superior to its station, was soon removed to dwell with kindred spirits in another and a better state. Before he could see the glorious fruits and blossoms which have sprung up and flourished from the seed he sowed, death removed him in the prime of youth, and in his removal has cast a hallowed atmosphere around these the fruits of his dying labours. Some of the views which he entertained in connexion with these institutions, and the nature of some of the incentives which spurred him on in the developement of his plans, are preserved in the paper which he published in the Monthly Repository for October, 1816, and the following remarks of the late Rev. H. Turner, of Nottingham, his friend on earth, and now, no doubt, his friend in heaven; for there—

"Congenial minds, arrayed in light,  
High thoughts shall interchange;  
Nor cease, with ever-new delight,  
On wings of love to range,"

fortunately afford some further light on this part of the subject. "It may be allowed one," says Mr. Turner, "who had the happiness of being intimately acquainted with the late Dr. Thomson, to describe the views which he entertained on this subject. He was of opinion that the Unitarians were far from doing justice to their own cause. The



opposition they had experienced from without had not been compensated by any closer union amongst themselves. The scattered members of their body were left to struggle as they could with the difficulties and discouragements arising from an unpopular persuasion, and were scarcely made conscious that there existed any who partook of the same religious sentiments, and were actuated by the same conviction as themselves. Unitarians, he thought, had called in the aid of so few of the natural and obvious means of success, that, had it not been for the intrinsic strength of their cause, it must soon have become extinct. He observed with great satisfaction the progress of Unitarianism among the lower classes, and regarded it as an important test of the truth and solidity of its principles; for he was accustomed to say, that a religion which did not meet the wants of the poor ought to be renounced by all. He was rejoiced to find Unitarian principles as suitable to the cottage of the poor as to the closet of the learned. In this state of things he perceived that a greater union and co-operation in our societies was absolutely necessary; but the following passage from Dr. Thomson's own paper, respecting Fellowship Funds, will throw the most direct light on his own views: "The calls upon Unitarian liberality, for the erection of new chapels, and other important objects, have, of late, happily been frequent. But if continued, which I trust will be the case, they cannot be so promptly met and so effectually answered as they ought to be. The willing giver will, from prudential motives, be obliged, however reluctantly, to withhold his aid; we must, therefore, look out for other and multiplied sources of supply, and call in the many in aid of the few. Before you (said the amiable author) is a plan for that purpose, which, whilst it originates a fresh set of contributors, and falls so easily upon all as not to be felt by any, does not interfere with, nor supersede the exercise of liberality on the part of the affluent members of the Unitarian body."

The spirited appeal thus made was speedily answered, and the Unitarian congregations were surprised at their mental lethargy, in not having sooner discovered and adopted a plan so simple in its constitution—so powerful in its effects. The details of Dr. Thomson's plan were nearly similar to those adopted by this and every other institution bearing the name of Fellowship Funds; the peculiar objects of each society, its management and internal regulations differing or agreeing with each other

according to the will of the different congregations.

The congregation of the New Meeting, at Birmingham, claim the palm of having first carried into operation Dr. Thomson's suggestions. There the elder members of the congregation thought the small subscription too trifling and too troublesome to engage their attention; but the younger members, attracted by the simplicity of the plan, engaged with the zeal peculiar to their age, in reducing it to practice. Their active exertions soon rendered the institution of importance; and within a very short time after the publication of Dr. Thomson's letter, the Birmingham Society came into full operation, and has ever since continued of great service to the cause it was formed to support. The seniors soon lent their aid to the juniors; but with a Christian feeling have ever since yielded to the youthful originators the principal management of the Institution. In the first year they enrolled two hundred and twenty-six members. It was this Society that first seconded the exertions of Dr. Thomson, by publishing in "the Christian Reformer," an account of its own origin, and a statement of its usefulness; thus holding out an inducement to other congregations to follow its example. The Old Meeting House, at Birmingham, speedily followed its neighbour in this work of love, and it is with pride your Committee are able to state that Sheffield was not backward in lending its aid in promoting this desirable measure; for in 1817, a Fellowship Fund was established in connexion with this congregation, which, although it has for a time been in a state of comparative somnolency, has now given, and is giving, ample proofs of the immensity of the good which such institutions are calculated to do.

Liverpool, York, Lincoln, Chesterfield, and a great number of other places caught the pious enthusiasm, and joined, and have continued to support their various institutions, scattering good around them, and proving the truth of the Poet's attribute of mercy, that "it is twice blessed—it blesseth him that gives, and him that takes."

Various additions have been made by different societies to the original plan of Dr. Thomson, in pursuance of his ardent wish, that the friends of Unitarianism would improve upon his suggestion. In 1818, the Fellowship Fund at Lincoln, then under the care of that indefatigable minister, Mr. Hawkes, joined to the other objects of the fund, a plan of circulating books and pamphlets connected with Unitarianism, amongst its mem-

bers; and also connecting with it meetings for religious discussion, and exercises similar in effect to those which this Society has adopted. The Fellowship Fund at York also embraced amongst its objects, at an early period of its existence, the formation of a Vestry Library. The one at Cirencester, which was established under the management of a late townsman, Mr. F. Horsfield, also added to its other objects the purchase and circulation of books; and the Gravel-Pit Meeting at Hackney, agreeably, as they stated in their Report for the year 1820, to another of the express objects of Fellowship Funds, provided books and pamphlets for the use of the members of the congregation in humble life; and they express a hope that their successors in office will keep that object in view. Their successors obeyed the injunction, and in their Report for the following year, spoke in high terms of the benefit which had been derived from this department of their institution. The Fellowship Fund at Taunton has carried the plan of circulating tracts to a great extent, and the Committee, in connexion with this distribution, also hold meetings for religious conversation. This mode of appropriating a small part of the funds appears to your Committee highly useful and perfectly compatible with the plan and rules of the Institution; they mention it, not however in the way of proposition, but merely hint at it, to shew that there are still plans open for further usefulness, and that they need not be weary of well-doing.

Meetings for religious conversation, and for communications respecting the progress of Unitarian sentiments, have been added to the Fellowship Funds of a great number of congregations; the instances of Lincoln and Taunton have been mentioned. The Bristol congregation have long adopted them, and in their report for the year 1823, speak in high terms of their utility, and state that they have essentially contributed to the promotion of congregational plans of usefulness.

The means employed by all the institutions to collect their respective funds are nearly alike, allowing the smallest contribution (a penny per week) to constitute the subscriber a member, and to give the contributor a right to have a voice in the appropriation of the Society's property. The objects of this Institution, as briefly stated in the rules, are "to give such occasional assistance as may be wanted for Unitarian chapels, or other buildings connected with them, about to be erected, repaired, or enlarged; and to aid any institution now

existing, or which may be hereafter formed, appearing to be calculated to support the cause of religious truth and liberty." But these are not the only benefits which have arisen from these institutions; in many instances they have been the means of keeping together the scattered few whom similarity of sentiment had joined; in all, they have been found to aid the great cause of truth, and to draw in closer compact and fellowship the Christian congregations which have adopted them. The plan and the objects are alike admirable, and it is with confidence that we call upon you for a continuance and an increase of your support to these combinations for good.

Whilst thus enumerating the advantages of these institutions, it is with regret that your Committee have to allude to a serious evil which has arisen out of their establishment—an evil which the generous mind of their originator never anticipated, and which, but for the various lamentable proofs that have been given of its existence, would be doubted by all whose hearts lay a claim to liberal feeling, or whose hands were ever stretched forth to aid the progress of truth—an evil which, if not speedily checked, will either destroy altogether the institutions out of which it has sprung, or materially impede the progress of the cause it is your wish to support, by limiting the means of its supporters. Your Committee refer to the mistaken notion, which has been adopted by many of the members of this and similar institutions, that the funds thus raised are to supply entirely all the aid formerly obtained from *individual* subscriptions; and that the small amount individually contributed to these funds is to exempt the contributors from those calls upon their liberality which it was once their pleasure and their pride speedily and liberally to answer, since the frequency of such calls evinced the progress of the sentiments they desired to forward. Your Committee earnestly recommend the friends of the Institution to look at the founder's intent; it was his object to raise a *new* class of subscribers, *not to destroy an old and more efficient*, because more opulent order of donors; his wish was to include the poor in his plan, and to induce them to aid the great work by the widow's mite and the poor man's gift, not to shield the rich from the usual demands on their liberality, or to save their purses by the means of the less wealthy of their fellow-christians. Such a view is at once injurious to the institutions we support, and to the cause we wish to aid; and your Committee earnestly call upon the

members of this and every other Fellowship Fund, to discard an opinion which can only arise from *mistake* or *meanness*. If this evil be remedied, the plan of Fellowship Funds will be blameless, and with that divine aid which accompanies every work whose object is the promotion of such praiseworthy ends, no doubt can be entertained of their continued utility, and their increasing prosperity. No drawback will then exist to the pleasure which all the friends of Unitarianism feel in their institution: their object and their plan will alike merit support; the many will then aid the exertions of the few; and the liberality of the rich, and the contributions of the poor, will run towards the same rich stream of benevolence.

#### *Oldbury Lecture.*

THE Annual Lecture at Oldbury took place on Tuesday, Sept. 9. After the introductory devotional service had been conducted by the Rev. James Hawkes, of Nantwich, a sermon was preached by the Rev. John Kenrick, of York, on "the Preparation of the World for the Advent of the Messiah," from Matt. iii. 1—3; and another, by the Rev. John Cooper, of Coseley, "on Protestant Nonconformity," from Acts x. 28.

#### *Southern Unitarian Fund.*

THE Annual Meeting of the Southern Unitarian Fund Society was held at Portsmouth on Thursday, Sept. 18, when two excellent sermons were delivered by the Rev. James Wallace, of Brighton,—in the morning, from Matt. vii. 24—27, and in the evening, from Acts xvii. 11. The Rev. J. Mitchelson and E. Kell conducted the devotional services. At the close of the morning service, William Smith, Esq., M. P., having kindly consented to take the chair, the Rev. Russell Scott, Secretary to the Society, read the Report of the Committee, from which it appeared that the lectures delivered during the last winter by the neighbouring ministers on controversial subjects at Portsmouth, had been well attended. Reference was also made in the Report to the pecuniary assistance granted by the Fund to the support of Missionary preaching at Brading, in the Isle of Wight; and much satisfaction was expressed, that since the last Annual Meeting the cause of Divine truth at Wareham, which for some years past had laboured under peculiar difficulties, had been considerably advanced, and that under the ministry of the Rev. Mr. Squire, of York, there was every reason to

hope that the number of "true worshippers" in that town would continue to increase. Fifty persons dined together on the occasion, W. Smith, Esq., M. P., in the Chair. In reply to an expression of thanks from the Meeting to the Members of both Houses of Parliament who had so successfully pleaded for the Repeal of the Test and Corporation Acts, the President gave an interesting detail of the various preceding attempts which had been made for the abolition of these acts since he had been connected with public life, and concluded, by urging upon the company the importance of following up this triumph by increased exertions in behalf of the great principles of civil and religious liberty. E. K.

#### *Unitarian Chapel, Northampton.*

THE first anniversary of the opening of this place of worship, was held on Sunday, September 21st, and Monday, September 22nd. The morning services on Sunday, were conducted by the Rev. R. Aspland, who preached from Micah vi. 5—9, on True Religion contrasted with Superstition: the Rev. C. Berry preached in the afternoon, on the Propriety and Necessity of using Reason in Religion: and in the evening, Mr. Aspland delivered a sermon on Faith, from Mark ix. 24. The chapel was filled with attentive hearers. In the afternoon and evening collections were made for the Unitarian Association. On Monday, the friends of the cause dined together at the Ram Inn, and in the course of the afternoon the company were addressed by Mr. Aspland, Mr. Berry, Dr. Hutton, Mr. Surridge, and other gentlemen. In the evening, Dr. Hutton preached on the Scriptural Doctrine of Salvation by Faith. Since the chapel was opened there has been a gradual increase of attendants upon the regular services; the virulence of the orthodox party has been greatly moderated, and in the serious, inquiring spirit which continues to be shewn there is every prospect of final and extensive success.

N. J.

[We understand that some further improvement of this chapel, particularly a more commodious access, is very desirable, and that the congregation are desirous of making it, if encouraged by assistance from their more opulent brethren. The spirit they have manifested, and the prospects of usefulness which are opening around them, afford a very reasonable ground of hope that such assistance will not be withheld.]

## IRELAND.

*Presentation of Copies of the Holy Scriptures, by the Presbyterian Congregation of Strand Street, Dublin, to Revds. J. Armstrong and Dr. Drummond.*

[From the Freeman's Journal of July 23.]

"It affords us much pleasure," says the Editor, "to give publicity to the following address from the PRESBYTERIAN CONGREGATION OF STRAND STREET, in this city, to their Pastors; with the replies of those Rev. Gentlemen. The truly Christian sentiments expressed in these papers, are highly honourable to this respectable body. Happy would it be for this distracted land were such sentiments more generally acted on, and more widely diffused:"—

TO THE REV. JAMES ARMSTRONG, AND  
THE REV. WILLIAM HAMILTON DRUMMOND, D. D.

REV. AND DEAR SIRS,

We, the Members of the Presbyterian Congregation of Strand Street, in Vestry assembled, beg leave to offer you the sincere tribute of cordial approbation, respect, and affection, with which we unanimously regard your unceasing efforts to promote our spiritual welfare. Your pastoral exhortations—your enlightened instructions—your manly example—your disinterested encouragement of a liberal, elevated, and rational spirit—and your unwearied cultivation of all the charities to which our nature can be awakened by the lessons taught by Christ, and inspired by his Father and our Father, by his God and our God, demand a testimony of our gratitude, regard, and high estimation. The most suitable that we can present, and we believe the most acceptable that you can receive at our hands, is the Sacred Book which contains those momentous lessons. We beg, therefore, that you will, each, accept a copy of the Old and New Testaments, not only in English, but, as more desirable to studious, erudite, and inquiring minds, in the venerable languages in which they were originally written. To these, as an useful appendage, we have added the best Hebrew and Greek Lexicons we could procure. And, we trust, that when the present generation shall have passed away, and our places are occupied by new pastors and people, our children shall, like ourselves, be united in Christian love; and *that* not only with each other, but with all mankind, according to those everlasting precepts which you have so diligently drawn from Holy Writ, and so faithfully and forcibly impressed upon your people.

With a sincere desire for your temporal and eternal happiness, and that you may long continue the guides and guardians of ours, we beg to subscribe ourselves,

Your affectionate, grateful, and devoted friends and brothers,

THE CONGREGATION OF STRAND  
STREET, DUBLIN.

## MR ARMSTRONG'S ANSWER.

BELoved BRETHREN,

I feel most sensibly the affection and kindness I have uniformly experienced from you, since I had the happiness of being placed amongst you as one of your pastors. Were I to consider your present address merely as an expression of personal attachment and approbation from so enlightened and independent a portion of the Presbyterian body, I should esteem it as a distinction of which I may be justly proud. But I regard it in a much more important and valuable light, as implying your firm and unanimous adherence to those liberal principles which have been so long asserted and avowed by the ministers and members of this congregation.

Our predecessors and forefathers have uniformly maintained, through many successive generations, the character of inflexible attachment to civil and religious liberty, combined with undeviating loyalty to that incomparable form of government under which we dwell. Claiming to themselves the unrestricted exercise of the sacred right of private judgment in all matters of religion, and of that freedom of conscience which the Son of God hath bestowed on all his followers, they have preserved uninterrupted harmony within the precincts of their own society, keeping the "unity of the spirit in the bond of peace." Following, at the same time, the great rule of social duty, enjoined by our Divine Master, "to do unto others as we would that they should do unto us," they have been ever ready to concede to all their fellow-christians the privileges they claimed to themselves; and being persuaded that the general church of Christ, at the last day, will be composed of the pious and upright of every denomination, they have never presumed to condemn or denounce those who conscientiously differed from them in their doctrines or their worship. I trust that these principles will ever be supported and declared by the worshipers in this place. Especially in such seasons as the present,—when an unhappy spirit of contention has agitated the public mind to an unusual degree,—I fervently hope that all the members of our communion will mani-



fest, by their mild benevolence, peaceable deportment, and liberal forbearance towards every class and denomination of their Christian brethren, that they are, indeed, the followers of that Saviour whose coming announced peace and good will upon the earth, and who declared universal charity to be the distinguishing and indispensable characteristic of all his *genuine* disciples.

For this gratifying token of your regard—those splendid editions of the Scriptures—you will accept my thankful acknowledgments. Such a gift is peculiarly appropriate, when presented by a congregation which adheres to the Bible alone as the great charter of Christian privileges—to pastors who resort to the Bible alone, as the pure fountain of religious truth, and the only unerring guide of faith and practice.

To interpret the sacred volume faithfully and sincerely, is all that any uninspired mortal can pretend to. He that affects to be unerring, knows not what spirit he is of. Your pastors have no interest to serve but that of the truth, as it is in Jesus. To whatever, therefore, appears to my unbiassed judgment to be truth, I shall, at all times, bear my testimony openly, as not being ashamed or afraid—sincerely, as in the presence of that God who searcheth the heart—humbly and modestly, as liable to human error and infirmity—and with peace and charity, as a follower of the meek and lowly Redeemer.

May the spirit of God illuminate our understandings and direct our will—may we study to adorn the doctrine of our Saviour in all things; and having mutually edified, comforted and strengthened each other during the pilgrimage of mortal life, may we meet in the everlasting mansions of our Father's house, through Jesus Christ our Lord.

JAMES ARMSTRONG.

DR. DRUMMOND'S ANSWER.

MY DEAR FRIENDS AND BRETHREN,  
For your affectionate address and magnificent present, I return you my most grateful thanks. Your approbation, next to that of my own heart, is to me the highest of all gratifications. It would be dear to me at all times—it is doubly dear to me now, by the circumstances which have called it forth, and by the consciousness, though you are pleased greatly to overrate my services, that it has been honestly obtained; for, in the discharge of my pastoral duties, it has ever been my practice fearlessly to declare what I believe to be the genuine dictates of Holy Writ, untrammelled by systems of human

device; not to fashion my doctrines to the theories of men, but to speak as instructed by the oracles of inspiration. I esteem it among the great felicities of my life to be connected with a congregation of enlightened Christians, who not only allow, but expect their pastors to exercise, a perfect freedom of inquiry, and to declare, without reserve, the conclusions to which such freedom of inquiry leads, however widely they may differ from popular and established creeds. For it is only when the mind is left free from the impositions of human authority in all sacred investigation, that she becomes conscious of her powers, and can explore her way to Evangelical truth. Your pastors must derive peculiar satisfaction from your approval of their efforts to encourage a manly and rational spirit; for the religion of Christ is the religion of reason, purified and sublimed, illuminated by light from heaven, and sanctified by the Spirit of God.

Those sacred volumes, the presentation of which you justly consider as the most suitable expression of your regard, speak intelligibly to the understanding and the heart. They teach us to worship the one Eternal Spirit, the God and Father of our Lord Jesus Christ, in spirit and in truth. They teach us our neighbours' rights, and we respect them; they teach us our own rights, and we will maintain them. Happy in the enjoyment, and firm in the support of our own liberty, we allow others to be free; and acting on the great Christian rule of "doing unto all men whatsoever we would that they should do unto us," cheerfully grant them that exercise of private judgment which is the inalienable birth-right of man. We draw no pale of exclusion round ourselves, as if we were the only heirs of salvation; we fix no limits to the mercies of the Most High; but, hoping humbly that we are in the straight path to everlasting life, we extend the same hope to all who "fear God and work righteousness," in whatever region they dwell, or by whatever name they are called. Such is the genuine spirit of Christianity. It considers the greatest heresy to be sin, and the most excellent of virtues to be charity.

To encourage you in cherishing such sentiments is equally the pleasure and the duty of your pastors. While they humbly endeavour, according to the most faithful decisions of that understanding which God has given them, to interpret the Holy Scriptures, and announce those truths which they deem of vital importance to the formation of the Christian character, they lay no claim to infalli-

bility, nor denounce as children of perdition those who seek the kingdom of heaven by a different way. In subjects of disputation, they desire every one to be fully persuaded in his own mind, and to pursue the sacred dictates of conscience as directed by the word of God, undeterred by the fear of man, and unseduced by the temptations of the world. They judge no man, but commit all judgment to the only infallible One, in whose hands are the "balance and the rod" of eternal justice. They desire not to have "dominion over your faith," but to be "helpers of your joy," and "fellow-helpers to the truth." They trust they have learned of Christ not to hate but to love their fellow-creatures; not to curse, but to bless; not to scourge, but to pity the ignorance which they cannot inform; to hope that God will pardon all invincible error, and to include in their prayers for the comforts of this life, and the felicities of the next, the whole intelligent family of our common Almighty and All-merciful Parent. Such are the genuine effects of the religion of Jesus; and it is only when it produces these effects that we can have any assurance of its benignant influences having lighted on our heads, and descended to our hearts.

In your wish I cordially join, that "when the present generation shall have passed away, and our places are occupied by new pastors and people, our children shall, like ourselves, be united in Christian love." For the accomplishment of this holy wish suffer me to observe, that we should diligently teach our children those principles which we profess. We should instruct them, both by word and deed, to blend the love of God with the love of men, faith with virtue, and charity with zeal. Above all, we should demonstrate the excellence of our tenets by their happy effects on our lives and conversations, and leave to our successors an example which it will be their glory to follow, and from which it will shame them to depart.

The perfect cordiality and unanimity which prompted your address greatly enhance its value. It is presented, not as a gift dictated by a spirit of faction or party, but as the free-will offering of kindness and affection. As such I gratefully receive it; and trust it will serve as a constant memento to diligence in the duties of my vocation. From the volumes which you have so kindly presented, I shall continue to extract those precepts and doctrines which make wise unto salvation; and, connecting your eternal interest with my own, endeavour, by their proper application, to stimulate

you to the culture of every pious thought and every Christian virtue; to arm you with that faith which overcometh the world, and inspire you with that hope which dwells with immortality. These volumes contain every religious truth necessary to faith and practice. With these for our guides, we cannot greatly err. It is only when we forsake them for other guides that we go astray. Then do we turn our backs on the refulgent sun of righteousness, that would light us to all truth, to gaze on the meteors of a false theology, in the pursuit of which men's understandings are bewildered and lost.

For your warm expressions of regard and affection what return can I make but a reciprocation of the same expressions for you all, individually and collectively? accompanied with a wish for your temporal and eternal good, joined to my earnest prayer that those sentiments and feelings which have now brought us together may long continue to be cherished, that they may influence our conduct upon earth, and smooth our path to the kingdom of heaven.

Such are the wishes and prayers of your most grateful and affectionate brother and pastor,

W. H. DRUMMOND, D.D.

## FOREIGN.

### *Transylvanian Unitarians.*

(Extract from a letter from Buda.)

THE most distinguished literary men among them are Molnos and Szabo; but they have lately lost a man of eminence, Szász. The whole body are Magyars, i. e. they do not belong to the Slavonian branch of the Hungarians; and their number is about forty thousand. When Blandrata brought Unitarianism from Poland, he succeeded in converting to it the first of the national princes, Zapolya, the son of the reigning monarch, who established the Unitarians in the Catholic cathedral church. Apaty II., during whose reign the Austrians obtained possession of the country, was, I believe, also a Unitarian. The largest church at Kolosvar had continued to be Unitarian from the time of Zapolya; but Leopold I. dispossessed the Unitarians of it. Their opinions were not less prevalent for being banned, though their religion had been established, as well as Lutheranism and Calvinism, by the laws made in 1588—1607. One of the prothonotaries of the Transylvanian court of justice is always a Unitarian. The name of the present one is Augustinovich; and lately a Unitarian, Agoston Márton, has been made a counsellor of state by Fran-

cis I. There are at present no nobles among the Unitarians: the principal families are those of Horvath, Daniel, and Palffy. When again tolerated by Joseph II. they built a handsome church at Kolosvar, with this inscription on the outside, *In Honorem solius Dei*. Within is the following in Magyar:—*Az egyetlen egy Isten tiszteléterc* (Sacred to one only God).

*East-India Mission, Madras.*

THE following letter from William Roberts, contains information which will prove very gratifying to those of our readers who take an interest in the promotion of pure Christianity in the East. If Theophilus Roberts inherit the piety, judgment, and perseverance of his father, there need be little further apprehension about the permanence of the Unitarian cause in that district.

“To the Reverend W. J. Fox.

“REVEREND SIR,

“In my last letter to you under date January 9th this year, I have mentioned my having received a letter from the Rev. W. Adam, of Calcutta, requesting to have an account of the Unitarian Mission at Madras from the commencement of my labours as a Unitarian to that time, &c.; and of my having done so: to this I have received a reply, dated 11th February last, from which I copy the following:

“‘I am much obliged to you for the particulars contained in your letter, which I have inserted in the appendix to our Report now in the press. Our annual meeting took place on the 30th of December, and was pretty well attended. Several Resolutions were passed in the usual style and form; and instead of a Committee, we have formed ourselves into a British Indian Unitarian Association, our object in this being to induce Unitarians in every part of India to form themselves into auxiliary associations. I shall send you a copy of the Report as soon as it is published.

“Agreesably to your request, and in conformity with the wishes expressed by our English friends, I proposed to the Calcutta Committee that they should give me their sanction and aid in proceeding to Madras, and I enclose for your satisfaction a copy of the communication which I addressed to them on this subject. After considerable discussion and mature deliberation, it was finally determined in the negative on two grounds. First, on account of the expense, which was estimated (including voyage to and from Madras, and residence there for three months) at 4000 Rs., which is more than the present

state of the funds would enable them to disburse. And, secondly, on the ground that my continued presence in Calcutta at the present time is peculiarly important, and indeed essential to our success. I am thus prevented from enjoying the pleasure of visiting you; but I have strongly represented to our friends, both in England and America, the importance of sending out another missionary, in order that one might be at liberty occasionally to visit Madras and other places, and I earnestly hope that attention will be given to what I have said on this subject. Do not allow yourself to be discouraged. It is a disappointment to you and to me also, but I hope that our circumstances will be such as to enable me or some one else to come and see you next year.’

“In the first part of my tract containing the Corruptions of Christianity, the following doctrines are discussed and disproved, both by reason and Scripture.

“1. The doctrine of the Trinity.

“2. The doctrine of the Miraculous Conception of Jesus.

“3. The doctrine of the Pre-existence of Christ.

“4. The doctrine of Incarnation and Divinity of Christ.

“5. On the preaching of the Apostles. They preached that God, the Creator of heaven and earth, the God of their fathers, raised Jesus from the dead, and made him Lord and Christ, and appointed him to be the judge of the living and the dead.

“6. Recapitulation of the above doctrines, and observations on them.

“7. On the origin and establishment of the doctrine of the Trinity by human wisdom and human power.

“8. The words God the Son, God the Holy Ghost, Trinity, are not to be found in the Bible.

“9. Who died martyr to prove the doctrine of the Trinity?

“10. If Christ be God, who is your mediator? Do the words Jesus Christ signify God?

“11. On the supposed Personality of the Holy Spirit.

“12. On Original Sin, and the supposed Depravity of Human Nature.

“13. On the supposed Election and Reprobation.

“14. On baptizing in three names, contrary to the recorded example of the apostles, and then urging that as an argument for the worship of Christ and the Holy Spirit.

“15. On the use of these words, ‘The body of our Lord Jesus Christ; feed on him in thy heart by faith;’ in the Lord’s Supper.

" 16. On the supposed existence of the soul between death and resurrection, and its enjoying good or evil without the body before the resurrection and final judgment.

" 17. On the supposed existence of the Devil; the whole containing one hundred pages in verse and prose. With the binding, the prime cost comes to a rupee a copy. I have published it in last month. I say I have published, because I was not hindered from advertising it in the Commercial Circulator.

" My eldest son, Theophilus Roberts, for a long time had no inclination to become a teacher of Unitarian Christianity. In the latter end of the year 1823, by the recommendation of a friend, he was taken as a private pupil by Dr. Filson, to learn the medical profession, with a promise to recommend him in that line when opportunity occurred. In this situation he was with Dr. F. for three years. In 1826, at the latter end of August, Dr. F. recommended him to Dr. Wight, the Honourable Company's Naturalist, and he was entertained as a second assistant in that department at seven pagodas per month, and went a route with him as far as Cape Comorin; returned and continued with him to the end of February 1828, at which time the naturalist department was entirely abolished by government.

"Theophilus has offered his service to me, to endeavour to become useful to me now, and succeed in my employ hereafter. This was what I wished him to think about six years back, as it may be seen in my letter to the Rev. T. Belsham, January 14, 1822; but then he, being very young, did not pay much attention to my advice. Now, as I have stated above, he has not been with me constantly for some years; I thought it proper that he should acquaint his intention to the heads of my brethren before I gave my consent. He did it accordingly, and those of my brethren that are at Madras told me that they are glad to hear of Theophilus's good intention. After this he went to Dr. Wight and got his character.\* He is now with me

\* A copy is enclosed. It is a testi-

studying ecclesiastical histories. He reads and writes both English and Tamil. His choice, though it relieves me in some degree from my anxiety of dying without any one to take charge of my labours, yet for the present puts the whole family to a little more economy, and I hope that it will be a good lesson for my young ones.

"Our divine service, preaching, circulating of our tracts, and school, continue. The supporters of our school here have appointed three members among their body to examine the scholars once in a month, to ascertain what progress they make in their reading, writing, &c., and these men have done so in every month in this year. David Savery Mooto continues active. My steady friend and active Unitarian, Abraham Chiniah, at Secunderabad, continues a regular correspondent. He has divine service regularly in his house; he has sent me thirty rupees in this year to be added to our mites to the Bible Society, and has subscribed a rupee a month for our school. He intends to open a school upon our plan; for this purpose he named a person in our society here, and has sent money for his travelling expence; accordingly, this man is gone in last month, and has taken with him a set of our school-books.

"My health has been pretty good for the last eight months, but in this month I am visited again with the asthma. I have begun to take ass's milk again: all goes quiet: my humble respect to my revered friend the Rev. T. Belsham, and to all our respectable Unitarian friends.

" Reverend Sir,

" I remain your obedient servant,

" WILLIAM ROBERTS,

" Pursewaukum, near Madras.

" April 17, 1828."

mony to T. R.'s sobriety, diligence, and attention to his duties, and to the fitness of his talents and disposition for the occupation of a Teacher of the native languages. Signed "R. Wight, Naturalist," and dated "St. Thome, 13th of March, 1828."

## CORRESPONDENCE.

The Editor has never received the article inquired about by T. C. H.

The letter of "A Lover of Truth and Christian Charity," is written in a spirit well according with the signature; but the Editor doubts whether the writer's object would be best obtained by its insertion in the Repository. At any rate it would be desirable, *first*, to consult the following Unitarian works upon the subject: Carpenter's Unitarianism the Doctrine of the Gospel, Part III.; Wright's Antisatisfactionist; Fox's Letters to Dr. Pye Smith; Madge's Sermon on Free Grace. They may, perhaps, the first mentioned especially, afford the desired information.