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NEW-YEAR'S EVE.*

ALTHOUGH we cannot, in our critical conscience, assign Bernard Barton any very distinguished place among the bards of Britain, yet we can say of him, what we should not venture to affirm of many bards, that his productions may be perused with pleasant, congenial, and improved feelings, by the rational and devout Christian, at those seasons which most dispose him to serious reflection. There are times when the good sense, good principle, and good feeling, which we are sure of finding in his verses, make ample amends for their lack of poetry, or rather for the inferiority of the kind of poetry to which they belong. And such a time is New-Year's Eve, when, if we look at all into any book, save one, it should be just such a book as this, whose spirit is in perfect harmony with the sentiments we desire and ought to cherish. He has chosen his subject well; and ministers like a faithful, gentle, and pious friend, at the bedside of the departing year. He breathes on its last moments a Christian benediction; and, turning from the past to futurity, he "engarlands the sepulchre of time" with the wreath of immortality. Next to that task which admits of no companionship; that examination, reflection, and devotion, which every man should engage himself in, during some portion of such days, and which must be done *by himself* in both senses of the phrase; which must pass in the innermost sanctuary of his soul, its holy of holies; next to this, in the catalogue of becoming occupations at such a time, is the adoption of meditations so appropriate and useful as those of our author. We shall select some of his stanzas as the medium for a seasonable communion of thought with our readers; merely premising that the Poem from which they are taken, and which furnishes a title to the volume, only fills its first 26 pages, the remainder being occupied with a variety of smaller pieces, many of which have appeared before in the *Annals* and other periodical publications. They have the usual characteristics of the writer, and will be welcome to all who have derived pleasure from his previous performances.

We have said enough to shew our accordance with the opening stanza:

"A New Year's eve! Methinks 'tis good to sit
At such an hour, in silence and alone,
Tracing that record, by the pen unwrit,
Which every human heart has of its own,
Of joys and griefs, of hopes and fears, unknown
To all beside; to let the spirit feel,
In all its force, the deep and solemn tone
Of Time's unflattering, eloquent appeal,
Which Truth to every breast would inwardly reveal."

* A New-Year's Eve, and other Poems. By Bernard Barton. 8vo. pp. 244. 9s.
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After adverting to the interest which all mankind have in noting these measures of time, he thus apologizes for the serious tone of his thoughts :

“ Nature herself seems, in her wintry dress,
 To own the closing year's solemnity :
 Spring's blooming flowers, and summer's leafiness,
 And autumn's richer charms, are all thrown by ;
 I look abroad upon a starless sky !
 Even the plaintive breeze sounds like the surge
 On Ocean's shore among those pine-trees high ;
 Or, sweeping o'er that dark wall's ivied verge,
 It rings unto my thoughts the old year's mournful dirge.
 Bear with me, gentle reader, if my vein
 Appear too serious ;—sober, but not sad
 The thoughts and feelings which inspire my strain ;
 Could they with mirthful words be fitly clad ?
 The thoughtless call the melancholy mad,
 And deem joy dwells where laughter lights the brow ;
 But are the gay indeed the truly glad,
 Because they seem so ? O, be wiser thou !
 Winter, which strips the vine, harms not the cypress bough.”

Through several pages which follow, there are rebukes, impressive but not stern, solemn yet affectionate, of their indifference who can “ turn unmoved a yet unopened page” of the strange book of life ; allusions to one whose knell was told, on the same day, by “ the very bells that now ring out the year ;” and an appeal to the teachings of Him who wore “ grief's dark vesture,” when he came to guide mankind through sorrow to glory. He then strikes a livelier note of anticipation :

“ No more of sorrow. Think not I would fling
 O'er brighter hearts than mine a sadd'ning shade ;
 Or have them, by the sober truths I sing,
 Be causelessly dejected or dismayed.
 My task has been to show how heavenly aid
 May lighten earthly grief ; how flowers may cheer
 Even pale Sorrow's seeming thorny braid ;
 And how, amid December's tempests drear,
 Some solemn thoughts are due unto the parting year.
 My brighter task remains. “ A New-Year's Eve !”
 'Tis not an hour to sink in cheerless gloom,
 To take of every hope a mournful leave,
 As if the earth were but a yawning tomb,
 And sighs and tears mortality's sole doom ;
 The Christian knows “ to enjoy is to obey ;”
 All he most hopes or fears is in the womb
 Of vast eternity, and there alway
 His thoughts and feelings tend ; yet in his transient stay
 On this fair earth, he truly can enjoy,
 And he alone, its transitory good ;
 The bliss of worldlings soon or late must cloy,
 For sensual is its element and food ;
 The Christian's is of higher, nobler mood,
 It brings no riot, leaves no dark unrest,
 Its source is seen, its end is understood,
 Its light is that “ calm sunshine of the breast,”
 Sanctioned by Reason's law, and by Religion blest.

To him the season, though it may recall
 Solemn and touching thoughts, has yet a ray
 Of brightness o'er it thrown, which sheds on all
 His fellow-pilgrims in life's rugged way,
 Far more than sunshine ; and his *heart* is gay !
 Were all like his, how beautiful were mirth !
 Then human feelings might keep holiday
 In blameless joy, beside the social hearth,
 And honour Heaven's first law by happiness on earth."

Mr. Barton dwells more like a poet than a Quaker on the antique social
 rites of the season :

" And these are they who, on this social eve,
 Its old observances with joy fulfil ;
 Their simple hearts the loss of such would grieve,
 For childhood's early memory keeps them still,
 Like lovely wild-flowers by a crystal rill,
 Fresh and unfading ; they may be antique,
 In towns disused ; but rural vale and hill,
 And those who live and die there, love to seek
 The blameless bliss they yield, for unto them they speak
 A language dear as the remembered tone
 Of murmuring streamlet in his native land,
 Is to the wanderer's ear, who treads alone
 O'er India's or Arabia's wastes of sand :
 Their memory too is mixed with pleasures plann'd
 In the bright happy hours of blooming youth ;
 When Fancy scattered flowers, with open hand,
 Across Hope's path, whose visions passed for sooth,
 Yet linger in such hearts their ancient worth and truth.
 And therefore do they deck their walls with green ;
 There shines the holly-bough with berries red ;
 There too the yule-log's cheerful blaze is seen
 Around its genial warmth and light to shed ;
 Round it are happy faces, smiles that spread
 A feeling of enjoyment, calm and pure,
 A sense of happiness, home-born, home-bred,
 Whose influence shall unchangingly endure,
 While *home* for English hearts has pleasures to allure.

* * * * *

And though the world more worldly may have grown,
 And modes and manners to our fathers dear
 Be now by most unpractised and unknown,
 Not less their *spirit* we may still revere ;
 Honoured the smile, and hallowed be the tear,
 Given to these reliques of the olden time,
 For those there be that prize them ; as the ear
 May love the ancient poet's simple rhyme,
 Or feel the secret charm of minster's distant chime.
 Thus it should be ! Their memory is entwined
 With things long buried in Time's whelming wave ;
 Objects the heart has ever fondly shrined,
 And fain from dull forgetfulness would save ;
 The wise, the good, the gentle, and the brave,
 Whose names o'er history's page have glory shed ;
 The patriot's birth-place, and the poet's grave,
 Old manners and old customs, long since fled,
 Yet to the living dear, linked with the honoured dead !"

At the close, his strain reverts to the solemn thoughts with which it commenced; they are introduced afresh, with greater depth and intensity; and a reference to the sufferings and resurrection of the Saviour introduces his farewell exhortation to the reader:

“Are thy locks white with many long-past years?
 One more is dawning which thy last may be.
 Art thou in middle age, by worldly fears
 And hopes surrounded? Set thy spirit free,
 More awful fears, more glorious hopes to see.
 Art thou in blooming youth? Thyself engage
 To serve and honour Him, who unto thee
 Would be a guide and guard through life's first stage,
 Wisdom in manhood's strength, and greenness in old age.”

IRELAND.

THE controversy on the Catholic question, so far at least as concerns Ireland, has now reached a new and very important stage, in which it seems likely that if the opposing parties were a little cooler, they might find that in many principal points they approximate to a considerable extent. It is now at once avowed by the Emancipists, (as common sense and plain dealing had always required, though policy had kept it in the back ground,) that Emancipation would do very little unless accompanied by much other reform; and the opposite party, being obliged to confess that things cannot rest as they are, are beginning to contend,—not, as they used to do, that change is unnecessary, and that Emancipation should be opposed *because* it would lead to such change,—but that great and important alterations ought and might be effected *without* conceding the repeal of the proscribing laws. They now concede that two such trifles as bread and justice never were fairly within the people's reach. If both parties are agreed that some attention ought to be paid to the wants of the community in these and similar respects, the question of Emancipation becomes one rather of means than of ends, and the whole subject has a chance of being considered without mystification from either side.

It is surely important that the English should, now that the subject is, it appears, to be fully discussed, begin to look, and insist on looking, at the whole of it; and that, considering the relief from the exclusive laws rather as an emollient preparative, as a means of strengthening the government for good, by putting it for once in the right, they should calmly but resolutely consider the *entire* grievance, and the remedies which must be concurrent in order to effect a real cure. If any thing is to be done, let all unite in urging that it be done well and thoroughly; and for this purpose it is now more than ever expedient to consider what is wanted, what are the true remedies for the existing evils, and how far each party should abate somewhat of prejudice or prepossession for the sake of consolidating the work.

As far as I can judge of the evils affecting the frame of society in Ireland, and of their probable remedies, I should say, that at least the following measures are of absolute necessity:

1. The first step, no doubt, is the abolition of all religious distinctions in civil affairs, and the most perfect blindness on the part of government to all partialities founded on such grounds.
2. The organization of the immediate executive on principles of the strict-

est justice and impartiality, with all the strength which just principles of action would give it ; but with all the vigour and resolution of a determined purpose to enforce fair play, and to repress disorder of every sort on the instant of its manifestation.

3. An entire reform in the administration of justice, civil and criminal ; an inflexible enforcement of all legal authority ; an appointment, at least for a time, of persons removed from all internal faction or national partialities, as the administrators of local law. Justice has long been a stranger at the tribunals of Irish justices ; and it is doubtful with me whether, for a time, it would not be necessary to send English stipendiary magistrates of respectable character into most districts. Every county might for a time be furnished with a strong and able board of supervision of every thing conducive to the perfect administration of justice.

4. The representation should be placed exactly on the footing of the English ; not that the English does not want amending, but equality is highly important, and both may proceed to amendment together. The present system of tributary electorage, though at the moment stimulated into becoming an organ of national retribution, must, in the long run, form a herd of slaves to the aristocracy, and can never be looked to as the healthful organ of a country's freedom and independence.

5. In all towns and cities where the exclusive system has been enabled, by a bad distribution of elective authority, to monopolize power, and make it the instrument of faction, such a moderate remodelling should take place as should allow the fair voice of public opinion to be heard, and should put an end to oppression on the one side, and smother discontents on the other.

6. The present Protestant Church Establishment is the fruitful source of endless dissension. It is not proportioned to the station and comparative importance of its professors, and the nature of its revenues occasions perpetual discord. It, in fact, exists in direct defiance to real Protestant principles. Those who wish to strengthen it, should endeavour to proportion it in some degree to the obvious justice of the case, and should at least remove, as much as may be, of the causes of offence in the management and collection of its revenue. All parties have been afraid to speak plainly on this subject, but it must be met. Although the possessory rights of no individuals need be affected by any judicious reform, the feelings and prejudices of too many, perhaps, are involved to render it easy to have recourse at once to any such principles of impartial justice and policy as would, no doubt, guide any one who should sit down for the first time to provide for a church so situated ; but many glaring anomalies might be removed ; cures might be provided for on equalized principles ; and tithes (the perpetual source of discord) might every where be commuted for land or corn rents.

7. In a country so situate, policy and justice, I think, require that a legal provision should be made for such a church as the Catholic church must be. If there be a justification for supporting *any* religious worship from public funds, the Catholic worship is one which should be decently provided for in every Irish parish. This should be provided, for all at least who chose to receive it, through some public institution founded and conducted on fair principles. The Protestant establishment *ought* to furnish the fund from its excrescencies. The tithes, or their value, are, no one can doubt, enough in amount for both, and the public have no right to pay twice ; but

if such a resource be found unmanageable, the fund should be provided elsewhere. One would think that at least the bishoprics of Ireland could be placed on a scale of extent and endowment equal to the duties to be performed. Measure both by a fair English average ; and it is certain that such an arrangement would (at the same time that it strengthened the Protestant Church, by making it more just and respectable) furnish ample funds for the decent support of the Catholic hierarchy.

8. The Government, having based itself on just principles, might, by legislative authority, provide and strictly enforce all such regulations as might really be necessary for repressing any action of its Catholic subjects tending to civil disorder, or any consequences of discipline, foreign or domestic, which should be found inconsistent with internal tranquillity. Catholic governments find no difficulty in this ; and there is no reason why Protestant authorities should be weaker. The Duke of Wellington very properly observed, that what is to be done on this head is much better done by legislation than by negotiations, which only embarrass and compromise both parties. When once, however, it was the policy of the Government to render all the business and discipline of the Catholic Church as overt as possible, (by furnishing it with the means of conducting its affairs openly, and with decent state and order,) and thus to bring every thing under the control of public opinion, instead of drawing it into a sort of smuggling trade, we should hear very little of the necessity of *securities*, though, to please the old ladies, it might be politic to make some provisions.

9. A provision in the nature of our poor laws, duly regulated, should be established. The principle that the poor must live, though the landlord may choose to spend their earnings in a foreign land, should be enforced ; that it may be made the interest of the rich to improve the condition of those whom they must otherwise maintain, instead of driving them over to impoverish England.

To these matters of primary necessity I should add, that public improvements should be zealously encouraged, till security for person and property has drawn capital into the country. In Dublin, and, if necessary, in every county, special commissions of public improvements, in arts, commerce, agriculture, and internal administration, should for a time be put in action, with ample powers to do what can be done promptly, liberally, and at once. The renovation of the frame of society should, with the truest economy, be well pushed at first.

I cannot but persuade myself that if the government were once seen to be rigidly just, and being just, became strong, vigilant, and inflexible, in its purpose ; if equal laws were administered ; if religious distinctions and consequent party factions were abolished ; if the sources of a thousand petty heart-burnings were removed ; if it were made the interest of the aristocracy which forms the curse of the land, to become its blessing,—the seeds would be sown which a little fostering care would soon ripen into an abundant harvest, and Ireland would at last have some chance of possessing a powerful, united, and happy people.

A DISSENTER.

THE BISHOP OF LICHFIELD'S CHARGE.*

THE Charge before us is founded on the following passage in the ordination service of the Church of England: "See that you never cease your labour, care, and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or may be committed to your charge unto that agreement in the faith and knowledge of God, and that ripeness and perfectness of age in Christ, that there be no place left among you either for *error in religion or viciousness in life*."†

On these concluding words Bishop Ryder comments. "Though invested with the authority of superintendence," he disclaims "dominion over the faith or arbitrary control over the conduct" of the clergy of his diocese; and, after a solemn, affectionate appeal to their consciences on the responsibility of their office, he proceeds, in the first place, to consider the subject of *error in religion*.‡

Under this head of his Charge he touches on "*the prime fundamental controversy* which has ever existed between us, [the Church of England,] as chief of the Protestant body, and the Church of Rome."§

It is little creditable to our age and country that the controversy, so designated, has, in this excellent prelate's language, "appeared to revive" during the last four years, "with almost its pristine tone and vehemence." Such "pristine vehemence" we lament, and deem highly disgraceful at a period which ought to be a period of great comparative light and civilization. We are, besides, of opinion that the controversy has been "revived" and inflamed by factitious circumstances, which cause the theological and ecclesiastical question to be confounded with the subject of the claims of justice and the dictates of enlightened policy. Perhaps the discussion was never so ably and effectually conducted on the Protestant side as towards the end of the seventeenth century, and at the beginning and in the middle of the eighteenth. Hereafter it not improbably may be resumed with yet more advantage. When Protestants and Catholics shall be placed on exactly the same ground, in point of civil *eligibility*, then, and not before, the matters, whether of discipline or doctrine in debate between them, may be fairly and beneficially canvassed. Dismissing this topic for the present, with these general observations, we pass to another, in which our interest is still more immediate and direct.

For the next error, which "recent circumstances" induce the Bishop of Lichfield and Coventry to notice, and which, (he remarks,) "to say the least, is equal in magnitude and danger to the former, [the creed, &c., of the Romanists,] is that which impugns the doctrine of the Holy Trinity, and the atoning efficacy of the death of our Lord Jesus Christ."||

We presume that the "recent circumstances" here intimated have arisen out of "the attempts" of Unitarian Christians "to obtain parliamentary exemption from the necessity of participating in the marriage ceremony" of the Established Church. At least we are unacquainted with any other circumstances, equally *recent* and public, which could "induce" Dr. Ryder to animadvert officially on the characteristic tenets of that body. If, therefore, we are right in our conjecture, he again blends a question of civil

* A Charge delivered to the Clergy of the Diocese of Lichfield and Coventry, at the Second Visitation of that Diocese. By Henry Ryder, D.D., Lord Bishop of Lichfield and Coventry, and Dean of Wells. Stafford: printed and sold by Morgan; sold in London by Longman, and Co., &c. 8vo. pp. 55. 1828.

† Exhortation to Priests. ‡ Pp. 6, 7. § P. 8. || P. 11.

rights and expediency with questions simply theological. Yet, whatever the season or the occasion of his expressing his judgment of those who impugn the received doctrines of the Trinity and the Atonement, it was perfectly competent to him to introduce such a theme; and we sincerely respect his motives, while truth and duty call on us to weigh his statements.

“The controversies arising from this heresy (the bishop adds) would, we might have hoped, have long since been exhausted by the refutations which have emanated from time to time from various quarters, and especially from our own church.”*

Thus, in his lordship's judgment, the religious belief of Unitarian Christians is a *heresy*. Let him not be displeased if, with his own phraseology, and his own sentiment concerning us, we compare part of a well-known apologetic address.† Bishop Ryder will recollect who it was that said, “After the way which they call *heresy*, so worship I the God of my fathers.” Here we might safely leave the accusation, though we may be further permitted to remind the accuser that, agreeably to the scriptural definition and illustrations of the terms,‡ Unitarian Christianity is not, cannot be, *heresy*, nor are Unitarian Christians *heretics*.

The bishop's manner of accounting for the obvious fact, that the controversies of which he now speaks have not long since been exhausted, is the following:

“But pride of reason and self-righteousness, and a generally inadequate sense of the requirements of the divine law, of our own transgressions of that law, and of our moral inability to fulfil it, with our consequent ignorance of our need of a perfect vicarious sacrifice, are sufficient to maintain, even in minds fully accessible on other subjects to the light of evidence and sound learning, this deplorable blindness to the clearest, most prominent, and most influential truths of Holy Writ.”

Previously to our examination of the clauses of this sentence in detail, we will suppose (the supposition is perfectly just and natural), that some amiable and estimable prelate of the Catholic church, some *Fenelon* of his country, age, and district, lays before his assembled clergy his own solution of the difficulty, that a truth so “clear,” so “prominent,” so “influential,” as TRANSUBSTANTIATION, fails of being embraced by several men, whose minds are fully accessible on other subjects to the light of evidence and sound learning. He is astonished that the controversies arising from this branch of Protestant *heresy* have not long since been “exhausted,” &c. The cause, he thinks, is “pride of reason,” and a certain unhappy state of the will and judgment, which indisposes some men to acquiesce in God's revelation, and in the doctrines of his holy church.

Dr. Ryder would hardly be satisfied with such an attempt to solve the problem. He would not admit this to be quite a pertinent, a fair and equitable proceeding, on the part of any Catholic prelate or writer. It would be natural for him to say, “The controversy respecting *transubstantiation* should be determined by evidence, and by evidence alone: the appeal must be made exclusively to the Scriptures.” He would even censure, firmly, however mildly, the substitution of a reference to motives,

* Pp. 12, 13.

† Acts xxiv. 14.

‡ The word *heresy*, or *heresies*, will be found in only nine passages of the New Testament [Greek]; and in these, with three exceptions, it bears no unfavourable sense. There is but a single text, (Tit. iii. 10,) where we read of a *heretic*: the verses which follow clearly shew how little the name has been understood, and how indiscriminately applied.

and feelings, and religious character, for inquiry and argument. No man, we are persuaded, is more desirous than the Bishop of Lichfield and Coventry of being just and candid to all around him. Upon reflection, he may perhaps be sensible, that what he would reprehend in the supposed conduct of a Catholic writer towards himself, Unitarian Christians must discern, not without regret, in a few paragraphs of his Charge. Whether *transubstantiation*, or the received doctrines of the Trinity and atonement, be under consideration, there is, thus far, no difference in the cases.

"Pride of reason," he intimates, has prompted our rejection of the tenets of which he is the advocate. Bishop Ryder does not appear to censure or to withhold the exercise of reason upon subjects of religion; for he animadverts, in this very Charge, on a class of "the Papal champions," who, he tells us, "cast a veil over all that startles our reason and shocks our prepossessions."* Evidently, then, his own reason is startled—his own prepossessions are shocked, by some of the *dogmas* in the creed, and some of the pretensions in the Church of Rome. Probably he might even adopt the language of one of his predecessors in the see of Lichfield and Coventry, and exclaim that "reason stands aghast" at such *offensive* notions," and "faith herself is half confounded."† Nevertheless, in so delivering his judgment, not, be it remarked, of the truths of revealed religion, but of human statements and human fancies, he is sure to encounter from Romanists the accusation of being influenced by "pride of reason."

May there not be danger, lest, in imputing to any of our fellow-Christians and fellow-men "pride of reason," we indulge an excess of self-partiality? Let us analyze the imputation and the phrase. May not our meaning be simply this, that what other men take to be "the light of evidence," of *sober reason*, of "sound learning," leads them to reject, not the word of God, but our interpretations of the word of God? How is it that we can even speak of *reason* being *startled* at certain things in the creed of Romanists, while it does not occur to us that other persons may be *startled*, and, possibly, on as good and firm ground, at articles in our own? Is reason an excellent gift only when we find, or think we find, it on our side? In this case exclusively, is it sober, and modest, and safe; while in those who "follow not with us" it is a blind guide, and a proud and arrogant usurper?

Unitarian Christians readily submit their judgment to what they consider as scriptural evidence. Can any around them say more, without laying claim to inspiration? Bishop Ryder does not *prostrate* his understanding, does not surrender his reason, to what he views as being altogether the doctrines of men. Let him refrain from blaming us, if we continue to take the course which he himself pursues; to act on the principle which, as a Protestant, he recognizes and approves.

We are sorry that such a man beholds us as guilty of *pride*, "of self-righteousness," and thinks that we have "a generally inadequate sense of the requirements of the divine law, of our own transgressions of that law, and of our moral inability to fulfil it." Is there then no other and "more excellent" way—none more consistent possibly with truth and candour, and the absence of all pretensions to "self-righteousness"—of explaining the fact that many individuals, of "minds fully accessible on other subjects to the light of evidence and sound learning," do, nevertheless, reject certain opinions embraced by the Bishop, and by numbers beside, as most *clear*,

* P. 9.

† Bishop Hurd's Sermons at Lincoln's Inn [1785], Vol. II. p. 287.

prominent, and influential doctrines of holy writ? Would not the more obvious and just conclusion be, that these men, being confessedly accessible in general to the light of evidence and sound learning, at least may be open to the same light in respect of the interpretation of holy writ, that they may be capable of being governed, and willing to be governed, by the degree of light and evidence afforded; and that if, after all their researches, they err, (for they lay no claim to infallibility,) the error is "their misfortune, not their fault,"* is imputable to the judgment, and not to the heart? Where, on earth, shall we discover the infallible arbiter, empowered and qualified to determine on our springs of action? Far be it from Unitarian Christians—from any Christians, to think highly of themselves—more highly than they ought to think! But still we would humbly trust that we are not insensible of our utter need of the salvation provided in the Gospel, of Divine mercy, and Divine aid. Endeavouring to ascertain fully what are the truths which Jesus and his apostles taught, and this by diligently comparing scripture with scripture, we regard it as "a very small thing that we should be judged of man's judgment. He that judgeth us is the Lord."† Language, such as we have transcribed from Bishop Ryder's Charge, we read with concern, principally on account of its tendency to divert men's attention from legitimate evidence,—from the STANDARD to which all the controversies in the Christian world ought to be submitted.

The Bishop of Lichfield and Coventry having said so much for the purpose of explaining the modified and rather partial success of one class of the controversialists, "writers of no mean power and acquirements," speaks thus of Unitarianism,

"This mistaken cause has of late years received little or no addition of strength."

Some addition it assuredly has received; as, indeed, the respectable Prelate's acknowledgment would seem to imply and admit.‡ The addition has even been considerable, if viewed with reference to those *comminations*, by which numbers of mankind are deterred from all *investigation*; and it will be greater still, when there are fewer obstacles to an impartial, attentive study of the Scriptures, and to a courageous profession of the doctrines which, as the result of such a study, they are understood to teach.

Dr. Ryder subjoins,

"Its advocates have been proved liable to the charge of diminishing from, while the Papist adds to, the sacred volume of inspiration."

This is a very serious "charge" and declaration. We must suppose that his Lordship, as he expresses himself in such decided terms, and without the smallest reserve, has diligently read and weighed the evidence brought forward by the accused, as well as by the accusers: and we turned with eagerness to his *Appendix*, in the hope of there finding some illustrations and alleged vouchers of his assertions. In this hope we were disappointed: he calls no witnesses; he produces no documents. What he does, is to prefer against us, or rather to revive, a bill of indictment, and *instantly* to enter on record a verdict of "Guilty!"

"They have been proved guilty," he tells his clergy, "of mutilating the oracles of God by erasures and alterations, which the most inexperienced

* John Hales' Letter to Archbishop Laud.

† 1 Cor. iv. 1—6.

‡ See, too, p. 13, of his Charge.

Tyro in Criticism would be ashamed to apply to works of mere human literature and ephemeral moment."

We cordially wish that he had specified the erasures and alterations to which he adverts. To general accusations we offer a general replication. With all just deference, we affirm that we are innocent of such mutilations, such erasures and alterations: and Dr. Ryder, if, hereafter, he possess an opportunity of explaining and supporting what at present we must style indefinite and groundless allegations, may ultimately concede that, on this head, we are not altogether inaccessible to "the light of evidence and sound learning."

Criticism, in its application to the Scriptures, has two divisions. One of these regards *the text*; the other, *the interpretation*, of the Sacred Volume. That which is exercised on the text, bears the name of *Biblical Criticism*: that which investigates and employs the principles of just interpretation, is distinguished as *Scriptural Criticism*.* Important ends are answered by the distinction. The rules of "Biblical Criticism" are comparatively few, and, in theory at least, almost universally recognized and respected; while those of the second branch of Criticism are observed to leave room for a much wider diversity of opinion. Our meaning will be unfolded by an example. Various and even mutually conflicting comments on such a portion of the New Testament as Philipp. ii. 5—9, have been proposed by a number of preachers and writers: and, hitherto, there is no approach to unanimity in the judgment of the theological world on the point, which of the comments gives the real sense of the apostle. Not so, on the question, whether two well-known clauses in the Received Translation of 1 John v. 7, be genuine Scripture, and came from the pen of him who leaned on Jesus' bosom. Here, with rare and singular exceptions, divines—inquirers—of all denominations, are agreed. It would now be reasonably considered as some impeachment of a man's scholarship and *experience in criticism*—and this, be he Trinitarian or be he Antitrinitarian—to deny that the clauses so rejected by Griesbach are spurious, are interpolated. We could not, indeed, with any show of truth insinuate or say of such an author as Bishop Burgess that, because he attempts to uphold the genuineness of them, he is a "Tyro in Criticism:" yet, beyond doubt, if we had been unacquainted with his critical labours in a different field, and with far happier success, our astonishment at him, in the character of a *Biblical Critic*, would have been less profound. The truth, we repeat, is, that the large majority of intelligent and well-educated theological scholars, of every church and society, concur with each other in acknowledging and respecting the principles of Biblical Criticism, their solidity and their practical use and bearing. When Bishop Ryder shall have shewn that Unitarian Christians transgress these principles, in erasing the clauses just instanced, or any similar clauses or words touched by the impartial wand of *Criticism*, as being unauthorized additions to the Sacred Text; and when he shall have further shewn that we violate the same principles in adopting those "alterations" of the text, which that wand has marked as genuine readings, we will then confess ourselves guilty of *mutilating* "the oracles of God:" we shall then sink under the conscious shame of the ignorance, the wantonness, and the levity, imputed to us by "his record of accusation and conviction."†

* Bishop Marsh's Lectures, &c., No. II.

† After the labours of Griesbach, Porson, Michaelis (J. D.), and Marsh, on 1 John v. 7, not to enumerate those of other men of greater eminence in the theo-

The *interpolation* of "the oracles of God," is an offence quite as heinous as the wilful *mutilation* of them: and in both cases we must be understood as alluding to an act of the will—to more than even blameable inadvertency. Now Biblical Criticism is eminently and strictly impartial. This criticism exists, and is instituted for us all. If it expose and condemn mutilations, erasures, and alterations, (we mean such as are made without and against evidence,) it equally condemns the *additions*, the *interpolations*, which man's poor wisdom has superinduced on the original narrative, argument, and declaration; and this, whether the tenets of Unitarian Christians or those of Trinitarian Christians be concerned.

It has afforded us pleasure to observe that the present Bishop of Lichfield and Coventry gives his parliamentary suffrage in favour of the relief of those of his fellow-subjects who think themselves aggrieved by the Marriage Act, as it now stands. The broad principle of religious freedom, is the firmest basis on which that relief can be solicited or afforded. This excellent person, therefore, whose good opinion all who know him must be desirous of conciliating, and who is conspicuously a stranger to the pomp as well as "pride of prelacy," will allow us to regret that, as the advocate of the prayer of the petitioners, he lays greater stress on a kind of *odium theologicum* than on the intrinsic and palpable *justice* of the case. His words are these:

"Their attempts to obtain Parliamentary exemption from the necessity of participating in our marriage ceremony have been supported, in my opinion, indeed justly, (so far as the simple object of the petition was concerned,) but supported upon arguments which, while they assert to its utmost extent the right of toleration, yet stamp the opinions, which in this instance call for the exercise of that right, with the strongest reprobation. Compliance with the petition was urged, in order to deliver our temples from such reluctant, such inconsistent worshipers; and the mysteries of the holy Trinity from the inward scorn and ill-concealed ridicule of those who are compelled to listen with seeming acquiescence to what they, in their hearts, with no small hazard of impiety, dare to stigmatize as idolatry."*

We take Dr. Ryder to mean that, as a member and a prelate of the Church of England, he is no less anxious to release Unitarians from the legal obligation to engage in any of its ceremonies and services than Unitarians are to be thus released. This measure would be historically and substantially equitable. When the book of Common Prayer was framed, and, unhappily, long afterwards, *Nonconformity* was a crime: it was assumed that all the subjects of the realm frequented the established worship; and the forms of ritual—whether they regarded *baptism*, or *burial*, or *marriage*—were really *public* forms, and almost daily celebrated, in the presence not merely of interested and official parties, but of a mixed congregation. The phraseology of the services and the directions of the rubric, place this statement beyond dispute; and here we are furnished with

gical and literary world, we may consider the famous question of 'the three heavenly witnesses' as being at rest. That Biblical Criticism deprives Unitarian Christians of a passage or two on which they fondly relied, may be seen in Griesbach on Matt. xix. 17. They cheerfully make the surrender, and this, even could they less afford to make it. As to the introductory chapters of Matthew and of Luke, many Unitarians (among whom was Lardner) have retained them. The question is altogether a question of Biblical Criticism, and has divided even some Trinitarian Christians. *Introd. Michaelis, I. [1793], pp. 210, &c.*

* Pp. 11—13.

a powerful and additional reason why *all Nonconformists* should be exempted from the necessity of participating in the marriage ceremony prescribed by the national establishment. Let the services of the church be restricted to the votaries of the church : let her be consistent with herself !

We are not in the number of those who “inwardly scorn at the mysteries of the holy Trinity, or covertly, yet awkwardly, ridicule them ;” nor, if we were “compelled” or induced to be present at the celebration of the characteristic rites of the church of Rome, would we wantonly offend the feelings of the meanest worshiper ; for we should respect his sincerity, whatever we might think of his opinions and his practice. It is not, therefore, possible that we should have any sympathy with those (if such there be) whose demeanour bespeaks “the inward scorn and the ill-concealed ridicule,” of which the Bishop of Lichfield and Coventry complains. Those feelings we would subdue, we would discourage. But we are not the less solicitous that, on this very account, “the stone of stumbling” be speedily removed. If “it must needs be that offences come,” still, theirs is no enviable situation “by whom the offence” either “cometh,” or is deliberately continued.

Upon our Trinitarian neighbours and fellow-christians we charge not the practice of *idolatry*, nor stigmatize them as idolaters. We are silent as to what would be our own character and situation, if believing in none other than one God, even the Father, we associated with him two additional persons, or beings, as objects of our worship. It is a matter of judgment and conscience with us to abstain from revolting language, especially when it is, at the same time, vague, ambiguous, and incorrect. Let *individuals* among those who are denominated Unitarian Christians, answer for themselves. We think that we have expressed the sentiment, and described the habit, of the body.

Bishop Ryder fears that Unitarianism, [“this awful denial of the Lord who bought us,”*] “though little known to the poor, is not uncommon among those of the middle class, who are elevated above their fellows by some degree of superior learning† and mental sagacity.” Among these “this mistaken cause” has, perhaps, received some *addition of strength*. We will venture to state it as our conviction, that, in proportion as sound knowledge and sober inquiry gain ground, such an addition will be larger. It is exactly among the middle classes of society—those whom neither poverty benumbs nor wealth intoxicates—that we may with reason look for an augmentation of our numbers. Plain statements and plain evidence are especially suited to persons of this condition. “The light of sound learning,” is chiefly essential and useful to those whom leisure enables, or whom duty requires, to explore the origin and progress and establishment of human corruptions of Divine Truth. But there are those, and not a few, of “the middle class,” who, reading the Scriptures, and comparing one passage with another, and single texts with the tenor of the whole collection, will mark the contrast between the phraseology of our Lord Jesus, of his evangelists and his apostles, and that of later ages—will notice that what Bishop Ryder calls “the doctrine of the Holy Trinity,” is matter of *deduction* by men,

* 2 Pet. ii. 1. It is painful to find Dr. Ryder making this application of the passage. The original word *δεσποτης*, is restricted (in the singular number) throughout the New Testament, to the only Lord God, (Jude, ver. 4,) even the Father of our Lord Jesus Christ.

† On this account, the Bishop appears to entertain some *little* apprehension of the tendency and effect of Mechanics' Institutes, &c., p. 14.

not of clear authoritative declaration by the Founder and first preachers of the Christian faith; while, on the other hand, we have in the Sacred Volume *literal* and *unequivocal* ALLEGATIONS of the sole, exclusive *deity** of him who is recognized there as "God, even the Father." Among "the middle class" there are many who will not fail to see that the word *atonement* is found in only a single passage of the New Testament,† and obviously means, and should have been translated, *reconciliation*—the reconciliation of men to God, not of God to men.

But Dr. Ryder grants that Unitarianism may be found "even" among others of higher rank, "who," in his opinion, "convinced that they must adopt some form of Christianity, satisfy themselves readily with that which least requires the submission of the intellect, the sacrifice of worldly indulgencies, and the exchange of the carnal for the spiritual mind."

These are his Lordship's sentiments and assertions in respect of Unitarianism, and one class of its professors. When he shall have exchanged bare statement for proof, we shall gladly accompany him in the survey of any evidence that he may be able to produce! Meanwhile, if Bishop Ryder denounces *Unitarianism*, because it "*least* requires the submission of the intellect," (an accusation which is true or false, according to our several explanations of it,) he should, consistently with this remark, but very inconsistently with his observations in pp. 9, &c., of his Charge, embrace that form of Christianity, which *most* "requires the same submission."

N.

(To be continued.)

POTAMOLOGY.‡

POTAMOLOGY—what is that? Why the science of Rivers, to be sure; and a very good science it is; and a very good word it is, to designate that science, coined out of sterling Greek, its two etymons flowing harmoniously together into a continued stream of sound, and well deserving to become a current expression. We thank Mr. Smallfield for teaching us that word; but we thank him much more for this tablet of many waters, which he has just ushered into the world under so appropriate an appellation. It was a happy thought; and the execution is as judicious and laborious as the plan is simple, novel, and useful. Rarely, indeed, can so much information have been condensed into so small a compass; and yet more rarely can it have been purchased at so insignificant a price; a price which cannot possibly remunerate the Compiler for his pains, but by that general adoption of his work by schools and families, as well as in libraries and public institutions, which we trust it cannot fail to meet with.

We heartily recommend this production to the purchase and patronage of our readers on account of the quantity of fact which it contains, the subject to which it relates, and the method of teaching (either one's-self or others) to which it belongs.

In this sheet there has been found "ample room and verge enough" for

* *Deity* of nature and person, as discriminated from *divinity* of office.

† Rom. v. 11.

‡ POTAMOLOGY: a Tabular Description of the Principal Rivers throughout the World,—their Rise, Course, Cities, &c., Tributary Streams, Length and Outfall into Oceans, Seas, or Lakes. Compiled and printed by G. Smallfield. London: M. Sherwood, and G. and J. Cary, &c. Price 3s. coloured, or 8s. coloured, varnished, and mounted on Canvas and Roller.

the essence, not merely of many pages, but of many volumes. From half a dozen to half a score such tables, hung round a room, would put at once before the eye all the real information which, with much time and toil, would be obtained from a costly geographical library. The sheet is divided longitudinally into thirteen columns, over which, by a judicious alternation of colouring, the eye ranges without any sensation of weariness or indistinctness. They contain 1, the quarter of the globe; 2, the name of the river; 3, the country and province in which it rises; 4, the town, mountain, or other remarkable object at or near its rise; 5, the latitude and longitude of its source; 6, the countries and provinces which it runs through or divides, together with the bearings of its course from one position to another; 7, the cities or towns on or near it; 8, the chief tributary streams in the order in which they fall into the principal stream, whether on the right or left bank, and the length of their course to the junction; 9, this column is headed "navigable," and states much more than it promises, in many instances giving the breadth of the stream, and the different distances to which it may be ascended by different classes of vessels, from the flat-bottomed boat to the man of war, with other collateral information; 10, the length of the river, for which the authority is given, and as there is much discordance on this point, the conflicting statements are inserted; 11, the sea into which it falls, with its local form of gulf, bay, channel, &c.; 12, the towns, &c., at or near its mouth or mouths; and, 13, the latitude and longitude of this termination of its course. The history of the river is thus traced in all its windings, and its accessions, and its connexions with the abodes of commerce and the boundaries of dominion, from the commencement of its course in the tiny spring, to its close in the "deep unfathomable sea," which if it be, indeed, "a grave meet for immortal souls," is worthy to receive into its bosom the streams whose unfailing renovation makes them as enduring as the everlasting hills.

By way of specimen we will trace the first river across the chart, through the several divisions which have just been enumerated: for example, the Danube, in Europe:

"DANUBE, ancient *Ister*—Swabia, in Grand Duchy of Baden—Donau Echingen—48, 5 N. 8, 10 E.—E, NE, Swabia; NE, N, SE, Bavaria and Austria; S, from the town of Vaitz, Low. Hungary; SE b E, Up. Hungary, and E b S, from Servia; SSE, E b N, E b S, N, E, Wallachia and Bessarabia from Bulgaria—Ulm, Ingolstadt, RATISBON, PASSAU, LINTZ, VIENNA, PRESBURG, Vaitz, BUDA, Peterwardein, Belgrade, Widden, Nikopoli, Silistria, Braylov, Galatz, Ismail, Kilia—Iller, Lech 120 miles, Iser 180, Inn 240, Morava 150, Waag 165, Drave 360, with Murr 225, Theisse 495, with Maros 330, Save 330, Morava, in Servia, 210, Alouta, 300, Sereth 300, Pruth 390—To Ulm for boats; in some parts for large ships, but not by the mouths—1833 miles, *Smith*; 1800, *Edin. Gaz.*; 1710, *Malte-Brun*.—Black Sea by six mouths—Kilia, &c., &c.—44, 35 to 45, 25 N. 29, 20 to 29, 45 E."

In this manner has Mr. Smallfield given a summary of what is most important to be known of the principal rivers in the world. His plan includes about 70, (with nearly 600 tributaries,) of which several are formed by the union of two or more large rivers, as the Mississippi and Missouri in North America, and the Rio de la Plata, Paraguay, and Parana, in South America. With the exception of the Thames, and it would have been inexcusable not to have made that exception, no stream is introduced whose length does not exceed 300 miles. It is to be hoped that he will serve up the small fry afterwards. Their lesser dimensions will be no objection, provided they have claims on our attention, for there is before us sufficient evidence of his

trustworthiness in matters requiring minute accuracy, and that is a very important quality for such a task.

We cannot help fancying that Mr. Smallfield loves his subject very much ; he seems to have plunged into it very heartily, and to be still thoroughly immersed in it : and we love it too ; and therefore it is that we wish him sufficient encouragement to complete and even extend his design. We have never felt the difficulty of the honest boatswain, who wondered what could possibly be the use of so much dry land in the world ; neither have we any doubt about the use and the beauty of the rivers by which it is variegated. An acquaintance with them well deserves to be erected into a distinct science. We hail *Potamology* with a cordial greeting ; and welcome it to our studies, parlours, schools, reading rooms, lecture rooms, mechanics' institutes and universities. There is no end to the interest which rivers excite. They may be considered physically, geographically, historically, politically, commercially, mathematically, poetically, pictorially, morally, and even religiously, by which we mean devoutly as well as ceremonially. In the world's anatomy they are its veins, as the primitive mountains, those mighty structures of granite, are its bones. They minister to the fertility of the earth, the purity of the air, and the health of mankind. They mark out nature's kingdoms and provinces, and are the physical dividers and subdividers of continents. They welcome the bold discoverer into the heart of the country, to whose coast the sea has borne his adventurous bark. The richest freights have floated on their bosoms, and the bloodiest battles have been fought upon their banks. They move the wheels of cotton mills by their mechanical power, and madden the souls of poets and painters by their picturesque splendour. They make scenery, and are scenery, and land yields no landscape without water. They are the best vehicle for the transit of the goods of the merchant, and for the illustration of the maxims of the moralist. The figure is so familiar, that we scarcely detect a metaphor when the stream of life and the course of time flow on into the ocean of eternity. Superstition has consecrated and adored their waters, and religion made them its emblem of moral purification, and there is the river of life even among the bowers of Paradise.

We hinted at a method of teaching Geography with which Mr. Smallfield's tabular plan harmonizes. We mean the reverse of the common system, which begins at the wrong end, teaching artificial and political distinctions first, and natural ones afterwards ; or rather, perhaps, not at all, save as they are incidentally and therefore very imperfectly acquired. Pure Geography (as the French writers call it) should always be taught first, and made the basis of all the other kinds of knowledge which are usually connected with the term Geography, including the productions of the soil, location of minerals, distribution of animals, demarcation of kingdoms, &c., &c. Having studied the surface of the Globe as nature has shaped, indented, divided, and diversified it, by mountains, rivers, and seas, the mind would come prepared for the other, the less obvious and permanent distributions of its surface, according to which it is mapped out by science, history, and politics. They would be easily superinduced upon the original chart ; would be, as it were, only so many different modes of dividing or colouring it ; and would be made the more intelligible by their reference to it. A set of Tabular Descriptions, which we hope Mr. Smallfield will go on to produce, would much facilitate this rational mode of teaching Geography ; while they would also be exceedingly valuable, and in some measure supply a serious deficiency to those who have been instructed, or are instructing, in the ordinary way.

ON THE APPLICATION OF UNITARIAN PRINCIPLES TO THE REFORMATION OF CRIMINALS.

WITH the consideration of many of the important moral subjects which excite the benevolent exertion of the wise and good in the present day, Unitarian principles seem to be closely connected. Those opinions which inculcate the belief of the limited duration and reformatory nature of future punishment, must necessarily exert a beneficial influence on the question of prison discipline and penal law ; and those persons must surely be the best fitted for the humane management of these momentous and awful subjects who have a firm conviction of the merciful character and dispensations of their Creator, and believe that it is his intention finally to save and to bless every creature which he has thought fit to call into being. They must be enlightened to know that no mind is created in vain, or is incapable of a high degree of improvement, or is destined for other than useful and good purposes by its Maker, before they can be furnished with a spiritual armour to come into a *hopeful* contact with misery and vice. When they believe this, when they feel a strong moral trust that a soul, with all its noble capacities and powers, its intellect and its passions, is not made to be cast away, however degraded and obscured by the evil direction of its gifts, when they are solemnly impressed with the truth that God is too good to inflict everlasting or infinite sufferings for any only mortal and finite sins, then, and not till then, they have those views of his kind and holy and merciful nature, which render them worthy to be entrusted with the regeneration of their fellow-creatures, or likely to attempt it in the spirit in which alone it can be successful. They will be benevolent in every thing, because they believe their Maker to be benevolent, and they will follow the example of their Saviour in all their treatment of others, because he is the most perfect example of that benevolence. On this ground they will try all human laws and customs by the test of a pure and rational Christianity, and approve or reject them accordingly. They will, in consequence, oppose the punishment of death for offences, because the whole spirit of the Christian Scriptures is opposed to it. The same tribunal will shew them the folly and impolicy as well as wickedness of all severe or cruel methods of attempting the improvement of criminals ; it will teach them that the mind is not to be changed by corporeal inflictions, and that there are rights possessed by every living being which a religious person will respect under all circumstances. They will try to gain the gratitude and good will of the miserable, by endeavouring to reach any virtuous or kindly feeling which remains unextinguished, because they understand that it is by good motive and not by mechanical effect, that they can secure any certain improvement. They will be incapable of feeling indignation against offenders, and will be filled with the purest compassion, because religion teaches them that the natural consequences of sin are in themselves severe suffering, and that only the Being who reads the human heart is fully able to measure the degree of guilt in any transgression ; whilst they cannot be disheartened in their virtuous efforts, because they look forward in every failure to that great and glorious result of all evil and misery which will eventually make the existence of every human being an evidence of the mercy and kindness of God. Nor is the benevolence of its religious belief the only advantage which the Unitarian creed possesses over others with respect to criminals. Its clearness and simplicity make it peculiarly suited for the improvement of the ignorant and the darkened mind ; for it is not by mysterious doctrines or speculative

opinions that the sinner, whose evil habits are strong, can be touched or reclaimed ; if opinion at all has any power of reaching such a mind, it must be by instilling the simple principles of the jurisdiction and authority of his Maker, his constant inspection and presence, and such truths as are calculated to make a deep and immediate impression. But is not some preparation necessary to bring the obdurate offender under the influence of benign and salutary impressions ? Could we not facilitate this by placing him in circumstances favourable to virtue, to order, and to comfort ? Mrs. Fry, in this respect, has shewn her knowledge of the human heart in her attempts at Newgate, and what an Unitarian Christian would have been led to by his religious views, her own good sense dictated to her ; it is by the practice, in however small a degree, of kindness and goodness, in witnessing virtuous examples around them, that an idea can be conveyed to the mind of a guilty character of the wisdom and benevolence of the Deity. Their ideas of his attributes are dark and weak, and whatever is remote or theoretical is too refined to influence them. But when they come into immediate contact with a portion of their fellow-creatures whose minds and motives, though greatly superior to their own, they are in some degree capable of understanding, they have a moral standard before them by which to judge of themselves ; and if by those persons they are uniformly treated with justice and kindness, they are also to be improved by their grateful feelings ; for how few are so hardened as to be totally insensible to benefits humanely conferred !

Now, in this practical and most important change in the habits and feelings of sinners, Unitarianism is an unerring guide ; because an Unitarian feels convinced that the great object of the gift of life is virtuous exertion, and the formation of a pure and correct character ; for in his view religion is not the understanding of abstruse or confused dogmas, of differing and sometimes contradictory theories, but the perfection of his moral being, the regeneration of his soul, the conflict with sense and temptation, the mastery of his passions, the general improvement, refinement, and sanctification, of his whole character. He knows that the way-faring man, though a fool, cannot err therein ; that in making the malicious kind, the cruel tender, the abandoned orderly, he is spreading, in the manner most acceptable to his Lord, the interests of true Christianity ; that he is preparing the soil for higher and holier knowledge, and gradually inducing a taste for order and virtue which must precede any capability of true devotional feeling. An Unitarian believes that wherever Christian motives exist and produce Christian virtues, the person who possesses them is a Christian, though he may be mistaken in his speculative belief on many difficult and comparatively unimportant points—points which he considers it of trivial consequence whether they are ever presented to the consideration of any but philosophical or highly cultivated minds.

Now, the Orthodox and Calvinistic creeds are precisely of this abstruse and difficult kind ; fitted only to confuse even intelligent and reasoning minds, and often leading them out of their depth into those questions which it has pleased a wise Providence to leave in darkness, and to cover with an impenetrable veil from human curiosity. God has, indeed, revealed himself fully to us in the character of our heavenly Father, in his glorious moral attributes, in the perfection of purity, wisdom, and goodness ; these he has mercifully unfolded to the contemplation of the lowest of his rational creatures, but his nature, the mode of his existence, his plans, the wonders of the unseen world, the origin of evil, and many other points, are not revealed truths, nor can any effort of mortal intellect ever attain to them. Supposing for a mo-

ment that the Trinity were true, it would still be an unrevealed truth, and, as such, it would be one that has no immediate bearing on moral usefulness or on the actions of human beings. Every thing that our Creator requires of his creatures, as the condition of their happiness or salvation, is explicitly and fully declared. We have line upon line, and precept upon precept. Now the great value of the Unitarian religion is, that it regards this moral code which is given for the daily government of our lives as the most important part of revelation to us, because it is that in which we are called to co-operate with the designs of Providence. The nature of our Saviour, or the nature of the Deity, and such metaphysical questions, we are by no means forbidden to form our conclusions upon, but we are not commanded to learn and comprehend these things : but to love mercy, to do justice, and to walk humbly with our God, are injunctions laid upon all, and which all are called upon to obey. Now, are not these moral obligations peculiarly suited to the poor, the ignorant, or the sinful, who cannot have the restrictions of more abstract and refined considerations to withhold them from wrong ? The wicked are generally ignorant. With a child, when we wish to form a religious character, we take his ignorance and childishness into consideration ; we begin by endeavouring to form good and useful habits, habits of kindness, of self-denial, of attention to the comfort of others ; but we should not expect to succeed if we began by attempting to give him abstract ideas of religion and devotion. No, we are obliged to connect these with his previous associations, to lead him from his love and gratitude to us to the love of the great Giver of all, and even to make many allowances for the confusion and strangeness of his first conceptions of a Supreme Being, and gently and carefully to explain sacred things as he is able to receive them. We open the next world to him in its connexion with this ; we unfold to him the probable consequences of a certain course of conduct ; we lead him tenderly in the way he should go until he is able to conduct himself, and just such should be our treatment of criminals : they have shewn themselves incapable of self-government ; it is then our duty while they are under our care to make the circumstances around them such as shall favour their recovery from sin, and as much as possible deter them from it, without depriving them of individual free-will. If we do the last, in our anxiety to prevent the possibility of crime, we make them into automatons, we render them incapable of acting upon motive, and, in so doing, we destroy their accountability. Now, this ought to be particularly guarded against, because in destroying practical free-will, we destroy the capability of all improvement ; the very thing by which alone any permanent good can be secured ; for it is the rectification of the will and the intentions which alone is to be depended on. On this account tread-mills, compulsory labour, and all forced exertion, are to be deprecated, because they are eventually unavailing. The unhappy sufferer must believe that *punishment* alone is the object in view, without any regard to the interest of society or to *his* future welfare ; but, on the contrary, where these two points are manifestly taken into consideration, equity appears, and the purposes of benevolence are answered. The criminal is instructed, and in time acquiesces in his sentence. But are not all compulsory methods contrary to the example of Christ, and to the spirit of Christianity ? Did not he ground all his instructions to sinners on the supposition of an intellectual freedom, a choice between good and evil, a power to obey or disobey ? He appeals to their reason, he wishes them to act upon conviction ; in every word of his discourses he treats them as rational and accountable beings. By persons of a severe creed this is lost sight of ; the criminal is too often regarded as an object deserving only

of vengeance, as a sort of moral monster, whose whole will is evil alone, and that continually—who has no right to choose his most indifferent actions, who has forfeited his human rights, who is to be compelled to whatever his keeper approves, who deserves from all around him nothing but contempt, detestation, and avoidance. By punishing and tormenting him here, they think they are doing God service, (as they believe he himself punishes some of them everlastingly in future,) and they easily overcome their natural relents by persuading themselves it is for the good of society; they forget that, as society is composed of individuals, whatever is the means of raising one mind or saving one human being, is a more certain good to the community, than all the chances of others being influenced by the warning of their sufferings. Why should it be supposed that this will be the case when, in general society, we daily see that it is not, even where the admonition is before their eyes? Do the terrible effects of drunkenness in the loss of health to the individual, in the ruin of families, in the poverty and degradation that ensue, deter others from the crime, even in the same neighbourhood, and with the consequences daily exposed to them? Does even the death of the infatuated man effect this? No, it must be by a principle within, and not by outward fear that the sinner can be restrained; and that principle within must be formed by the inculcation of a purer and better taste, by some idea of virtuous enjoyment, by the instructions of a practical religion, by a living faith, and not an abstract and metaphysical theology. He must be taught that he will bear the results of his own actions, that our Saviour came to save him from his sins by shewing him that repentance (not a mere feeling of sorrow, but the long and difficult process of forming new dispositions and habits) would regain the favour of God—but by no means to exculpate him while remaining in them, however correct his faith may be, from the future and inevitable issues of them. This religious creed gives a man an immediate motive for exertion and endeavours after a renewed life, because he feels it is by the mercy of God a thing put into his own power; while Calvinistic or orthodox views on the contrary, rest so much on a mysterious and heavenly change, that they produce continual deception, give rise to presumption in some, and reduce others to the borders of despair. Hence we may more safely trust to the silent advance of corrected opinions and improving habits, than to religious fervours excited by impassioned addresses to beings more accustomed to be governed by their feelings than their reason. An illustration of this might be found in the sudden conversions in scenes of terror, if the cases were coolly examined. Fear produces a tumult and agitation of mind, which in time must subside into a calm tranquillity, the natural and physical result of over-wrought feeling. This transition is, however, assumed as an evidence of supernatural interposition, and the guilty sufferer readily believes that which is so flattering to his hopes; and hence he is elated with transport by the reaction of his feelings, and the assurances of those who wield the consciences of men, and who even believe they have power to absolve the sinner, and to present him to his Maker, cleared from all imputation of guilt, as a fit object of the Divine approbation, and equally entitled to the rewards held out in the Scripture, as those addressed in the words, “Come, ye blessed of my Father,” &c. These views, so false yet so inviting, are not the views that ever will *reform* sinners; and there is every reason to believe, that the inculcation of them is one cause of the hypocrisy, and affectation of piety and self-abasement, to cloak evil designs, which is known to have prevailed in some prisons, and which has driven some persons to the conviction that the prisoners are incapable of receiving religious impressions. They certainly are incapable of

understanding Calvinism or speculative and controversial inquiries, and the effect of attempting to force such considerations on depraved and unenlightened minds, will only be to add superstition and spiritual delusion to the darkness and ignorance already there; to produce a fanaticism scarcely less offensive, and in some instances more dangerous than the previous state of mind, and to revolt and astonish the good with the appalling spectacle of a person being made worse in proportion as he increases in religious information. The doctrines of predestination and election, of justification by faith, and others equally abstruse, are totally unfit for the ignorant, by their liability to abuse. This danger is increased by the constant tendency to excess of enthusiasm, which is common to those whose passions and feelings have not been regulated by the restraints which education imposes.

On all these accounts it becomes the duty of Unitarians to consider well the value of their peculiar principles, their purity, their benevolence, their clearness and simplicity, and their great practical efficacy; and when they look abroad on the wide field of vice and misery which stands in need of exactly such principles, on the unhappy multitude of ignorant prisoners whom these views would ameliorate and enlighten, if they could not entirely reform, and on the wide mass of darkness and superstition which may almost be said to cover the land, they will surely feel, and deeply feel, the necessity of their co-operation—of their best and most earnest exertions in this great cause of humanity and virtue. They will not stand by idle, while others, involved in all the difficulties of an intricate and unnatural theology, are yet making efforts for the benefit of their fellow-creatures, which are deserving of the highest praise. They will be ashamed of confining the pure light of an unincumbered Christianity merely to their own comfort and edification, and will be desirous to extend the blessing to all classes of society in the more extensive diffusion of their opinions. They will be anxious to commence this great and interesting experiment in prison discipline; nor will they any longer consider the smallness of their number as any valid excuse for farther delay. Let them, then, enter on the duty of instructing the sinful and wretched prisoners with their own mild and merciful creed, their practical and rational faith, their delightful and consolatory convictions. They are peculiarly called to the task, and let them not shrink from its execution, with all its attendant difficulties, when they consider how much even individual exertion has already effected. Theirs is a serious responsibility; for it is by the future prevalence of these very principles that penal laws are to be changed and purified; that capital punishments are to be put an end to, and that prison discipline is to become a system of reform, and a school of virtue. If there be any thing valuable and sacred in truth, any thing desirable and improving in a benevolent faith, and in a clear knowledge of the moral attributes of the Supreme Being, surely it is of importance to spread these opinions, which by confirming, not opposing, the light of reason and conscience, have a power which no other doctrines can have. These principles, we rejoice to see, are gaining ground in America, in the upper classes; and we trust the time is not far distant when they will benevolently extend them to the degraded and unfortunate portion of their community. We venture to prophesy that the experiment will not fail; and though their exertions may make no sudden conversions and little show, when compared with the wonders of Calvinism, yet they will at least be treading on safe ground, and laying a sure foundation for that real change of conduct and habits, without which the best efforts of philanthropy are misdirected and finally lost.

REMARKS ON THE FIRST EPISTLE OF PETER.

THIS interesting portion of Scripture, as we learn from the author's own words, is an Encyclical Epistle, addressed "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia:" (ch. i. 1:) Silvanus was the bearer of it: (ver. 12:) it was written, according to the subscription which we find in all our present copies, at Babylon; and Mark was present with the author at the time of its composition. (Ver. 13.) Here, then, is a combination of circumstances furnished by the Epistle itself, upon which any one at all conversant with such subjects may meditate, and from which, with a good map of Asia, and a copy of the New Testament before him, he may learn all that can ever be known concerning the date and composition of this Epistle.

Some have thought that Peter wrote to all sorts of Christians without distinction; others, to such as had been converted from among the idolatrous Gentiles; and others, to Jewish proselytes only;* but all these opinions seem to be destitute of any real foundation. The persons to whom Peter wrote are called *παρεπιδημοι*, which signifies *residents* or *settlers*, in opposition sometimes to *natives*, and sometimes to *descendants of the aboriginal inhabitants*;† and, in the connexion in which the term is used by the Apostle Peter, with the word *διασπορας*, it must mean *dispersed Jews*, or *Jewish proselytes*, who had taken up their abode in different parts of Asia Minor. Of these there were great numbers in the apostolic age scattered through all the countries mentioned by Peter in the inscription to his Epistle; but they had become, in many instances, as corrupt as the idolatrous Gentiles among whom they resided, and in some cases even more so; and hence the frequent allusions which Peter makes to the errors and vices from which they had been reclaimed by their conversion to the religion of Jesus; but that they still retained the outward marks of their descent from the family of Abraham, and were addressed as such by Peter, no one, I think, who reads the Epistle with attention, can entertain the smallest doubt. On this account the Apostle reminds them of their redemption from the "vain conversation received by tradition from their fathers," (chap. i. ver. 18,) a mode of expression by which he intended to describe their deliverance from the bondage of the ceremonial law.‡

Pontus, Galatia, Cappadocia, and Bithynia, four of the countries mentioned in the inscription to this Epistle, extended over nearly half of that part of Asia which is now called Asia Minor; and the remaining one, to which Peter gives the name of Asia, probably included Phrygia, Mysia, Caria, and Lydia;§ so that the persons to whom the Epistle is addressed, whether they formed a small or a numerous body, were dispersed over a wide tract of country. But it is a singular circumstance that Peter altogether omits the southern states of Asia Minor—Cilicia, Pamphylia, Pisidia, and Lycaonia,

* Benson's "History of St. Peter," &c., prefixed to his "Paraphrase and Notes on the First Epistle of St. Peter," Sect. 2.

† Schleusner in verb. *Παρεπιδημος*.

‡ "Vain conversation" Michaelis represents as denoting "idolatrous conversation;" (Introduction to the N. T. Vol. IV. chap. xxvii. sect. i.); but the Apostle Paul applies the term *vain* to disputes about *the law*. Tit. iii. 9. See also Schleusner in verb. *Πατροπαράδοτος*.

§ Adam's "Geographical Index:" *Asia*.

which were the only scenes of the Apostle Paul's labours in this portion of the world before the issuing of the apostolic decree; (Acts xiii. 13—xiv. 25;) and yet we know that Paul afterwards visited some of the states of Asia Minor which Peter mentions in the inscription to his Epistle. (Acts xvi. 6—8.) It is not unreasonable, then, to infer that the First Epistle of Peter was written in the interval between Paul's first and second journey into the states of Asia Minor; and that the object of its author in not inscribing it to the Christian converts resident in Lycaonia, and the states south of Mount Taurus, was, lest as the apostle of the Circumcision, he should be suspected of trespassing upon the province of Paul, the apostle of the Gentiles.* No inference, indeed, can be more natural, or more accordant with the known state of the Christian church, and the terms upon which these two apostles agreed to conduct their respective labours for the conversion of the Jewish and Gentile world. (Gal. ii. 7—9.)

Although Peter had not visited the converts residing in Pontus, Galatia, Cappadocia, Asia, and Bithynia, before this Epistle was written, and probably never did visit them, yet these countries must have contained many believers in Christ, who had been eye-witnesses of this Apostle's labours during their visits to Judæa; and it is by no means improbable that Silas, the companion of Paul's journey, (Acts xv. 40,) was furnished with copies of this Epistle for distribution among the Jewish converts residing in those states through which it was the Apostle's intention to pass. When Paul left Antioch, in Syria, he appears to have had no design of extending his journey as far as Europe; for when he had passed through Syria and Cilicia, (Acts xv. 41,) and Lycaonia,† (xvi. 1,) and Phrygia and Galatia, (ver. 6,) and was come to Mysia, which lay at the North-Western extremity of Asia Minor, his intention seems to have been to return to Antioch by way of Bithynia, (ver. 7,) and the other states bordering upon the Euxine Sea; but the Spirit would not suffer him to carry this intention into effect. "A vision appeared to him in the night: there stood a man of Macedonia, and entreated him, saying, 'Come over into Macedonia and help us.'" (Ver. 9.) This vision induced Paul to abandon his design of visiting Bithynia, Pontus, and Cappadocia, during that journey, and led him to extend his course as far as Greece. If, however, the Epistle was written at a time when Paul intended visiting these states, Peter's insertion of them at the head of his Epistle is sufficiently accounted for, and is just what might have been expected under such circumstances.

But Silvanus was the bearer of this Epistle, and Mark was present with the author at the time of its composition. The next question, therefore, which demands our attention is this:—Were Mark and Silvanus ever in the company of Peter at a time when Silvanus was about to undertake a journey through the states of Asia Minor? and the following facts appear to me to afford a satisfactory answer to this question:

After the Council of Jerusalem Peter went down to Antioch. (Gal. ii. 11.) A deputation was sent by this council to the church at Antioch, consisting of Paul, Barnabas, Judas, and Silas; (Acts xv. 22;) and when the object of this deputation was accomplished, Silas remained at Antioch with Paul and Barnabas (ver. 34, 35). At this time also Mark was at Antioch, (ver. 37,) and Paul was just on the eve of his second journey with Barnabas:

* Of Paul's extreme jealousy with regard to foreign interference in the case of his own converts, no stronger proofs could be given, or need be required, than those which the Epistle to the Galatians furnishes.

† Derbe and Lystra were both situated in Lycaonia.

But a dispute arose between them, which led to a separation. "Barnabas took Mark and sailed to Cyprus; and Paul chose Silas," (ver. 39, 40,) and entered upon a circuit through the staets of Asia Minor. Here, then, in all probability, was the journey on which Silvanus distributed copies of Peter's Epistle; for Silas and Silvanus were doubtless the same person, as any one may convince himself by comparing 2 Cor. i. 19, with Acts xviii. 1—5.

A formidable objection, however, presents itself in this stage of our inquiry, in the name of the place from which the Epistle is dated; for Peter seems to write not from Antioch, or any other city in Syria, but from *Babylon*. "The church that is at Babylon, elected together with you, saluteth you." (Ver. 13.)

This text has puzzled and confounded every commentator who has written upon it. Some interpreters, understanding the word Babylon in its literal sense, have contended that the Epistle must have been written either at Babylon in Assyria, or Babylon in Egypt. Others again, supposing the word Babylon to have been used figuratively, have understood it to denote Rome or Jerusalem. But there is no ground for believing that Peter was ever either in Assyria or Egypt. Ecclesiastical history does not contain the remotest hint from which it can be inferred that he visited either of these countries: nor can any rational motive be assigned why Peter should have dated his Epistle from Babylon, if it was written at Jerusalem or Rome. Arguing, then, on the supposition that Babylon is the true reading, it is incumbent upon us to shew, if possible, not only that Mark and Silvanus were with Peter at that place, but also that it was just at a time when Silvanus was about to undertake a long journey through the states of Asia Minor. Of this, however, we have by no means sufficient proof, as it will be the object of the following remarks to shew.

Silvanus was Paul's principal companion on his second journey into Asia Minor till he arrived in Greece. (Acts xviii. 1—5.) During this journey the Apostle wrote the two Epistles addressed to the Thessalonians, and probably one or two others. Those addressed to the Thessalonians were written in the joint names of himself, and Silvanus, and Timothy; (1 and 2 Thess. i. 1;) but, as we find no further mention of Silvanus after his arrival at Corinth, either in the Acts of the Apostles or in the writings of Paul, it seems reasonable to conclude that his personal connexion with the apostle ceased about this time, probably in consequence of his being superseded by Timothy, of whose peculiar fitness for the work in which he was engaged Paul speaks in the very highest terms. Of Mark we lose all traces from the time that he joined Barnabas in his voyage to the island of Cyprus, (Acts xv. 39,) till the second year of Paul's imprisonment at Rome, (Col. iv. 10, Philem. 24,) a space of about ten or twelve years, ending A.D. 62. The interval may have been spent partly in the company of Barnabas, and partly in that of Peter, to the latter of whom Mark is represented, by the concurrent testimony of ecclesiastical antiquity, as bearing the office of interpreter. Assuming the year 54, then, as the date of the two Epistles to the Thessalonians, a period is left of no less than eight years, during which Mark and Silvanus may have been together in the company of Peter; and this would allow ample time for a visit either to Babylon in Assyria, or Babylon in Egypt, as well as for a mission to the churches of Asia Minor: but on this supposition, the First Epistle of Peter must have been written after Paul's second journey into Asia Minor, in which he is known to have been accompanied by Silvanus; and in this case the omission of the southern states in the inscription occasions an insurmountable difficulty; for there is not a single atom of evidence to prove that Peter himself ever visited the

states to which the epistle is addressed; and as Silvanus passed, in company with Paul, through Cilicia and Lycaonia, as well as Galatia and Asia, it is impossible to assign a satisfactory reason for the omission of the former when the latter are included.

It seems morally certain, therefore, that *Babylon* was not the original reading. On the contrary, every internal mark of evidence, and every scattered ray of light which can be collected from the Acts of the Apostles, and the writings of Paul, and made to bear upon the subject, lead us directly to the conclusion that the epistle was written soon after the Council of Jerusalem, and either in the city of Antioch, or at no great distance from it.

We learn from the Epistle to the Galatians (ii. 11), as I have before observed, that Peter was at Antioch a short time after the arrival of the deputation from the church of Jerusalem; but there is no mention of him in any other part of the New Testament at any period subsequent to this. After the publication of the apostolic decree, Paul engrosses all the attention of the historian of the apostles, and a desideratum is thus produced in the biography of Peter, which can never be sufficiently deplored, because it can never be adequately filled up. Tradition and ecclesiastical history come indeed to our aid, but the assistance which they bring by no means compensates for the loss which we have sustained in the omissions made by this apostle's earliest and most authentic historian. Jerome, in his "*Lives of Illustrious Men*,"* speaks of Peter's episcopate at Antioch as preceding his visit to Rome; and the same father, in his "*Commentary upon the Epistle to the Galatians*,"† says, that Peter, as "he had learnt, first of all presided over the see of Antioch, and was translated thence to Rome." Eusebius likewise calls Ignatius the second in succession from Peter at Antioch;‡ and Chrysostom writes thus in reference to Peter's connexion with the Christian church in that city: § "This is one prerogative of our city, (Antioch,) that we had at the beginning the chief of the apostles for our master. For it was fit that the place which was first honoured with the name of Christians, should have the chief of the apostles for its pastor. But though we had him for a master awhile, we did not detain him, but resigned him to the royal city, Rome: or rather, we have him still; for though we have not his body, we have his faith." Now, whatever may be thought of this apostle's alleged residence at Rome, which I cannot help regarding as an impudent forgery of the second century, framed for the purpose of giving sanction to the exorbitant pretensions of that aspiring see,|| it is natural to infer from the language of Chrysostom, who was born at Antioch in the year of our Lord 354, that he derived his knowledge of the apostle's residence in his own native city from the most authentic sources of information, historical as well as traditional. The probability, therefore, is, that after Peter's escape from prison at Jerusalem, he passed the greater part of his life in Syria, of which Antioch was at that time the metropolis.

But there was another city of Syria, second in importance only to the metropolis itself, which lay about two days' journey south-east of Antioch, and where the apostle probably spent no small portion of his time. This city was called Beræa by the Macedonians who accompanied Alexander in his

* Opera, Colon. Tom. I. p. 100. H.

† Tom. VI. p. 128. G.

‡ Hist. Eccles. Lib. iii. c. 36.

§ In Princip. Act. Apost. Hom. ii. See Lardner's Works: Stereotype edition, Vol. VI. p. 237; or, "A History of the Apostles and Evangelists," chap. xix.

|| On this subject the reader may consult "A Modest Enquiry whether St. Peter were ever at Rome, and Bishop of that Church? London: Printed for Randall Taylor, near Stationers'-Hall, 1687."

expedition into Syria, and is now known under the name of Haleb, among Asiatics, and of Aleppo among Europeans. No mention is made of it in the books of the New Testament, but it is sometimes alluded to by the Christian fathers under the name of Beræa. It was here, according to Epiphanius, that the sect of the Nazarenes first began to shew itself;* and here also, as late as the end of the fourth or the beginning of the fifth century, Jerome procured a copy of Matthew's Hebrew Gospel† from persons belonging to the same sect. Haleb (חלב), the most ancient name of this city,‡ appears to have been corrupted by the Asiatic Greeks into Chalybon; and as we have the epistle in the Greek language, may not the words *εν Βαβυλωνι* (*in Babylon*), have been a very early corruption of the text for *εν Χαλυβωνι* (*in Chalybon*)? If we suppose the change to have been the result of accident, the substitution of B for X, and the transposition of λ and ξ, are the most easy and natural that can well be conceived; but there are circumstances which render it probable that such an alteration as this may have been the effect of design. Chalybon, though famous in Syria and Asia Minor, was but imperfectly known to the scribes residing west of the Thracian Bosphorus, and has scarcely ever been known among Europeans, either in ancient or modern times, under any other name than that of Beræa, or of Aleppo. Babylon, on the other hand, must have been familiar in the early ages of Christianity, as it now is to every one with the least pretensions to geographical knowledge. What more natural, therefore, than for some scribe, meeting with the word Chalybon in a copy of this Epistle, and ignorant of the existence of such a place, to suspect that it was an error of some previous copyist for the word Babylon, and to erase the one and substitute the other with the laudable design of restoring what he would conceive to be the true text? That the present reading is the result of some such confusion of ideas in the mind of an ignorant transcriber, is more, perhaps, than we have now the means of demonstrating; but that the supposition of its being so is attended with a high degree of probability, no one, it is presumed, who reads the remarks contained in this paper, will be disposed to deny.

The result of our inquiry, then, is briefly as follows. The First Epistle of Peter was addressed to converts from the religion of Moses; these converts resided only in those states of Asia Minor which are specified in the inscription placed at the head of the Epistle, the other states being intentionally omitted from a feeling of delicacy towards the Apostle Paul, whose labours, before the composition of this Epistle, had been confined principally to Cilicia, his native province, and the states bordering upon it: it was probably written at Chalybon, in Syria, about the beginning of the year 53, just on the eve of Paul's second journey into the states of Asia Minor, and entrusted for distribution to the care of Silvanus, a leading man among the Jewish converts, who accompanied Paul on his journey, and left copies of it in those countries of Asia Minor through which he passed, after leaving Lycaonia: but, what is of far more importance than all the rest, if the previous remarks are well founded, it was composed before any other writing of the epistolary kind in the New Testament, and probably formed the model upon which Paul afterwards constructed those admirable letters which he addressed to the Christian communities residing in Thessalonica, Corinth, Galatia, Rome, Colosse, Philippi, and Ephesus.

R. WALLACE.

* Hæresis xxix. § vii.

† Hieron. Op. Tom. I. p. 101. D.

‡ Popular tradition says, that it has retained this name from the time of the Patriarch Abraham. See Russel's "Aleppo."

HYMN.

SING, Christian, sing! for you alone
 Possess the immortal powers of song;
 The God who form'd you for his own,
 Inspires your heart, inspires your tongue:
 What though your pilgrim journey lies
 O'er desert mountains, rude and wild,
 The song of love which charms the skies,
 Has many a pilgrim's toil beguil'd.

Then, Christian, sing! for soon the shade,
 The dreary shade which wraps the dead,
 Shall on your bosom, lowly laid,
 Shall on your silent lips be spread:
 While pity moves the heaving breast,
 While yet the tender tear can flow,
 Oh, sing the love that offers rest
 To man, the child of guilt and woe.

Sing! for these humble strains must cease,
 Lost in unutterable bliss,
 When, freed from sorrow, face to face,
 You see the Saviour as he is:
 When life, immortal life, is won,
 The song of hope no more can rise;
 She breathes her last, her sweetest tone
 Before the dawn of Paradise.

The voice of Faith and Hope must die;
 And not to mortal ears are given
 The lofty hymns of victory,
 Unknown but to the sons of heaven:
 Yet have our pilgrim-lays the theme
 Which crowns their song of joy above;
 In heaven and earth the Saviour's name
 Unites the eternal song of love.

ENOCH.

(Genesis v. 22 and 24.)

He walk'd with God
 While life and length of years were giv'n;
 And when no more this chequer'd scene he trod,
 His spirit rose to Heav'n!

Lord, may I be
 Thus guided by thy hand divine!
 And, from this earthly prison-house set free,
 In Heav'n be thine!

Brighton.

VISION OF AN ALMOST SEPTUAGENARIAN RECLUSE.

PONDERING again on the subject of the immense wealth of the town of Birmingham, collectively and individually, as shewn in a statement lately published, by which it appears probable that £100 is the average share of each person, that the total amount is not less than £10,000,000, and that one half of it may be supposed to be held by one hundred of the inhabitants; and reflecting on the extreme difficulty the most fortunate must have in devising suitable means to discharge their beneficent intentions—many plans suggested themselves to my mind, and crowded their claims for pre-eminence so urgently, as to bewilder me in their choice. I became, in consequence, overpowered, and fell insensibly into a pleasing slumber; when the following scene presented itself to my enraptured fancy, and remained indelible in my recollection.

Methought the following advertisement appeared in Aris's Gazette :

“The friends of social order and moral improvement are requested to meet at the Public Office, on * * *, when some propositions will be submitted to them, affording them an unexceptionable opportunity of gratifying their benevolent feelings, independently of all party considerations, and in the pure spirit of Christian charity.

“Chair to be taken, &c., &c.”

Accordingly (the theory of dreams not being cognizable by the laws of dramatic unity) my good genius conducted me to the meeting, which was, as might have been anticipated, most numerous and respectably attended; when the good and venerable * * * being called to the chair, he opened the business by a concise, eloquent and impressive speech, comprehending the objects in view by the projectors of the plan; and which would now be brought forward in a tangible and practicable shape in some embodied resolutions, and submitted to the meeting for its approbation.

1st. That the whole human race are children belonging to one universal family, created and protected by the same Almighty Parent and Friend.

2d. That necessity requires various classes in society—some to govern by their talents, or to assist by their reflections, and others to labour with their hands to supply the necessaries of life; and society is in its most healthful state when the efforts of all harmonize together in unanimity and content.

3d. That the laws and regulations of every community have a certain tendency to favour the few in preference to the many, inasmuch as custom, courtesy, strength, and influence, will always place the authority of making the laws in the hands of the wealthy and powerful; while every principle of justice, humanity, and religion, is perpetually and imperiously called upon to keep that ascendancy in salutary check, in order to ameliorate the condition of the less fortunate, by the sacrifice of a part of the superfluities of the affluent, and protecting them from oppression and want.

4th. That the many valuable institutions for these purposes, patronised and supported by the public, decidedly evince their willingness and alacrity when plans of real utility and benevolence are matured and presented for their adoption, and prove that as long as distress may exist, or humble integrity may merit protection and encouragement, new and appropriate modes of meeting these claims will never be undervalued or neglected.

5th. That as a patriotic and useful channel for benevolent intentions, a subscription be commenced for the purpose of rewarding such faithful and meritorious servants as may have continued a certain time in one place.

That the amount intended to be distributed be £100, that it be repeated annually, accompanied by a public exhibition, and that the amount be divided according to duration and merit.

6th. That the like sum of £100 be raised to be distributed, at the same time and place, amongst those fathers or mothers who have raised the most numerous families with the most scanty means, and the most general propriety of conduct.

7th. That a committee be appointed to carry these resolutions into effect, with powers to add to their number at their own discretion; that no distinction be made either in their persons or in those of the receivers as to religious tenets, and their judgment to be guided by such information and circumstances as may come before them in the course of inquiry.

8th. That it be recommended to the committee to engage the theatre for the annual exhibition; that to secure decorum and propriety, the boxes and pit be charged such price for admission as may seem most fitting for the occasion; but that the gallery be free, and that every means be adopted to render the exhibition interesting and instructive to all parties.

These resolutions were carried by unbounded acclamation; in less than a quarter of an hour the £200 was subscribed; the committee was soon nominated, and the office gladly accepted.

My imagination now rapidly changed this preparatory scene to the real exhibition. The house was crowded, and the orchestra was well filled with the dilettanti of the town and neighbourhood. A beautiful pastoral drama, in two acts, written for the purpose by the versatile and fascinating pen of Miss Mitford, was performed by a voluntary set of amateurs. It represented a village festival under the superintendence of the neighbouring gentry, exhibiting athletic games and other rural sports suitable for the occasion, and displaying, in all the magical effect of the writer's unrivalled talent, at once the unaffected condescension of the patrons, and the artless gratitude and simplicity of rustic life. The feelings of humanity and benevolence hereby excited in the breasts of the admiring audience were well calculated to prepare them for the display which was to succeed; and when the judgment and the passions are thus arrayed to act in perfect unison, then, and then only, is human bliss approaching to that of the blessed in the celestial mansions of harmony and love.

At the close of this performance the worthy and benevolent * * * addressed the audience on the subject of the meeting. In a clear but concise arrangement he explained the origin of society, the unavoidable inequality of conditions, the distinction of ranks, the mutual dependence of all classes upon each other, the obligations of the moral and social duties equally binding upon the prince and the peasant, and all the intermediate and numerous gradations. He enforced with a degree of energy well suited to the subject and the occasion, the observance of the rules of truth, of honesty, of domestic attachment, of diligence, of economy, of good-will and forbearance, and of that independence of spirit which raises man above the level of the brute creation, and so far from weakening the bonds of social life, is the best guarantee for their safety and preservation. He explained the relations of property and self-interest, as being, under good regulations, the best stimulus to action, that would operate upon every individual to the performance of his relative duties, and thus provide, in the most effective manner, for the wants and conveniences of all, thereby securing the whole from want and starvation. He shewed that this property, however, was a trust for the general good, and when the wealthy were supplied in their gratifications and indulgencies

by the operations of the labouring classes, it was their bounden duty in return to make them as comfortable as a state of contending interests and passions will admit. In short, his impressive and eloquent address, suited nevertheless to the varying capacities of a public auditory, contained an epitome of the personal and social duties of every station of life, shewing that Providence had wisely ordained that individual and public happiness should be governed by the same unerring laws, founded on the immutable principles of justice, truth, and mutual co-operation.

After this address, the candidates for the rewards, amounting to twelve in each division, and who had been already classed on each side of the stage, were announced separately for the reception of their prizes, and brought forward to the public view. The orchestra struck up, on each nomination, a spirited popular air; and when each case was thus disposed of, and they were all again arranged, an appropriate address was made to them, praising the good conduct that had thus drawn upon them the animating approbation of the public, and exhorting them to a cheerful and persevering continuance in the same meritorious path; and concluding with an encouraging appeal to others whom similar circumstances in life might, by their efforts, place hereafter in the same honourable and conspicuous station.

The report of the committee was then read, stating the plan they had pursued to obtain the best information, their assurance to the public that the most rigid impartiality had guided their decisions, and the high gratification they had experienced in the examination of the merits of the candidates: that having so far accomplished the objects for which they had been elected, and which they hoped had the complete acquiescence of their constituents, they would now retire in order that others as well disposed might have the opportunity afforded them of emulating their predecessors in this case of practical philanthropy: that they could not, however, retire without saying, that the complete success attending their endeavours had stimulated them to enlarge their views on the subject of the happiness and morals of the lower classes, so as to take in a wider range of the means to be employed for this patriotic purpose: that their speculations being so far the result of experience, they would be happy to communicate them to their successors and lend a willing hand to promote them, and that they were well convinced that the countenance, protection, and friendly regard of the higher classes, towards their inferiors, would do more towards improving their morals, their habits, and their comforts, than all the laws already in existence, or all the reproaches and coercion that a mistaken authority could possibly devise.

The thundering applause with which this sentiment was received shook "the baseless fabric of my vision."—"I awoke, and behold it was a dream." Alas! that it should be but a dream, when so much anticipated good might be accomplished at an expense not exceeding the amount of one of the superb and luxurious feasts which vanity and custom have riveted upon the two principal officers annually chosen for the government of the town.

JAMES LUCKCOCK.

DUGALD STEWART.*

THE appearance of this publication, so nearly coincident with the decease of its distinguished author, naturally suggests the propriety of some attempt to form a general estimate of his character and merits as a professor of his favourite science; more especially as they seem to us to be not less unjustly cried down by some, than they have been extravagantly overrated by others. This marked diversity in the state of public opinion may be ascribed in a great measure to the sectarian spirit which has always distinguished the cultivators of mental and moral science, and to the decided manner in which Mr. Stewart has himself assumed the character of a partizan on some of the disputed questions which have been the leading subjects of controversy. It might perhaps have been supposed that the abstracted nature of many of these questions, so little connected with any personal interests of the disputants, addressed almost exclusively to the understanding, and not to the imagination or the passions, would have given them some chance of a fair and calm examination; we find, however, that even in these discussions the baneful influence of party feelings makes its way, and that grave philosophers too often shew themselves animated by a very unphilosophical spirit.

Owing to the influence of these feelings both in his admirers and opponents, we think it will yet be some time before the rank which Mr. Stewart is permanently to occupy in the rolls of philosophical and literary fame is fairly ascertained and generally acknowledged. That in both these characters his merits are very considerable, we imagine will be almost universally admitted. The attractive graces of his style, which, though somewhat diffuse, has been justly recommended as a model of that purity, correctness, and perspicuity, which ought to be the distinguishing characteristics of philosophical composition, have done much to promote, especially among his own countrymen, the increasing popularity of metaphysical studies. He possessed the great advantage of very extensive reading, an accomplishment which he has turned to excellent account, in what may perhaps be considered as his most valuable performance, the dissertation prefixed to the first volume of the supplement to the *Encyclopædia Britannica*. Here it is applied to its proper purpose in enabling him to give an interesting, and, on the whole, (except in the latter parts, where personal predilection and national or party prejudice have in some measure perverted his judgment,) a correct view of the progress of thought and discovery on some of the most important subjects that can occupy the human faculties. In a treatise, however, in which we naturally look for original speculation, it not unfrequently occasions us a disappointment, by leading the author to imagine he has presented us with a new discovery, when he has only reconciled the apparent contradictions, exposed the inconsistencies and mistakes, or drawn a nice and almost evanescent line of distinction between the tenets of former writers.

It is in the character of a man of letters rather than of science, that we think Mr. Stewart will be most highly estimated by posterity. Many of his speculations on metaphysical questions appear to us very superficial and unsatisfactory, and his conclusions very far from correct; while at other times, in the midst of the lengthened discussions and diversified illustrations in which he indulges himself, it is by no means easy to ascertain his precise object. But his dissertations on subjects connected with polite literature

* The Philosophy of the Active and Moral Powers of Man. By Dug. Stewart, Esq., &c., &c. 2 Vols. 8vo. Longman and Co.

and the fine arts are almost always ingenious and valuable ; and his chapter on association contains some of the happiest and most successful applications of this principle to illustrate these interesting departments of mental philosophy that are any where to be met with. When to this it is added, that his views on all the more practical questions of morals were just and enlightened, and that in political and economical science he espoused the most liberal and enlarged principles and powerfully recommended them by his eloquence, we shall be prepared to admit that his claims on the public gratitude for important services rendered to the cause of philosophy and the best interests of man are by no means inconsiderable.

The present work is an expansion of the more general view given of its subject in the author's *Outlines of Moral Philosophy*, and in fact, contains the substance of the lectures which he was accustomed to deliver in the University of Edinburgh, and of which that publication constituted the groundwork. This circumstance may, perhaps, in some degree, account for the frequent repetitions, the diffuseness, and the somewhat annoying egotism, which indeed characterize most of Mr. Stewart's writings, but are particularly remarkable in this. It is divided into four books, in the first of which the author treats of what he calls *instinctive* principles of action ; including, under this designation, the appetites, desires, and affections ; the second is entitled, of our rational and governing principles, and is devoted to the consideration of the principle of self-love and the moral sense or faculty ; the third and fourth books relate to the various branches of human duty which are considered according to the commonly received division of duties to God, to our fellow-creatures, and to ourselves. At the end of the fourth book is introduced, not in conformity with any very strict or methodical principle of arrangement, a chapter on the different theories which have been formed concerning the object of moral approbation.

In the first book, as will be expected by those who know any thing of the distinguishing tenets of the metaphysical school of which Mr. Stewart was so bright an ornament, he enters pretty largely into the argument in favour of the doctrine which refers the greater part of our active principles to instincts originally implanted in the human mind, in opposition to the opinion of those who see in these states of mind nothing but the results of education and experience operating, it is true, upon the original frame of the mind, but in a mode reducible to certain general laws. To this question, which has often been the subject of keen and eager debate, it may perhaps be found that an undue degree of importance has been attached, and that no practical conclusions of much value are materially affected by our adopting either side of the argument. We suspect it will even be found in some cases that the difference between the parties is more apparent than real. It is admitted by the opponents of instinctive principles, that there exists an original constitution of human nature upon which external circumstances are to operate in producing the development of the mental and moral powers ; and, (though their language is not always consistent or reconcileable to this supposition,) it is not in general contended by the patrons of this doctrine that original instincts would produce the effects we observe independently of education. "The question respecting innate ideas," says Lord Shaftsbury, in a passage quoted and approved by Mr. Stewart, "is not about the time the ideas entered, but whether the constitution of man be such, that being adult and grown up, at such or such a time, sooner or later, (no matter when,) the idea and sense of order, administration, and a God, will not infallibly, inevitably, necessarily, spring up in him ?"

If this be indeed the question, it never was really a subject of question. No one ever denied or doubted it. The original constitution of man, and the circumstances in which he is afterwards placed, are doubtless such as inevitably to lead to certain notions and feelings; and in the same way the original formation of the eyes, and the external impressions to which they are afterwards subjected, are such as inevitably to produce the notions of light and colour; but it would be an abuse of terms to call either of them *innate*. But if this be the true state of the question respecting innate ideas and instinctive principles, it is difficult to see what practical difference can exist between the parties. It appears, however, more philosophical and satisfactory if we are able to reduce the various phenomena of our intellectual nature to a single principle, simple and luminous in itself; the reality and wonderful extent of whose operations is admitted on all hands, and which is found on a careful examination to be capable of explaining all the appearances.

“It is not to be understood,” says Mr. Stewart, “that all the benevolent affections particularly specified are stated as original principles, or ultimate facts in our constitution. On the contrary, there can be little doubt that several of them may be analyzed into the same general principle differently modified, according to the circumstances in which it operates. This, however, (notwithstanding the stress which has been sometimes laid upon it,) is chiefly a question of arrangement. Whether we suppose these principles to be all ultimate facts, or some of them to be resolvable into other facts more general, they are equally to be regarded as constituent parts of human nature, and, upon either supposition, we have equal reason to admire the wisdom with which that nature is adapted to the situation in which it is placed. The laws which regulate the acquired perceptions of sight are surely as much a part of our frame as those which regulate any of our original perceptions; and although they require for their development a certain degree of experience and observation in the individual, the uniformity of the result shews that there is nothing arbitrary or accidental in their origin.”—Vol. I. p. 76.

In the second book the author treats at great length on the moral faculty, with the view of shewing that it is “an original principle of our nature, and not resolvable into any other principle or principles more general.” Here also it will be found, if we mistake not, that the dispute, as the question is occasionally stated by Mr. Stewart, is in a great measure of a verbal nature. It might therefore be supposed to be altogether insignificant; but the misfortune is, that the language employed by the advocates of instinctive principles is extremely liable to be misunderstood. It is not always used by themselves in the same sense; and not unfrequently misleads the writers, as well as their readers, into opinions and statements which are not only verbally incorrect, but substantially erroneous. It is from the blending together of two very distinct questions that the argument of Mr. Stewart, and other writers who contend for the existence of innate moral principles, derives the whole of its plausibility. One inquiry is, whether there is not such a uniformity in the constitution of the human frame and of human society, that amidst great and important diversities there will be a considerable resemblance in the moral sentiments and feelings prevalent in all ages and nations; the other is, do these principles exist originally in the mind as a part of its constitution independently of experience? Our author’s reasoning, for the most part, goes to establish an affirmative answer to the former of these questions; but then it is a question to which no one ever thought of returning any other answer. But the other is the point really in dispute; and it appears to us that a sound philosophy, aided by correct observation, not

merely of the present state, but of the history, the origin and progress of the moral sense will lead us to the conclusion, that it results from the general constitution of our rational and intellectual nature, in consequence of which we are able to compare together different objects of pursuit, in respect of their value and influence on our happiness, and also to judge of the adaptation of different modes of conduct as means for the attainment of these objects. Such is the wisdom of Providence in arranging the circumstances of our present lot, so as to promote our moral education, that in a state of society in any tolerable measure favourable to the development of the human understanding, it is next to impossible that dispositions on the whole favourable to virtue should not be generated. But these dispositions can, in no proper sense of the word, be represented as an original part of our constitution, since they arise from the influence of external circumstances. It might as well be maintained that the truths of arithmetic and geometry are a part of our nature, because all men who have come to the age and use of reason have formed the same conclusions on these subjects.

While the general uniformity observable in the moral feelings and principles of men in all ages and nations is strongly insisted on by those who represent them as forming a part of our original constitution, the equally remarkable diversity of opinion with respect to the morality of particular actions has been alleged, on the other hand, as a proof that they are to be referred to education and experience.

“In order to form a competent judgment on facts of this nature, it is necessary,” says Mr. Stewart, (p. 176,) “to attend to a variety of considerations which have been too frequently overlooked by philosophers, and in particular to make proper allowances for the three following:—1. For the different situations in which mankind are placed, partly by the diversity in their physical circumstances, and partly by the unequal degrees of civilization which they have attained. 2. For the diversity of their speculative opinions, arising from their unequal measures of knowledge or of capacity; and 3. For the different moral import of the same action under different systems of external behaviour.”

In illustrating these positions, Mr. Stewart has collected, with his usual diligence, a great variety of curious and interesting facts. They are valuable in themselves, (though it should be observed that they are not all of equal authenticity,) but they can scarcely be admitted as bearing upon the question, if that question be one upon which two opinions can be seriously maintained. If, as has already been stated, the thing to be proved is merely that the human mind is so constituted that men are led, in the course of their education, to form in a considerable degree the same notions of moral distinctions, it is done; but then this was never called in question. All men believe that human nature all over the world is fundamentally the same, though variously influenced by a multitude of circumstances, such as climate, religion, civil policy, the more or less extensive diffusion of knowledge, &c.; and hence they infer, what experience testifies, that in the views of mankind upon points of practical morality, there will be a considerable similarity, diversified by a variety of accidental causes. The facts enumerated by Mr. Stewart, supposing them all to be received with the credit which some of them deserve, cannot be admitted as proving any more than this. They serve the purpose certainly for which they were adduced, of illustrating the causes of diversity here stated in our moral judgments and sentiments; but we are not aware that the philosophers to whom our author opposes himself have ever shewn any indisposition to make the due allowance for these causes.

On the contrary, they insist upon them, along with a variety of others, as contributing their share towards that highly complex state of mind which is excited by the contemplation of moral qualities, perhaps the most complex of all our affections, and resulting from a greater extent and variety of associations, more closely and intimately mixed and blended together, than any other of which we are susceptible.

It is worthy of remark, that the arguments of the patrons of an instinctive moral sense go to prove, not that there is not a great diversity of opinion as to the morality of particular actions, but merely that the sentiments of mankind are uniform with respect to the general dispositions or feelings which ought to influence our conduct. Men differ, it is said, as to the particular actions which are or are not virtuous; but no one values himself upon vice *as such*, or hesitates to admit that virtue in general ought to be practised, and is deserving of praise; but then, when we come to examine what is the nature of that complex idea which we express by the term virtue, we find that the notions of obligation and praise-worthiness form a part of it; so that the fundamental maxim of practical ethics, about which all mankind are said to be agreed, amounts to this, that things which ought to be done, ought to be done. Whether this is not mere verbal trifling, we leave to be considered.

Mr. Stewart endeavours to refute the doctrine which derives moral obligation from the will of God, either as revealed in the Scriptures, or as inferred from our observations on his works and providence. He considers it as leading to the following erroneous conclusions:

1. "That the disbelief of a future state absolves from all moral obligation, excepting in so far as we find virtue to be conducive to our present interest.
2. That a being independently and completely happy cannot have any moral perceptions or moral attributes."—P. 294.

That the disbelief of a future state may destroy *the sense* of obligation, in so far as this arises in practice from an acknowledgment of the reality of such a state, is very conceivable; but how it is to destroy the obligation itself is not so obvious. Moral obligation, it should be recollected, when thus considered, has a reference to the imposer, and not to the person subjected to it, by whose erroneous opinions, therefore, it cannot be in any degree affected. As for the sense or feeling of obligation, it must be remembered that this is of a very complicated nature, arising from a great variety of considerations—from the effects of education, from the authority of parents and teachers, the opinions and practice of mankind, especially of those who have a high reputation for wisdom or virtue, the transference to ourselves of the feelings excited in our minds by contemplating the conduct of those about us, and many others, which will always give rise to a practical sense of moral obligation. It is to a certain degree mechanical; and as it is only partially derived from any express reference to a future state, so it will influence the mind, though by no means to the same extent, whether that state be acknowledged or not. As for the second absurd consequence alleged to be deducible from this doctrine, it must surely be admitted that when we speak of moral obligation as affecting the Divine Being, the idea we attach to the term must be considerably modified; but if we were even to call in question the propriety of this term as applied in any sense to the Deity, it would by no means follow that he was devoid of all moral perceptions or attributes. Moral good and evil receive these names only in consequence of their intimate connexion with natural good and evil, that is, with happiness and misery, with which respectively they

are inseparably connected. Now this inseparable connexion, whether it be supposed to arise from a necessity of nature, or to result from the express appointment of Providence, must be perceived by Infinite Wisdom, which therefore cannot fail to approve of the one, and to disapprove of the other.

Mr. Stewart's own account of this somewhat intricate and difficult subject is that which derives obligation from the supreme authority of conscience. In this opinion he follows Bishop Butler, to whose writings he very frequently refers with high admiration and respect.

"The chief merit," says he, "of Butler, as an ethical writer, undoubtedly lies in what he has written on the Supreme Authority of Conscience, a doctrine which he has placed in the strongest and happiest lights, and which, before his time, had been very little attended to by the moderns."—P. 296.

Are we, then, to understand that the conscience of an Indian savage, of a persecuting inquisitor, of an ignorant peasant, of a profligate worldling, of a learned but unbelieving philosopher, of a pious Christian, are *all* of them entitled to exercise this supreme authority? If so, what becomes of the immutability of virtue? But if not, there must be some other superior standard, by an appeal to which we are to check their conflicting decisions.

In the third book our author expatiates, with a degree of minuteness of detail for which he thinks it necessary to apologize in his preface, on some of the leading doctrines of natural religion. After examining at some length Mr. Hume's puzzling, but sophistical argument, derived from his view of the relation of cause and effect, he proceeds with the following just and ingenious observations:

"But leaving these abstract topics, let us for a moment attend to the scope of the sceptical argument as it bears on the evidences of natural religion. To those who examine it with attention, it must appear obvious that, if it proves any thing, it leads to this general conclusion, that it would be perfectly impossible for the *Deity*, if he *did* exist, to exhibit to man any satisfactory evidence of design by the order and perfection of his works. That every thing we see *is consistent* with the supposition of its being the work of an intelligent author, Philo would (I presume) have granted; and at any rate, supposing the order of the universe to have been as complete as imagination can conceive, it would not obviate in the least the objection stated in the dialogue, inasmuch as this objection is founded not on any appearances of disorder or imperfection, but on the impossibility of rendering intelligence and design manifest to our faculties by the effects they produce. Whether this logical proposition is or is not true, can be decided only by an appeal to the judgment of the human understanding in analogous circumstances. If I were thrown ashore on a desert island, and was anxious to leave behind me some memorial which might inform those who should afterwards visit the same spot that it had once been inhabited by a human being, what expedient could I employ but to execute some work of art, to rear a dwelling, to inclose a piece of ground, or to arrange a number of stones in such a symmetrical order, that their position could not be ascribed to chance? This would surely be a language intelligible to all nations, whether civilized or savage, and which, without the help of reasoning, would convey its meaning with the force of a perception. It was thus that *Aristippus*, the *Cyreniac*, felt (according to the story told by *Vitruvius*) when, being shipwrecked on an unknown coast, and seeing some geometrical diagrams traced on the sand, he called aloud to his companions, '*Bene speremus, comites, HOMINUM enim vestigia video.*'

"Now all this seems wonderfully applicable to the subject before us. If the universe had really been erected by a powerful and intelligent being,

whose pleasure it was to proclaim to human reason his existence and attributes, what means could have been devised more effectual for this purpose than those actually employed? A display of order, of beauty, of contrivance, obvious to the apprehensions of the most unlearned, and commanding more and more our admiration and our wonder as our faculties improve, and as our knowledge extends. These evidences of power, of wisdom, and of goodness, may be regarded as *natural and universal signs* by which the Creator reveals himself to his creatures. There is, accordingly, 'no speech where their voice is not heard. Their line is gone through all the earth, and their words to the end of the world.'"—Vol. II. pp. 19—21.

In the chapter on the Moral Attributes of God, we have an interesting review of the evidences of benevolent design in the universe, which, making allowance for a few occasional references to certain questionable theories in which we cannot concur, gives a very favourable impression of the author's general turn of mind, and of his readiness to take the most enlarged and liberal views both of the general course of Providence, and of the constitution of human nature. The following passage contains some valuable remarks, which well deserve to be borne in mind when we attempt to form an estimate of the comparative diffusion of moral good and evil among mankind:

"The argument for the goodness of God, which arises from the foregoing considerations, will be much strengthened if it shall appear farther, that the sum of happiness in human life far exceeds the sum of misery. For our satisfaction on this point it will be necessary for us to recur again to the distinction formerly made between *moral and physical evils*, and to consider how the balance appears to stand between them and the two corresponding sources of happiness or good, upon a general survey of what passes in the world.

"Before entering on the first of these heads, I think it necessary to observe, that when I speak of the preponderancy of *moral good* in the world, I do not mean to draw any inference in favour of the secret springs of human conduct, as they appear in the sight of that Being who alone is acquainted with every thought of the heart, but only to illustrate the kind provision which is made in the constitution of man, and in the circumstances of his condition, for the growth and culture of those dispositions which are favourable to the happiness of individuals, and to the good order of society; of those dispositions, in short, which it is the object of wise laws to secure, and of wise systems of education to encourage and cherish; nor does the scope of my argument lead to any conclusion concerning the comparative numbers of good and bad men. The lives of the best will not bear a moment's comparison with the moral law engraven on our hearts; but still it may be true that (corrupted as mankind are) the proportion of human life which is spent in vice is inconsiderable when compared with the whole of its extent. The fact undoubtedly, if on examination it should appear at all probable, would afford an additional illustration of the beneficent arrangements made by our Creator for the good order and for the happiness of this world, and might suggest a salutary lesson to legislators to study the *intentions of nature* as the best guides in the science of jurisprudence; or (to express myself in less equivocal language) to trust in the administration of human affairs, *more* than they have been commonly disposed to do, to those provisions which have been made for the comfort and for the improvement of the species by the beneficent wisdom of God.

"1. And here, in the first place, I would observe, with respect to the balance of *moral good* and evil, that a fact already taken notice of in treating of the *desire of power*, affords of itself a complete decision of the question. How few are the opportunities which most individuals enjoy of rendering any extensive service to their fellow-creatures! And how completely is it in

the power of the most insignificant person to disturb the happiness of thousands! If the benevolent dispositions of mankind, therefore, had not a very decided predominance over the principles which give rise to competition and enmity, what a different aspect would society have from what it actually presents to us; or rather, how would it be possible for the existence of society to be continued?

"2. There is another fact which strongly confirms the same conclusion,—the constant exertion and circumspection necessary to acquire and maintain a good name in the world; a circumspection not only in avoiding any gross violation of duty, but in avoiding even the appearance of evil. For how often does it happen that a well-earned reputation, the fruit of a long and virtuous life, is blasted at once by a single inconsiderate action, not perhaps proceeding from any very criminal motive, but from a momentary forgetfulness of what is due to public opinion! The common complaint, therefore, we hear of the prevalence of vice in the world, (I mean the opinion of good and candid men on the subject, for I speak not at present of the follies of the splenetic and censorious,) ought rather to be considered as proofs of the high standard of excellence presented to our view by the Author of our moral constitution, than as proofs of any peculiar degeneracy in the manners of our contemporaries.

"3. It is of importance to remark how small is the number of individuals who draw the attention of the world by their crimes, when compared with the millions who pass their days in inoffensive obscurity. Of this it is scarcely necessary to produce any other proof than the fact which is commonly urged on the opposite side of the argument, the catalogue of crimes and of calamities which sully the history of past ages: for where is the interest we take in historical reading, but from the singularity of the events it records, and from the contrast which its glaring colours present to the uniformity and repose of private life?

"We may add to this observation, that even in those unhappy periods which have furnished the most ample materials to the historian, the storm has spent its rage in general on a comparatively small number of men placed in the more conspicuous stations of society by their birth, by their talents, by their ambition, or by an heroic sense of duty, while the unobserved multitude saw it pass over their head, or only heard its noise at a distance. Nor must we pronounce (among men called upon to the discharge of arduous trusts) all those to have been unhappy who are commonly styled the unfortunate. The mind suits itself to the part it is destined to act; and, when great and worthy objects are before it, exults in those moments of hazard and alarm which, even while they threaten life and freedom, leave us in possession of every thing that constitutes the glory and perfection of our nature." —Vol. II. pp. 141—147.

We make no apology for the length of this quotation, which, after all, contains only a fragment of a very extended discussion. To say the truth, the diffuseness of the author's style, and his propensity to run off into criticism and varied (sometimes far-fetched) illustration, makes it very difficult to select any entire argument which shall afford, within a moderate compass, a fair specimen of his general manner.

The evidence derived from the light of nature for the reality of a future state is ably stated by Mr. Stewart, though we are inclined to think that Mr. Jevons, in his *Systematic Morality*, a work which is destined, we hope, ultimately to procure for its ingenious author the reputation it deserves, has done it better, and, notwithstanding the hackneyed nature of the subject, with some portion of originality. To say the truth, however, we are at a loss to account for the extraordinary pains which many Christian philosophers have taken with this argument, which after all can only be considered as subsidiary to the clear and decisive testimony of revelation.

The fourth book relates chiefly to the social and personal virtues. Of this part of the work, however, we have no longer room to give any thing like a detailed account; and, in fact, it has more the character of a series of detached and desultory observations, than of a systematic or complete view of the subject. In his remarks on the duty of veracity, Mr. Stewart, after acknowledging that the obligation to practise it might be inferred from its obvious expediency, is unwilling to rest it solely on this foundation.

“Considerations of utility, however, do not seem to be the only ground of the approbation we bestow on this disposition. Abstracting from all regard to consequences, there is something pleasing and amiable in sincerity, openness and truth; something disagreeable and disgusting in duplicity, equivocation and falsehood. That there is in the human mind a natural or *instinctive* principle of veracity, has been remarked by many authors; the same part of our constitution which prompts to social intercourse, prompting also to sincerity in our mutual communications.”—P. 332.

That there is in all mankind, at least in all who have been properly educated, a disposition to approve of veracity and to detest falsehood, will be admitted on all hands; but as it is not necessary, so it is unphilosophical, to resort to any instinctive principle to account for it. That it is in a great degree the result of education must be evident from the manner in which it is modified, and the great diversities of which it is susceptible in different states of society and in individuals subjected to different influences. The various opinions which have been maintained as to the extent and limits of the duty of veracity, sufficiently prove that a sense of this duty is not derived solely from any such principle; and those who attend to the manner in which it is inculcated by direct instruction from the period when a child first begins to be capable of using language at all, to the influence of public opinion, to the effect of the conversation a child continually hears on the subject, the ideas of honour, esteem, and admiration, which are always connected with the strict observance of this duty, especially in cases where there was a strong temptation to depart from it, and where, consequently, the adherence to veracity implies courage, steady principle, benevolence, or other admirable qualities; and on the other hand, the disgrace, infamy, and contempt, always attached to the character of a liar, more especially in the society of those who aspire to the rank or reputation of gentlemen, to say nothing of higher and more worthy considerations, will be at no loss to discover a sufficient variety of elements by the combination of which that highly complex feeling which is excited in the well-principled mind by the observance or neglect of truth, may be gradually formed and matured. The prevalence of this feeling among all classes of men, and in every state of society, is generally appealed to as an argument in favour of the opinion that it is founded on an original and peculiar principle; but this prevalence, and the remarkable uniformity which, to a considerable extent, is observable in its dictates, may easily be accounted for in other ways; and the equally remarkable diversities in the sentiments and conduct of mankind, upon this point, furnish much more decisive evidence on the other side of the question.

In this chapter on veracity we meet with the following remarks on anonymous publications; which, though we are at this moment practically disregarding them, contain more good sense and sound argument than we would willingly undertake to refute.

“Among the various causes which have conspired to relax our moral principles on this important article, the facility which the press affords us in mo-

modern times of addressing the world by means of anonymous publications, is probably one of the most powerful. The salutary restraint which a regard to character imposes, in most cases, on our moral deviations, is here withdrawn, and we have no security for the fidelity of the writer, but his disinterested love of truth and of mankind. The palpable and ludicrous misrepresentations of facts to which we are accustomed from our infancy in the periodical prints of the day, gradually unhinge our faith in all such communications; and what we are every day accustomed to see, we cease in time to regard with due abhorrence. Nor is this the only moral evil resulting from the licentiousness of the press. The intentions of nature in appointing public esteem as the reward of virtue, and infamy as the punishment of vice, are in a great measure thwarted; and while the fairest characters are left open to the assaults of a calumny which it is impossible to trace to its author, the opinions of the public may be so divided by the artifices of hireling flatterers, with respect to men of the most profligate and abandoned lives, as to enable them not only to brave the censures of the world, but to retaliate with more than equal advantage on the good name of those who have the rashness to accuse them.

“In a free government like ours, the liberty of the press has been often and justly called the Palladium of the Constitution; but it may reasonably be doubted whether this liberty would be at all impaired by a regulation which, while it left the press perfectly open to every man who was willing openly to avow his opinions, rendered it impossible for any individual to publish a sentence without the sanction of his name. Upon this question, however, considered in a *political* point of view, I shall not presume to decide. Considered in a *moral* light, the advantages of such a regulation appear to be obvious and indisputable, and the *effect* could scarcely fail to have a most extensive influence on national manners.”—P. 340.

The Appendix contains an elaborate statement of the argument for the free agency of man. On this, however, we would gladly be excused the task (an irksome and ungracious task it would be) of offering any more particular remarks. It contains little that has not been repeatedly said before, and displays but too frequent indications of a spirit of acrimonious asperity for which the author had not the apology (such as it is) which is afforded by the excitement of a personal controversy. We content ourselves with advert- ing to the following unwarrantable insinuation, which is a fair specimen of the temper which pervades the whole.

“Is not the use which has been made by necessitarians of Locke’s *Treatise on Education*, and other books of a similar tendency, only one instance more of that disposition so common among metaphysical sciolists to conceal from the world their incapacity to add to the stock of useful knowledge, by appropriating to themselves the conclusions of their wiser and more sober predecessors, under the startling and imposing disguise of universal maxims, admitting neither of exception nor restriction? It is thus that Locke’s judicious and refined remarks on the association of ideas have been exaggerated to such an extreme in the coarse caricatures of Hartley and of Priestley, as to bring among cautious inquirers some degree of discredit on one of the most important doctrines of modern philosophy.”—Vol. II. p. 500.

But we are unwilling to take our leave of Mr. Stewart under the influence of such feelings as expressions like these are fitted to excite, and have much more pleasure in dwelling upon what we can sincerely admire. Amidst many things in which we do not concur, and some of which we decidedly disapprove, there is much in this work that is highly valuable and instructive. We receive it with gratitude as the last contribution of its distinguished author to the cause of philosophy, as the closing effort of a long and honourable life devoted to the service of his fellow-creatures.

ODE TO RELIGIOUS LIBERTY.

O ! SACRED LIBERTY !
 Thou art of heavenly birth ;
 And angels tend thy steps, and follow thee.
 " Good will to men " they sang,
 At thy descent on earth ;
 And through the midnight sky their anthems rang.
 Thou, like a conqueror, didst extend thy reign,
 And vanquish sin and pain :
 And holy hands thy banner reared,
 Where'er the name of Christ was heard.
 But Persecution raised her rod,
 And call'd thy followers to renounce thy sway.
 They, loving thee, and faithful to their God,
 An onward path still kept :
 They trembled not, nor wept ;
 And, grateful, found in thee a still unfailing stay.

 When from its lofty station hurl'd,
 Thy glorious banner lay,
 Thy wings were to the winds unfurled,
 And thou didst flee away,
 For foes encompass'd thee on every side.
 To Alpine vales retir'd,
 Secure thou didst abide,
 Where, by thy smile inspired,
 The mountain race the Tyrants' power defied.
 There the high-souled Vaudois,
 Obedient to thy law,
 Thee cherish'd as a heaven-descended guest :
 And each heroic breast
 Was as a shield to guard thee from thy foes.
 When from the vale thy watchword rose,
 It echoed through the forest drear,
 Sounding from heart to heart in accents clear.
 When from the mountain-top thy beacon blazed,
 That with its ruddy glow
 Brightened the torrent's flow,
 A glorious band their arms upraised.
 All gentle virtues gathered there,
 Fostered by thy sacred care,
 And hallowed guests beside each cottage hearth.

 Yet didst thou mourn, while wand'ring o'er the earth,
 That, all unmindful of thy heavenly birth,
 The nations from thy guidance fly ;
 And thou didst weep.
 Echoing from steep to steep,
 Thy followers heard the plaintive cry ;
 And every heart indignant beat, and glanced each kindling eye.

While in the forests of thine Alpine land,
 Or in its caves reclin'd,
 Mourning the woes and perils of thy band,
 Thou sat'st and pined,
 From a far island of the sea
 There rose an earnest cry to thee,
 And Wickliffe called upon thy name.
 Swift thou didst take thy flight,
 And arm him with thy might.
 He saw thee plant thy foot upon the strand,
 And gather round thee an adventurous band,
 Strengthened to bear the torture and the flame.
 And from that hour 'twas thine to tend
 Thy saints and martyrs, and to lend
 Power to the faint, and to the worn repose.
 'Twas thine to make them smile amidst their pain,
 To wipe the dews of anguish from their brows,
 Till *Milton* rose,
 Thy great High-Priest, the Prophet of thy universal reign.
 He saw thy slaughtered saints uplift their eyes
 To thee, and raise to thee their latest cries :
 And thou didst touch his lips with fire,
 Red from the altar of that sacrifice :
 And in his hallowed hands didst place thy lyre.
 When in the still midnight,
 He sang thy beauteous might,
 And call'd upon thee, knowing thou wert nigh :
 Thou could'st not then thy voice refrain,
 From echoing back his lofty strain,
 And pouring on his ear thy heavenly harmony.
 Hark ! on the quivering wire,
 The high-wrought tones expire,
 While the rapt prophet listens to thy voice,
 Swelling afar, or breathing near, to bid his soul rejoice.
 But other realms now own thy sway.
 The glimmering dawn has brightened into day.
 And where the chariot of the sun
 Reposes when the day is done,
 A mighty land hath ta'en thee for her own.
 There thou hast fixed thy steadfast throne,
 There driven afar
 Thy radiant car,
 Before whose conquering wheels the tyrants bow them down.
 To thee the western nations turn,
 With love for thee their bosoms burn ;
 They court thy smile, and fear thy frown,
 And gaze with awe on thy resplendent crown.
 But there are lands still wrapt in shades of night ;
 Lands where, in happier days,
 Sages and heroes found an honoured tomb.
 No ray is there but the infernal light

Of Persecution's blaze,
And Learning's halls are darken'd with deep gloom.
But soon before thy living ray
The mists shall roll away,
And towers and spires shall glitter in the blaze.
Th' imperial palace on the mountain's brow,
The peasant's cot in shaded vales below,
Shall feel thy gladdening influence ;—every field,
More verdant flourish, fountains purer spring ;
The earth her fruits, the flowers their fragrance, yield ;
While hov'ring o'er them with resplendent wing,
Thou, from thy golden urn, dost showers of blessing fling.

When in the dungeon of thy foes
The captive mourns his wrongs and woes,
Or, phrensied, thinks upon the flaming pile,
O, Liberty ! descend, and cheer him with thy smile.
Or where, imprisoned in the convent cell,
The maid regrets the world she loves too well,
Pines through the weary day,
And weeps the night away,
And dreads to hear the matin bell
Of every joy repeat the knell,
O ! whisper with the voice of hope the words that bring repose.
Tell her of days to come when hearts may love,
And smiles and tears be given to earthly things ;
When wandering forth to gaze on stars above,
Or pluck the flower that in the pasture springs,
The youthful soul may offer nobler praise,
Than in the cloister's gloom, where fear prevails and love decays.

There is an island, rising from the main,
Where fields are green, and rivers flow,
And lakes reflect the sunset glow,
And mountains tower above the plain,
Whose people call on thee : O ! must they call in vain ?
They dwell not in the gloom of night,
Nor in the woes of slavery wail ;
Thou blessest them with partial light,
But dost from them thy full effulgence veil.
Withdraw the envious cloud
That doth thy features shroud,
Receive their homage when they bid thee hail.
For fiery hearts are glowing there,
And earnest tongues are heard in prayer,
And hands are ready to prepare
A temple for thy dwelling-place.
Speak but the word—its walls shall rise,
Its altars flame, its spreading dome
Shall echo with thy harmonies.
O ! there unveil thy face,
And choose that verdant island for thy home.

Where'er thy vast dominion shall extend,
 O'er the wide earth, and to the utmost sea ;
 Where'er the tribes of men their streams shall blend,
 To swell the ocean of humanity,
 O ! glorious Liberty !
 Still be the human heart thy holiest place.
 There let thy presence keep the ark divine,
 And guard the holy law.
 Let all unhallow'd things from thence withdraw,
 And come not near thy glories, as they shine ;
 Nor dare pollute the covenant of grace.
 O, glorious Liberty !
 Shed o'er the soul the light that comes from thee,
 And breathe around its still recess eternal sanctity.

V.

THOUGHTS ON EDUCATION.

GREAT improvements have, within a few years, been made in the prevailing modes of conducting education. Dr. Priestley, in his excellent essay on the subject, was among the first to point out the imperfections in the plans pursued in his day, even in the universities, and to suggest many valuable remarks for their rectification. At the time when the course of studies at the universities was first laid down, the majority at least of the students were intended for the profession of divinity, and, in consequence, the pursuits were of such a nature as were thought best adapted to prepare young men for the discharge of ecclesiastical duties. Those among the laity who were desirous of enjoying the advantages of a liberal education were so few in number, that their specific and peculiar wants were never thought of ; educational legislation took place, as was to be expected, in behalf of the majority, and the interests of the few were neglected. But the great changes which the pursuits of commerce introduced into the relations of civil life gave rise to a large class of young men, most respectable in character and weighty in influence, who, in order to maintain the station of life to which they had been raised, required a course of instruction calculated at once to enlarge and refine the mind, and to extend a beneficial influence on their pursuits in life. In this case, as in most others, the demand created a supply : in many respectable schools in various parts of our country, and pre-eminently in some of the Dissenting academies, a course of education was adopted and pursued, which, while it did not omit those studies which are peculiarly suited to the profession of divinity, embraced most of the subjects which have an important bearing on the duties and happiness of civil and domestic society. Tardily and late the English universities have improved their modes of instruction, embracing a few, but by no means all those branches of study which are requisite for a proper discharge of the duties of active life.

What, in this particular, we apprehend to be now chiefly wanting, is, an extension of these improvements to every respectable school in the kingdom. A wider range of study should be adopted, a wider sphere of exertion given to the mind. A knowledge of the Latin and Greek languages is a valuable

acquirement; there is scarcely any pursuit in life in which it may not be useful as well as ornamental. But the majority of youth are not permitted to remain at school sufficiently long to make the acquirement; and even though this were the case, their time, we submit, might be employed to greater advantage. The day is gone by in which it could be imagined that these languages contained the whole cyclopædia of knowledge. Valuable as are the compositions which they offer, considered as models of style, there are good writers in the modern languages who may serve both to form the taste and increase the judgment, perhaps as well as the classical authors; while they present information on almost all the topics which have a bearing on real life, immeasurably superior to any thing that can be found even in Aristotle or Cicero. If, indeed, a youth has time sufficient to become so familiar with the Latin and Greek languages as to find pleasure in reading works composed in them, and also to cultivate an acquaintance with one or more modern tongues, as well as with the elements of the sciences, the principles of moral, mental, and political philosophy, nor, least of all, with general history, and more particularly still, with that of his own country, then, by all means, let him study Greek and Latin; otherwise he will be infinitely more benefited by learning the French or German, and, together with these languages, those invaluable branches of knowledge to which we have just alluded. That is a good education which, while it disciplines the mind, fills it also with information immediately applicable in each case to the pursuits of life; and how can these two important objects be so effectually secured, in the case of a youth, the period of whose education is necessarily limited, as by introducing him to a knowledge of those subjects which have changed the whole face of society, which still exert a most material influence on all the relations of civil and domestic life, and which, while their practical importance is so great, are of a nature to give vigorous exercise and a wholesome stimulus to the moral and intellectual faculties. Teach, therefore, a youth, whose time is, as we have supposed, limited, who is led by no professional aim to the study of the languages, teach him not Greek and Latin, but mathematics, chemistry, mechanics, and history; the philosophy of mind, the evidences of religion, the principles of the British constitution, and the objects, the nature, and the duties of civil government.

But the extension which we recommend cannot take place except at the instance of parents. Let them resign the visionary idea of a *classical* for the invaluable attainment of a *general* education; let them seek masters, not skilled in analyzing a Greek chorus, or in constructing nonsense hexameters, but competent to teach their children the art of English composition, the elements of the sciences, the principles of mental, moral, and political philosophy, and competent instructors will not be long wanting; nor will they fail to reap in the love which their offspring will evince for their studies—in the progress which they will make, and in their consequent elevation of character, a reward of the most ample and satisfactory nature.

But that these things may be effectually taught, the number of boys committed to the care of one master must be materially diminished. He must be an active and skilful man who can thoroughly instruct twenty pupils in these departments of knowledge; how incompetent then would be his best efforts to teach one or two hundred, a number by no means uncommon in the schools of large towns? If, however, the number be diminished, the emolument for the instruction of each pupil must be increased. But even in a pecuniary point of view, parents would be no great losers, for in one year, under the system we recommend, their children would learn more than they

now acquire in five. We do an injustice to our argument, however, when we set forth the advantage gained as a matter of mere quantity; it is chiefly on the quality of the knowledge acquired, on its tendency to develop and strengthen the faculties, to create an interest in the pursuit of information; it is on its immediate applicability to the important concerns of business, the regulation of the affections, the direction of the conduct, the interests of the commonwealth; it is on this that we ground its claim to be regarded beyond all price.

These important studies, however, cannot become general except treatises on several of the topics mentioned be published with a specific view to the instruction of youth; treatises not manufactured, but composed,—not got up, as many of our school-books are, by needy dunces to fill the pockets of the mercenary bookseller; but works written by men of sound and extensive knowledge—by men possessed of a truly philosophical spirit, imbued with a love of the work, and writing in a simple, energetic style. These works should embrace all the important and leading truths of the particular department to which each was devoted, neglecting all refinements on established opinions, and disdaining the idle attempt to gain reputation by an affectation of originality. The place for bringing forward new and, it may be, dubious statements, is not in elementary treatises; there are other channels for conveying novelties to the public, and other and better means for ascertaining their soundness. By these remarks we do not intend to imply that the treatises in question should contain mere iterations of what had been said a hundred times before; for though the matter may be simply that which is familiar to every one well instructed on the subject, the manner in which it is conveyed may be greatly improved—in the arrangement of the work for instance, in the connexion and dependency of the several parts, and, above all, in the illustrations given so as to aid the comprehension, there is room for most material and most important improvements. We have laid particular stress on the illustrations of the several truths which are developed, because we are convinced that the best master is not he who is the most profoundly versed in a science, but he who possesses the greatest power of illustrating what he teaches. A happy illustration, before all things, arrests the attention, carries the truth home to the mind, and fixes it deep in the memory.

A series of treatises of this character, on the various sciences, on general history, on the literary history of Greece and Rome, on the literary history of modern times, on the history of England in particular, on the British constitution, on moral, on mental, and on political philosophy, &c., would be the most valuable gift that could be made to the youth of Great Britain.

In a few instances we are aware something of the kind we recommend has been done. Joyce's *Scientific Dialogues*, for example, is an admirable book, and far superior to other works published more recently; but too often the works we possess scarcely rank above nursery literature, and humble enough are they, regarded even in that character; whilst, universally, good and bad, they are so expensive, as to be inaccessible as books for general education. In many departments, however, and those by no means of the least consideration, we have nothing suitable; for instance, in mental philosophy, there is no elementary treatise, with the exception of Taylor's *Elements of Thought*, and that is merely the horn-book of the science. The existence of such a work as that of the late Professor Dugald Stewart, though termed the *elements* of mental philosophy, or that more recently published by Mr. Payne, makes in favour, not against this remark, by shewing, not sup-

plying, what is required. In literary history, moreover, what teacher could put into the hands of an ordinary class of pupils so lengthy, expensive, and, nevertheless, unfinished a work as that of Dunlop on the Roman Literature? or, to instruct them in the constitutional history of their own country, the work of the late Professor Millar, valuable as it is as a general treatise, and for the perusal of adult readers? We repeat that a series of works on these and similar branches of study, written expressly as introductions for youth, is a great desideratum in English literature—a desideratum which, we fear, judging from the numbers already published, defective as many of them are in simplicity of detail, the avoidance of unnecessary technicalities, and in perspicuity of language—perspicuity, that is, considered relatively to the understanding of youth—the Society for the Diffusion of Useful Knowledge is not likely to supply. In the absence of original treatises, something, we believe, might be done by translations from German authors, whose literature, in regard to elementary works, is much richer than our own. The publication of such works would be highly favourable to the promotion of knowledge, not only in our schools, but in our academies also. The method of lecturing which prevails in the latter, we do not deem the best fitted to secure the objects at which the professors aim. A lecture delivered *viva voce* may either be listened to by a student, or taken down as well as may be in short hand. If listened to, the impression made on the mind by a discourse lasting one hour (the usual length) on a subject with which the student is generally unacquainted, is too faint and indistinct to secure to him all the benefit that may be desired. And if the lecture forms one of a course, extending, perhaps, through several months, all that the student can retain is at the best a general outline of what has been delivered, and that, perhaps, with ideas not very definite. Should the student endeavour to write the lecture down in short hand, he will be so engaged with the mere mechanical exertion of listening and writing, as to derive no advantage in regard to memory from the instructions of the teacher: what has been said will be committed to his paper, not to his mind. But, it may be urged, he will have the instructions in his notes for subsequent perusal. Experience, however, proves that few young men can take from a professor's dictation the elements of any science so perfectly as to acquire a thorough comprehension of, and acquaintance with, the subject. In his notes, there will be many obscurities which he cannot clear up, many passages which, being hastily penned, he cannot even decipher, many *lacunæ* which he will labour in vain to supply. Follow him from the lecture-room to his study: already jaded with the mechanical and unpleasant task of writing down; almost disgusted with the subject through the effects of an exercise in which he has been only a machine for the transmission of sounds from the professor's tongue to his own papers, he sets himself down, with these disagreeable associations, to pore over a blotted and blurred note-book, and at length, by dint of sturdy perseverance, and after failing in many passages, acquires the majority of the ideas intended to be conveyed; the majority we say, for this is the best that can be supposed. But many a connecting link is irrecoverably gone, and many an impenetrable obscurity remains. Week after week the heap of imperfect and unsightly matter accumulates, till the course of instruction is terminated, when he begins to retrace the ground over which he has passed, and by the lapse of time and the weakness of memory, finds not only old but new difficulties besetting him. What a waste of energy and of time—what an unnecessary tax of patience does all this imply! How much better to put into the hand of each student a treatise on the branch of study intended in each

case to be taught ! Upon this treatise let the professor lecture, amplifying and illustrating, and withal careful to examine, in order to ascertain that his pupils gave due attention, comprehended what was laid before them, and made each step certain before they proceeded to the next. How much time would by this means be saved, how much fruitless exertion spared, how many disagreeable feelings—feelings adverse to study—be superseded ! The exercise of their mental faculties is to youth sufficiently laborious in itself ; there is no need to create difficulties and discouragements ; young men are not too eager in the pursuit of knowledge ; there is no need to damp and repress the ardour by which they may be inspired. If it be said that after they have listened, the students may have recourse to published treatises on the subject, in order to refresh their memories and corroborate the impressions received, we answer, why not at first peruse these treatises, and so supersede, or at least diminish, the amount of what is dictated by the professor ? But the great difficulty is, no treatise is there on any subject fitted to put into the hands of a class ; that is, no treatise taking the same views, pursuing the same mode of argument, and the same method of arrangement, with that of the lecturer. The memory in consequence cannot be refreshed ; new matter may be acquired, but of course that does not answer the professor's wishes, nor is probably what the pupil requires. While, therefore, the professor lectures independently of the books to which he may refer his class, these books cannot supply the lapses of the student's memory ; and while each writer has a mode of treating a subject peculiar to himself, the student will only be embarrassed and wearied by searching in published treatises for that which he is required to give an account of at the lecturer's examination. Nothing can be more obvious than that the circumstances we have noticed throw great impediments in the way of acquiring knowledge, and we have known instances in which the prevailing mode of lecturing without a text-book has given occasion, in the case of young men who at first promised well, and had a desire to improve, to the most confirmed idleness. We revert, therefore, to our former conclusion, that of all things to be desired for the promotion of knowledge in our schools and in our colleges, is the publication of a series of works on the higher and more important branches of education.

ECCLESIASTICUS.

NUMBER the sands of the sea, the drops of the rain, or the moments
 Making eternity ; measure the breadth of the earth, and of heaven :
 Wisdom preceded all these—o'er the pathway of infinite ages
 God travell'd forth, forming worlds, breathing life, from a fount everlasting
 Pouring out glory and joy. In the ocean of goodness unbounded
 Floated conceptions of power, and the embryos of mind found existence
 Pregnant with greatness. Who counselled the Lord in his mighty conceptions ?
 Who ? Thou inquirest in vain, poor child of distrust and unreason.
 One awful word hath he uttered—his fear is the fulness of wisdom—
 Wait on his mercy !

Curses there are dipp'd in bitterness, curses which enter unwonted
 Into the palace of pride, and into the breast of oppressors :
 They are the scourges which sorrow and suffering have braided
 For the poor slave, or the needy.

A.

JOANNI BOWRINGIO ANGLO EJUSQUE NATALI GENIO.*

QUI varias jungis Musarum fœdere gentes
 Venisti ad Frisios, hospes amande, lacus.
 Nec peregrina tuis, terra hæc tibi visitur Anglis :
 Sed genus hic referunt plurima signa tuum.
 Hic patrios audis Sonitus quos Frisia constans,
 Moribus antiquis vivere sueta, tenet.
 Libertatis amor nos æquo fœdere jungit,
 Juribus et Patriis invigilare jubet.
 O ! si nulla dies Gentilia concitet arma,
 Sed teneat nostros semper amicitia !
 Sic Amasum et Thamesin et plurima flumina jungas
 Sic populis veniat Pax sine fine piis !

I. R. van EERDE,
 In Univ. Gron. Hist. et Antiq. Prof.

Groningæ Frisiorum, xvi Cal. Nov. MDCCCXXVIII.

DAYBREAK.

HUSHED are all sounds ; the sons of toil and pain,
 The poor and wealthy, all are one again ;
 Sleep closes o'er the high and lowly head,
 And makes the living fellows with the dead.
 Now, imperceptibly the orb of day
 Pierces the darkness with a trembling ray,
 And clouds of night roll sullenly away ;
 The fragrant flowers unfold their scented heads,
 The birds, with gladness, leave their leafy beds ;
 The glowing east is streaked with waves of gold,
 A thousand hues the parting clouds unfold ;
 At last he comes, majestically slow,
 Pouring bright radiance on the worlds below ;
 Then springing upwards from the embrace of night,
 He gilds the heav'ns with beams of orient light.
 Oh ! beauteous hour to minds of feeling giv'n,
 Filling the heart with thoughts and hopes of heav'n !
 Lofty and noble purposes arise,
 Giving the soul communion with the skies ;
 To nature's God our highest hopes ascend,
 The bounding heart paints joys which cannot end.
 Oh ! if to mortals it were ever giv'n
 To choose the path the spirit takes to heav'n,
 On such a morn as this the hour should be
 To spurn the earth and set the spirit free.

* The Cosmopolite acquirements, feelings, and labours, of (Mr. now) Dr. Bowring, have obtained for him many expressions of respect and regard from the best men of many countries. The above verses must have been amongst not the least pleasant of such expressions. They are inscribed to him by the President of the Senate of the University of Groningen, on whose proposal the degrees of A. M. and LL.D. were unanimously and in the most complimentary manner conferred on Mr. Bowring.

CRITICAL NOTICES.

ART. I.—*Theologische Studien und Kritiken. (Theological Essays and Critical Sketches. No. IV. November, 1828. Hamburg. F. Perthes.)*
(From a Foreign Correspondent.)

THE Theological Magazine and Review, which is published under the above unpretending title, is conducted by Professors Ullmann and Umbreit, of Heidelberg, who have secured, in their editorial labours, the co-operation of Drs. Gieseler, Lücke, and Nitzsch. Those who have paid any attention to the present state of theological literature in Germany, need not be informed that the writers whom we have just mentioned have all distinguished themselves, chiefly in the exegetical and historical departments. Their co-operation has tended to produce a very favourable impression of the character of the magazine; and as far as we have been able to learn, the expectations of the public have not by any means been disappointed. The advantages of solid learning which a work thus respectably conducted must combine, cannot fail to counteract that shallowness of mere speculation of which one class of German divines has been accused, and not perhaps altogether without reason. The principles of the magazine may be characterized as leaning rather towards the system of *supernaturalism*; that is to say, the fact of a revelation is acknowledged, and the books of the New Testament are recognised as the documents from which the character of the Christian revelation is to be ascertained: but we may truly say that we have not discovered one illiberal sentiment towards those who may differ from these views, and that we have every where in these pages found a spirit of liberty, of research, and of independence from antiquated articles of faith, which, though a welcome phenomenon to the readers of the *Monthly Repository*, would not escape denunciation by that self-constituted critic of German theology, the Rev. Mr. Rose, or those who resemble him in ignorance and intolerance. In order to enable the English reader to form a general idea of the character and contents of the work, we shall notice some of the articles which are inserted in the

fourth number of the Review just published.

The first paper forms the concluding part of an article by Nitzsch, on the Religious Ideas of the Ancients, continued from No. III. It contains a number of striking remarks on the character of religious sentiment and worship among the ancients, and endeavours to trace the relation in which the different systems of Grecian philosophy stood to what the moderns have called the philosophy of religion. It instances the expression of religious feeling even among those who are generally considered to have dismissed all those ideas which are bound up with the veneration of a Supreme Being as intimately connected with, and influencing, the world. This paper, to our minds, conveys an admirable illustration of the fact, that if religious opinions are not placed within the control of the individual's own choice, so religious feeling is something independent of, and much deeper than, the speculative opinions with which it is combined. The remarks on the Mysteries are among the most interesting parts of the essay. The second article is a critical dissertation on a work of John Scotus on the Sacrament, which was hitherto supposed to have been lost, but which is here all but proved to have never existed, while the treatise ascribed to Scotus is traced to Ratramnus as its author. This paper, by F. W. Laufs, Cand. Theol., which evinces considerable ingenuity and extensive reading, may serve as a specimen of the accuracy with which the details of literary history are cultivated by the German theological writers. Professor Hagenbach has communicated some observations on the proper division of periods in the history of doctrinal theories, and Dr. Ullmann has published for the first time, what he calls a Relic of Melancthon, a few sentences which he wrote in a book presented to a friend, and which breathe the mild and Christian spirit of the Reformer. Among the reviews, perhaps the most interesting is a notice by Ullmann of a little work by the venerable Münster: FRID. MÜNTERI Episcopi Icelandiæ, Notitia Codicis Græci, Evangelium Johannis variatum continentis. Havniæ, 1828. pp. 36, 8vo.

The manuscript in question is preserved in the King's Library at Paris, and was first collated by Professor Hohlenberg, of Copenhagen. It contains the Gospel of John, but with numerous alterations, which are evidently *intended to take away the character of supernatural agency from the narration of the miracles, and the stamp of orthodoxy from the doctrinal parts*. A few instances must here suffice. John ii. 11, the MS. reads, *εφανερωσε την μαθησιν αυτου* instead of *δοξαν*. Ch. vi. 9, the number of loaves and fishes is omitted, and every thing removed that would give an extraordinary character to the transaction, no mention being made of the miraculous agency of Christ, but only of his *φιλανθρωπια*. The assertion that Lazarus was actually dead, (ch. xi. 13—16,) is omitted, and the story of the *Resurrection* is removed altogether. Upon the whole, this would appear to be one of the most extraordinary literary forgeries that was ever attempted; and we confess that we are looking, with no ordinary curiosity, to the next number of the magazine, in which Ullmann promises to state his opinion as to the time and circumstances under which this singular document was first penned. Dr. Sack has reviewed the work of the Rev. A. F. L. Gemberg on the National Church of Scotland; Lücke has given a short critique of Winer's Commentary on the Epistle to the Galatians; and Nitzsch on the Comparative Sketch of the Doctrine of the Gnostics, and the System of Schleiermacher, by Professor Baur, of Tübingen. But these are matters which are not to be disposed of *en passant*; and we have only left ourselves room to say, that among the most attractive papers, we consider the survey of the theological literature of Denmark and Sweden during the years 1826 and 1827, to be entitled to particular attention. We understand that a survey of the recent theological literature of England is preparing for the next number.

ART. II.—*Report of the Speeches and Proceedings at a Dinner to commemorate the Abolition of the Sacramental Test, 18 June, 1828, at Freemasons' Hall, H. R. H. the Duke of Sussex in the Chair; taken in short-hand by Mr. Gurney. London, published for the United Committee, &c. 1828.*

THIS interesting pamphlet presents a permanent record of one of the most in-

teresting public festivals which has occurred for many years. The Report is prefaced by an introduction narrating the formation of the United Committee, which joined as the representatives of almost all the organized Dissenting bodies, with a number of stewards selected from the influential Dissenters of every part of England, in proceedings calculated to give the most favourable impression of the opinions of the whole body on questions of vital importance to the cause of religious liberty, and to rescue it from the unfavourable representations which it had been the policy of some to disseminate.

The United Committee in their introduction thus speak their own and their constituents' sentiments:

"The Dissenters are well aware that whenever they or their descendants shall look back upon this interesting period, the remembrance of the eloquent, public-spirited, and virtuous men who took the prominent part on that occasion, must be accompanied with such respectful and thankful homage as it becomes them to offer, and their noble and illustrious advocates to receive * * *. They feel indeed that public opinion had long, in a considerable degree, controlled and counteracted those obnoxious statutes which visited consistency and integrity with shame and reprobation. They know that the Legislature only completed and set the seal of its authority to a change which justice and charity had been long previously working; and they value their own success more truly and more dearly, because they consider it is a proof of the nearer approach of that happy day when *all* authoritative interference on the part of one man with the faith of another shall finally cease. They regard the calm and tranquil results of the change which has been accomplished in their behalf as evidence of the groundlessness of those fears, and the shortsightedness of those menaces, which opposed their emancipation; and are strengthened in their previous conviction that the sympathies and good affections of mankind form a stronger and steadier bond of union than their jealousies and antipathies; and that the state can hold no firmer securities for the obedience and the services of any of its subjects than their political equality and common consent. The blessings they enjoy they the more earnestly desire and strive to diffuse; and they will hail that diffusion with pleasure, growing with its extension, and enduring with its permanency!"

ART. III.—*On Sudden Death: a Sermon, preached in the Old Jewry Chapel, Jewin Street, on Sunday, September 21st, 1828, occasioned by the Death of Mr. John Keep, for many years Precentor of that Chapel.* By David Davison, A. M. 8vo. Pp. 24.

On the Consolations of the Gospel: a Sermon preached in the Old Jewry Chapel, Jewin Street, on Sunday, October 5th, 1828, occasioned by the Death of Joseph Yallowley, Esq., Treasurer of the Old Jewry Society. By David Davison, A. M. 8vo. Pp. 28.

It was a remarkable and affecting circumstance that the first of these sermons, occasioned by the sudden death of the Precentor of the Jewin Street Chapel, was listened to with peculiar interest by Mr. Yallowley, its Treasurer; and that he also, within the following week, received a like instantaneous summons to the presence of his Judge. The preacher had an arduous and solemn task on both occasions: on the last he must have felt it overpoweringly so. How he acquitted himself is best shewn by a reference to these discourses, which are every way worthy of a Christian minister; serious, earnest, appropriate, affecting, and deeply impressive. The first is from 1 Sam. xx. 3:—"There is but a step between me and death." The second from 1 Thess. iv. 14:—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The conclusion of this discourse, in which a faithful and interesting character is drawn of Mr. Yallowley, was inserted, by the author's permission, prior to the publication of the sermon, in our last volume, pp. 788—790. We recommend both discourses as eminently calculated to make a salutary and permanent impression on the attentive reader.

ART. IV.—*A Tract on Family Religion; containing Remarks on the following subjects: Example, Precepts, Company and Conversation, Family Prayer, Reading the Scriptures, Amusements.* By C. P. Valentine, Minister of the Gospel.—Pp. 16. Hunter.

The title is a sufficient analysis of the contents of this pious and sensible little publication. It is altogether practical, the writer having purposely, and we

think very judiciously, avoided controversy. Its spirit and manner may be judged of by the following remarks on "Company and Conversation:"

"Every man may use his own discretion as to what company he introduces into his family; he has also some controul over the kind and character of the conversation that is held in his house: it is of great consequence that both these be respectable and virtuous.

"He who introduces into his family men of licentious morals and exceptionable conduct, acts much the same part as the man in the fable who brought home a snake. 'Evil communications corrupt good manners.' Manners and morals, in the opinion of the ancients, were identical; and no one can doubt that when the manners become corrupted, the morals are in great danger. A man of staid and decided moral character will always be careful to let it be known, that in his presence vice may not plead its cause with impunity, and that they who cannot discourse with decorum and decency are no fit companions for him.

"It must, however, be admitted, that the good taste of the age in which we live has succeeded in banishing from all reputable society low and vulgar conversation; and the one thing still wanting, as it seems to me, is to send to the same oblivion that *conversation* which affords too strong a tendency to a love of worldly pleasures and scepticism in religion. It is well to set our faces against cant, and an untimely obtrusion of sacred subjects; but in doing this, let us not forget to season our discourse with the feelings and sentiments of true and religious men."—Pp. 10, 11.

ART. V.—*Sketches in Verse, from the Historical Books of the Old Testament.* By J. Brettell. Hamilton, Adams, and Co., Paternoster Row.

THE first of these spirited and clever sketches is a poetical paraphrase of part of the history of Pharaoh and Moses. The opening description of the "Land of the Nile" is in very good taste, and written with energy; as is also that of those "Mountains of Stone"—the Pyramids, from which we extract a few lines:

"Vast tombs! too spacious far for man,
Whose relics ask of earth no ample span—
But despots, e'en in death, grasp all
they can.

A narrow mound may satisfy a slave,
 Kings claim an empire o'er a wider
 grave,
 As if, obedient to their former sway,
 The worm would pay respect to royal
 clay.
 Ye lofty monuments of regal pride,
 What tenants in your chambers now
 reside?
 Breathe from your secret cells a single
 name—
 Not one remains—the heir of all your
 fame!" &c.

We regret that the work has been hurried through the press, as marks of haste are apparent in every page; Pharaoh's animated threat is spoiled by the conclusion:

"Yes, they shall *live*—if life it be,
 To toil incessant night and day—
 I'll tame them down to slavery—
 The beast of burden rests, but they,
 These rebel slaves, no rest shall know,
 If scourges can their slumber wake:
 The mountain they shall level low,
 Scoop out the valley for a lake,
 Hew the firm rock, with weary stroke,
 And form it into hollow caves,
 Till, their rebellious spirit broke,
 They sink to unregarded graves.
 Dare they to murmur when they're
 chid?—
 Their hands shall raise a Pyramid!"

"Pyramid" is a *climax* not to be paralleled, but "chid" is a *base* rhyme.

"The Song of Moses and the Israelites" is written with force, but "Shakspeare had it first," and we cannot listen to it whilst "Sound the loud Timbrel" is ringing in our ears.

The other subjects are, "Balak and Balaam," "The Blessings and Curses," "The Withered Hand," and "The Death of Abijah."

There is much strength and beauty in "The Blessings;" the metre is appropriately chosen; but "The Curses" would have been better in the heroic measure, and we think some effect would have been produced by the diversity. The author has made too frequent use of inversion, which should only be considered as a *dernier ressort*; it savours of latinity.

But little use has been made hitherto of the historical parts of the Old Testament for those poetical purposes to which many passages in them are so well adapted; we therefore recommend the present little work as having some originality of design, as well as being talented in its execution.

ART. VI.—*The Anniversary.*
The Keepsake.
The Bijou.

MORE ANNUALS! "Another and another still succeeds," and, like the setting sun, as we approach towards the close of them, they seem more splendid than ever. We can only afford, however, a very brief notice of what may be deemed peculiar and characteristic in those which are named at the head of this article.

The Anniversary, edited by Allan Cunningham, makes its first appearance this year, and a very handsome appearance it makes. The engravings, considered merely as works of art, are only rivalled by those of the Keepsake. Here our praise of them must end, for the subjects are generally such as to excite less interest than those of almost any one of the Annuals, of humbler price and pretension, which we noticed last month; and we confess that there is yet so much of the child in us as to make us always look after the subject of an engraving as well as the execution. Nor can any degree of excellence in the latter satisfy us, if it be not, as we think, worthily bestowed. To those who think differently, the Anniversary may be safely recommended, and its decorations cannot but yield them a very high gratification.

An exception from the above remark must be made in behalf of "The Travelled Monkey," by Gibbon, from Landseer, and "Pickaback," by Rolls, from Westall. As to "Chillon" and "Newstead Abbey," they may be in "the gayest," certainly not in the "happiest, attitude of things." Indeed, their "attitude" is more like that of sitting up to receive company than any thing else.

The Presentation Vignette is very pretty, and ingeniously contrived so as "to suit the presentation of the volume with the recurrence of any particular day in the year."

There is very little in the literary part of the Anniversary which deserves notice. The description of Abbotsford, by an American, is the best prose article, and very pleasant gossip. The Rev. Edward Irving's "Tale of the Times of the Martyrs" is tolerable; and, no doubt, true, inasmuch as he gives the solemn pledge of his "faith as a Christian man and a minister," that he has "invented nothing and altered nothing." He might, with advantage, have "altered" some of the affectations of which, after this, we cannot charge him with the invention. Lord Byron's "Letter on Economy" is clearly genuine. The poetry is but mid-

dling. Several pretty songs and descriptive pieces, connected with the engravings, are spoiled by being twisted at the end into a compliment to the artist. There is, however, a song by the editor, "The Warrior," which is not spoiled by any thing; and his tale of "The Magic Bridle" would have made Burns, drunk or sober, call him brother.

The Keepsake well supports the character it gained last year by the surpassing beauty of its decorations, and has well and amply redeemed itself from the disgrace of inattention to the literary department. As a collection of well-told tales, it is beyond all competition. There are three (besides "A Scene at Abbotsford") by the Author of Waverley, and not unworthy of him. "The Half-Brothers," by Banim; "The Sisters of Albano," and "Ferdinando Eboli," by Mrs. Shelley; "Apropos of Bread," by Lord Nugent; "The Legend of Killarney," by T. H. Bayly; "Clorinda," by Lord Normanby; and "The Old Gentleman," ("O breathe not his name!") by Theodore Hook; are all excellent, though in very different ways. The poetry, especially that of Mr. Coleridge, disappoints the expectations raised by the names in the list of contributors. The following sonnet, by Wordsworth, is an exception:

"A GRAVESTONE UPON THE FLOOR IN
THE CLOISTERS OF WORCESTER CATHEDRAL.

'Miserrimus!' and neither name nor
date,
Prayer, text, or symbol, grav'n upon the
stone;
Nought but that word assign'd to the
unknown,
That solitary word—to separate
From all, and cast a cloud around the
fate
Of him who lies beneath. Most wretched
one,
Who chose his epitaph? Himself alone
Could thus have dared the grave to
agitate,
And claim, among the dead, this awful
crown.
Nor doubt that he mark'd also for his
own,
Close to these cloistral steps, a burial-
place,
That every foot might fall with heavier
tread,
'Trampling upon his vileness. Stranger,
pass
Softly!—to save the contrite, Jesus bled."

In dismissing the engravings with general, but strong commendation, it is

impossible not to mention "Anne Page and Slender" (from Richter, by Rolls). Shakspeare has never been more nobly illustrated. The painter's apprehension of character, and his embodying of that conception in the two admirably contrasted figures, are alike perfect.

The Bijou is perhaps unfortunate, so far as our report is of any importance, in being the last to come under our notice, when the eye and mind are alike satiated with the varied beauties of its predecessors. It has the further disadvantage of presenting itself immediately after the two publications which, as they are the most expensive, (the Anniversary and Keepsake are a guinea each, the other Annuals twelve shillings,) are also the most superb of the whole; and, moreover, it made so successful a debut last year, and had so much advantage over almost all its competitors, that our expectations were excited in, it may be, a very unreasonable degree. The candid reader must make what deduction he thinks proportionate and proper on these accounts from our expression of disappointment both at its literary articles and its decorations. And in that expression we must not include the portrait of Lord Durham's son, from a painting by Sir Thomas Lawrence; a very interesting tale by Mr. T. Roscoe ("Agnes"); the story of the Stranger Patron, and some minor pieces by Mrs. Hemans, Miss E. Taylor, and Montgomery,—the original Montgomery, not him of the Puffad. There is also a very graphic and spirited description of the battle of Trafalgar. Indeed, if there be any taste to which the Bijou is peculiarly adapted, it must be to the naval and military taste. Of several articles it is difficult to guess any reason for their insertion, unless it be that they emanated from, and are adapted to, the average intellect of that heroic profession. Let them but "fit audience find," and the sea song and the sword song may do marvellous execution. How times change! A few years ago, and such a volume as this, over which we are grumbling, would have been received with rapturous praises of the beauty of its appearance and the spirit of the publisher. It would have deserved them, and would have had them now, but that the publisher, and other publishers, have, by their liberal doings, made us fastidious. We are not so ungracious as to reproach them very severely on that score; and we take leave of them all, wondering to what pitch of beauty and splendour they will contrive to raise the Annuals of next year.

ART. VII. — *The Christian Child's Faithful Friend and Sabbath Companion*. Vol. I. for 1828. London, Hunter; and J. Philp, Printer, Falmouth.

WE are glad to find that this little monthly penny periodical is going on so respectably in its execution, and so prosperously in its sale. May its benevolent conductors be encouraged in their good work by the gratification and improvement of their juvenile readers, and by the patronage of parents and teachers.

This publication has been subjected to an attack, in the *Christian Observer* of September last, of so unprincipled a nature, that we cannot allow it to pass without exposure. Not that those who are responsible for it can be supposed capable of feeling shame; but it may shew to what expedients theological animosity will sometimes descend. First, they say it is incumbent on them "to warn" their readers, "as no notice is given in the work itself of its real object." What that supposed "real object" is, the reviewer does not venture to say. He contents himself with insinuating that there is a covert and culpable design, and then leaves the insinuation to work on the minds of his readers. A distinct imputation, with an attempt at proof, might have defeated his "real object." It is then made matter of accusation against Unitarians, that they publish books and tracts for children which do not "bear upon their front any badge of their origin;" and, if they do, they only follow the example of the author of the *Epistle to the Hebrews*, when writing to children of a larger growth, in whose minds the mention of his name might have excited prejudice. Is it for those who possess the enviable power and feel the beneficent impulse to improve the rising generation, to "quench the spirit" which is in them, because bigotry has prepared a place for every work of theirs in its capacious *Index Expurgatorius*? No; let them continue the glorious strife of overcoming evil with good. Moreover, it is untrue that "this policy has been acted upon in the establishment of the small periodical above announced." It bears upon its front as many names (those of printer and publisher) as are usually affixed to a periodical; and though it would be most unfair to make either, in the slightest degree, responsible for its contents, it may yet be justly said that they are names which bigotry does not patronize, and with which immorality dares not seek to associate it-

self. The reviewer has not inserted these names, with the title, at the head of his article. Suppression, to make out a charge, is a favourite operation in his system of tactics, which we shall again have occasion to notice. He has yet another quarrel with the title-page. The work is "grievously misnamed in being called '*The Child's Faithful Friend*.'" And, why? "It is true," he says, "that it is not angry or controversial, and that it inculcates many virtuous, and even Christian precepts; but" (for all this, it seems, is but a light matter in the reviewer's estimation) "it is far from being a *faithful* friend in many things, and particularly in suppressing the most essential parts of that '*faithful saying*' which relates to the salvation that is in Christ." What these "most essential parts" are, we are left to make out inferentially; and they appear to mean the Deity of Christ and the Atonement. But what is there of these in the text alluded to? Just nothing at all. The "*faithful saying*" of the Apostle is, "that Jesus Christ came into the world to save sinners." The *Child's Friend* is faithful in adhering to the simplicity of this declaration, and accusation comes with an ill grace from those who can only ground the charge on the omission of their own unscriptural additions. Even among those who believe these tenets, the propriety of teaching them to children may be questioned. There can, even on that assumption, be no unfaithfulness in not puzzling their tender minds with mysteries which Paul and Peter (if they really taught at all) yet postponed as too abstruse for a first discourse either to Jewish scribes or Gentile philosophers.

The first citation of the reviewer, to prove "erroneous doctrine," is the following:

"But the greatest of all God's messengers was Jesus Christ. He was far greater than Moses or Elijah; and is in our text and other places called the son of God. *The old prophets were sent to the Jews; Jesus was sent to all the world, to tell them every thing needful to be known respecting the character of God, the duty of man, and that glorious and happy place where those who love God will go.*

"What it is that Jesus has told us by God's direction, may be found in the New Testament; and I hope that what I have now told you will increase your desire to hear and attend to the instructions of so great and good a person as the Lord Jesus Christ 'the Son of God.'"—Pp. 43, 44.

In the review the words by God's di-

rection are put in italics, to mark the heresy of believing that the words which Christ spake were not his own, but the Father's; and the sentence which we have put in italics is omitted. It is difficult to say why, unless to give a false impression of the Unitarian notion of the Messiah's mission.

The second quotation is to shew that the book reviewed inculcates "a mere scheme of what is called 'natural religion.'" It stands thus:

"The New Testament informs us, *if we are virtuous*, that we shall meet our friends again, enjoy their society, live under the same perfect government, and be members of the same heavenly family."—P. 24.

The reviewer's italics again rebuke a heresy, the hope of going to heaven "if we are virtuous." This, too, is "erroneous doctrine," only needing to be pointed out for an orthodox parent to shudder at it. Mere naturalism! For that is the charge, and if there was little discretion in supporting it by citing a direct appeal to the authority of the New Testament, there might be some in stopping short of the remarks which almost immediately follow:

"Jesus himself hath said, 'Because I live, ye shall live also.' Christ will come again at the last day, and at his awakening summons the numerous dead of every country, clime, and tongue, will rise from their graves and come to judgment; to the pious and good he will say, 'Come, ye blessed;' and to the unrighteous and ungodly, 'Depart, ye cursed.' Then the virtuous will be received into heaven, meet their long-lost friends, and be happy for ever and ever.

"H. But what will become of the wicked?

"F. They will be driven into outer darkness to endure torment which it is impossible for me to describe. Banished from the presence of God and the glory of his power.

"H. I hope I shall be among the happy number of those whom the Saviour will receive into heaven."—P. 25.

Citation third:

"The message which God sent to man by Jesus Christ, was, that if men would leave off doing wrong, and learn to do right, God would take them to heaven after they died; *but that if they did wrong, and were not sorry for it, they would go to hell.*"—P. 53.

The last clause of the sentence is *suppressed* by the reviewer. One motive is sufficiently obvious in the imperfect view thus given of the Unitarian doctrine of retribution. But there was another. He was preparing to make the following accusation, which *could not* have been made in the face of a fair quotation, and which is bolstered up by an unvarnished falsehood. Our readers will know, though his, as he hoped, might not, that the words cited from the Improved Version are not a *reading, instead of* the text, but merely a note, comment, or paraphrase, appended to it in the usual form of such expositions:

"This so-called 'Faithful Friend' denominates what the Scriptures call 'the damnation of *hell*,' by the mild and purgatorian phrase of being '*duly punished*' in a future state: much as the 'Improved Version,' instead of 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned,' mildly reads, 'He who professes faith in me shall be admitted to the privileges of the Christian community; he who does not believe shall remain under all the disadvantages of a heathen state.'"—*Christian Observer*, p. 580.

There is, besides, an imputation of laxity in the statement of Christian duties, founded solely on an allusion to gathering flowers on a Sunday. Blessed tenderness of conscience! But to strain at a gnat, and to swallow a camel, have always been congenial operations,

How it is that a religious periodical should allow itself to be made the vehicle of such garbling and falsification we cannot understand. The calumnies which it is endeavoured thus to support may be ascribed to an honest though blind bigotry. The mode of supporting them cannot be associated with any thing honest.

MISCELLANEOUS CORRESPONDENCE.

Experiment in Monmouthshire for bettering the Condition of the Poor.

To the Editor.

SIR, *Woodfield, Nov. 18, 1828.*

IN your Magazine for July last, allusion was made in a communication from the Rev. George Skey, to an experiment for bettering the condition of the labouring poor, which had been begun in this immediate neighbourhood in the year 1820, some account of the motives for making and farther particulars of which may not be unacceptable to such of your readers as have marked and lamented the vast increase of pauperism, misery, and crime, which has taken place in this country generally, since the commencement of the late reign. It is also considered as due to the country and to the interests of humanity every where, that facts and results, intimately connected with one of the most important practical principles of political economy, should have publicity given them, both as an incentive to the adoption of similar experiments on the part of individuals, and as furnishing a farther proof of the truth of those incontrovertible maxims first publicly exemplified, as well as successfully acted upon, on a large scale, by the late Count Rumford, that the best if not the only way to reform the abject, the dependent and criminal poor, is first of all to improve their external circumstances. It was from a thorough conviction of the justness of this principle, that in "Remarks on the Report of the Select Committee of the House of Commons on the Poor Laws," by a Monmouthshire Magistrate, published in 1818, it was contended that the alarming increase of pauperism which had then forced itself upon the attention of the Legislature, arose more from the increased difficulties of living experienced by the labouring classes, than from any other or all other causes put together. It appeared to me then, as it still does, that under any constitution of civil society, it is utterly irreconcilable with reason or justice, that it should be practically said to any of our fellow-creatures who are willing to maintain themselves and to contribute by their labour to the common stock of that society, "There

is no room for you at nature's feast." On the contrary, it appeared to me then, and no less so now, that it is of the very essence of the social compact, whether expressed or implied, that every member of it who does not disqualify himself by wilful neglect of duty and voluntary abstinence from labour, whether of the hand or the head, has an undeniable claim to be supported by the society to which he belongs; and that it is one of the first and most sacred duties of government to ensure to the labourer a return for his industry, at least equal to the decent and comfortable maintenance of himself and his family. More than twenty years' attention to this vitally important subject, aided by the practical experience derived from the active and constant discharge of the magisterial functions in populous adjoining counties during nearly the whole of that period, has not only confirmed this belief, but has established an unalterable conviction in my mind, that it is to absolute neglect, or for want of due attention thereto, that the country has been disgraced, and every feeling of justice and humanity outraged, by the frightful increase of pauperism, dependence, and crime, which threatens, on the recurrence of war, famine, or other great national calamity, forcibly to dissolve the bonds of social peace, security, and union. It was under this conviction, and a thorough belief that it is the duty of every individual, however obscure or limited his means, to do all in his power to improve the condition of those around him, that notwithstanding experience of the inefficacy of various expedients which had been resorted to, it was determined to try whether the labourer might not be rescued from the state of degradation and dependence into which it was believed he had fallen, more from the pressure of outward circumstances than from real abjectness of spirit, by the possession of property being put within his reach, and its comforts and advantages secured to the exertions of his industry and prudence. For this purpose allotments of land were set out in a situation favourable to the success of the experiment, and a tender of them made to farm labourers and workmen in the col-

lieries, selected on account of their sober and industrious habits, but without regard to their pecuniary means. To those who had nothing to lose, the proposal of a grant of land for a house and garden at a small ground-rent for their own and children's lives, and the offer of the necessary assistance to build a dwelling in any way superior in accommodation and comfort to any they had been used to, it was to be expected would have met with ready acceptance; yet so completely had despair taken possession of their minds, that it was not without difficulty two or three out of the whole number applied to could be prevailed upon to engage in (to them) so safe a speculation, the only conditions of which, on their parts, were to contribute the labour of over hours and holidays in whatever form it could be rendered most available, and that the money advanced should be considered lent, not given, and be repaid with interest, by moderate yearly instalments. It was endeavoured, also, strongly to impress upon their minds that whatever aid was afforded them, was an offering of good-will, meant to enable them to *help themselves*, but not as charity. Excellent building stone was to be had on the same property near at hand for the labour of raising, and for the first three years, whilst the nearest adjoining woods of the proprietor were in course of cutting, timber for the roofs was given. The first of these advantages is continued to this day, the latter has ceased of necessity, and is no longer required. Independently of the considerations already stated, others of a more local nature contributed to render the experiment desirable. From the increase of population which had taken place in consequence of the extensive collieries established within the last twenty years, and the near neighbourhood of several large iron-works, workmen's houses became so greatly in demand, that two or three families were in some instances crammed into the same tenement, and in a majority of cases the whole of one family slept in the same room, without regard to age, number, or sex. The removal of so great and crying an evil became of course an object of solicitude. The mass of the new population also, derived for the most part from distant colliery districts, was of a very unsettled sort; many who came from a distance left their own homes to seek for new ones from no very creditable motive, and here they were considered as mere birds of passage. To render the population, therefore, in any greater degree station-

ary, by affording more and better accommodation, was a matter of considerable moment both to the masters and the workmen, and, like the last mentioned, furnished an additional motive for entering upon the experiment. It was not till the second year after the three first houses had been inhabited that the advantages resulting from the speculation became sufficiently apparent to induce others to adventure. It was then, after a great deal had been said in derision of the scheme, and opposition and discouragements conquered, that it began to be evident to the understandings of the labourers, that no poor man could put into so good a *benefit club*. To each house was allotted one-eighth of an acre for a garden; the house was, by agreement, to contain space enough to admit of one room being appropriated to the sole use of lodgers. The ground-rent and interest of the money advanced in no case exceeded 50s.; this was the greatest amount of annual charge, whilst, according to the current rate of payment for lodgings, two lodgers paid 3s. a week, or 7l. 16s. a year, so that the owner, after paying his ground-rent and interest, had 5l. a year at command to pay in discharge of his debt; and had a substantial stone-built and stone-tiled house, with an oven in his chimney corner, and twenty perches of garden ground, on terms giving him a permanent interest therein, and constituting him a freeholder, for nothing.

Such were the earliest beginnings of Blackwood Village, the details of the progress and present state of which I must defer for your next number.

JOHN H. MOGGRIDGE.

Mr. Stevens Reviewed.

"Thou com'st in such a questionable shape
That I will speak to thee. I'll call thee
HAM—."

To the Editor.

SIR,

I HAVE not the honour of being acquainted either with Mr. Stevens or with many of the members and proceedings of that denomination in which your periodical circulates. I am, therefore, not prepared to deny the competency of Mr. Stevens to teach the classics or any other branch of learning. Judging from the only criterion that I possess (*ipse dixit*), I am bound to believe him eminently qualified for the "delightful task." In what follows, then, I wish to comment, not on the capacity or incapacity of in-

dividuals, but on the efficacy or inefficacy of systems; passing especial strictures on the paper signed William Stevens, which appeared in your number for November last.

That which must first strike every one who reads but a little way into that communication, is the unpardonable *misnomer* that forms its superscription. This misapplication of the term *Hamiltonian* is carelessly repeated in the course of the detail, gives the whole a character to which it has no claim, and has, I fear, misled the writer himself. The particulars so circumstantially related by your correspondent cannot be designated by a more appropriate title than *the Stevensian Experiment*: but this, of course, modesty forbade him to employ. In some places the scholastic advocate seems directing his efforts to shew that the *Hamiltonian* system is the cause of his pupils' unparalleled success; in others, that the *combination* of methods is the summum bonum; and again, in others, that his judicious *analysis* (such it really is) of sentences into their component parts, and of these parts into their properties and powers, deserves the high meed of public praise. Mr. Stevens, before he introduced the principle of Mr. Hamilton into his tuition, "was of opinion that *something* would be found wanting when applied to the ancient languages (why not to *all*?), where the classes would be composed of boys," &c. Verily, in his experiment he has more than realized his anticipation. With your permission, I will attend his steps through the long course of his statement.

In the first place, I must observe that, as he applies the term *Hamiltonian* so arbitrarily, he had done well to favour us with a clear definition of its import. I have always thought (and Mr. S. alters not my idea), that the *Hamiltonian* System is this: Use an interlinear literal translation of the language to be learnt; let this translation, with its foreign representative, be repeated clearly by the teacher (or *supervisor*); let the learner distinctly repeat it after him till he makes no error in pronunciation and in literal rendering; let there be no parsing, no tracing of grammatical derivations, affinities, and analogies; no use whatever of grammar or dictionary; and let all this be done principally, if not solely, with adults. Like Mr. S., I wish to be explicit, and pray that he and Hamilton and all their friends will forgive me, if I unintentionally indite a misrepresentation of the innovator's system. Now, as I am sure that my delineation is not far

from truth, I proceed boldly to ask Mr. S. how he can, with such disregard as he has evinced to the directions above enumerated, designate one of his pupils a "Hamiltonian pupil," his method a "Hamiltonian Experiment;" how he can thus expect to convince the world, or even seriously to persuade himself, of the utility of Hamilton's mode of tuition? He will say that he and many others wished to see the effect of a *combination* of methods. I suppose they would also be glad to ascertain whether, and in what degree, an ingredient, especially a novel ingredient, in the compound, is the cause of any part of the result. Methinks Mr. S. would have improved his attempt to satisfy the public mind respecting Mr. Hamilton and himself, if, consistently with professed explicitness, he had in the progress of his detail pointed out to what cause particular effects are, or are deemed by him to be, attributable. For example, he might have stated, This result is clearly brought about by the medicinal properties of the essentially *Hamiltonian* portion of my plan; this other is plainly to be ascribed to the nutritive qualities of the essentially non-*Hamiltonian* part. Alas for Mr. Stevens's advocacy of Hamilton's principle! He would then have found that the few grains of *bonâ fide* *Hamiltonianism* which he has thrown in, are no invigorating, hardly a wholesome, ingredient. Allow me to attempt to form a supplement to the elucidations of Mr. Stevens.

Of the first Latin Class only one member seems likely to give evidence of the usefulness of Mr. Hamilton in education: and even he cannot be taken as a proof, because he had the advantage (an incalculable one) of the *parsing* lessons. The others, in addition to this, possessed a previous acquaintance with grammar. No one can say that these boys owed their progress to the partial adoption of Hamilton's method. The weight of probability must, to every one who judges fairly of the nature of language and of the human mind, appear to lie in the other scale. With respect to the Greek class, as there was not opportunity for satisfactory trial, I only point to a motto which may be as suitably pronounced over the exploit of the other classes, "NON QUOT, SED QUALES." The second Latin class may "afford a fair example of what may be effected by this (the *Stevensian*) method," &c., but cannot, with any fairness, be brought forward as an instance of Mr. Hamilton's services in the cause of education. Ob-

serve that the degree in which this latter gentleman exercises a beneficial influence, is the point which the public wish to see decided. This, moreover, is what Mr. Stevens is evidently striving to demonstrate.

In proof that he is so, read the paragraph to which the note is appended, and observe how egregiously he commits himself, and how unfairly he deals with Dr. Jones, in endeavouring to prove the erroneousness of a statement made by that learned man respecting *Hamiltonians*, by a reference to the proficiency of *Stevensians*. Amidst his boldest hypotheses and predictions, Dr. Jones certainly never dreamed of suffering such injustice from the pen of a sensible, though, I fear, not unprejudiced man. In the next paragraph, the guide of my critical perambulations acknowledges "a slight departure from Mr. Hamilton's method," hereby implying that he thinks he has hitherto trodden pretty steadily in that gentleman's steps, and that he trusts your readers believe him to have done so. In this confession and the accompanying remark, he shews that a large "something" began to "be found wanting." The Hamiltonian system is, as Mr. Stevens here tells us, unquestionably ill-adapted for children. Now we are arriving at a very different conclusion from that to which he wished us to be brought. I do not forget that he is the professed advocate of a *combined* method; nor do I forget that he designs to convince the world that the Hamiltonian plan has a claim to general adoption.

Accompanying Mr. Stevens to the next division of his history, we find him making more than "a slight departure" from Hamilton's directions. Yet, with marvellous inconsistency, he, in the same paragraph, shews forth the feats of a scholar in whose instruction he has thus deviated, as a means of removing "the general fear that a *Hamiltonian* pupil's knowledge will be superficial." It is really curious to observe how Mr. S. labours under the delusion that his are Hamiltonian pupils. Happily for them, they are not so! Had they been so, they would never have afforded him that "indescribable pleasure" which he has felt in the display of their attainments. To me, at least, it is very hard to perceive how one particle of Hamiltonianism entered into the cause of the skill displayed by these boys. Let us always bear in mind that it is the efficacy of this principle which is to be demonstrated. The next, brought into view, are the readers of Sallust, Livy, and Ovid. Mr.

Hamilton directs that a *literal* translation be used, and that his pupils *depend* on the frequent repetition of this translation. These Stevensians used *not* a literal translation, and were soon made to assist themselves by *neither translation nor note*. These, then, do not exemplify the practicability of the Hamiltonian system. Let it not be said that the power of the Hamiltonian engine was seen in their advancement previously to taking these authors in hand. As some of these pupils were in early years versed in the inflexion of nouns, &c., on the usual plan, and as all of them were well exercised in parsing, while under Mr. Stevens' care, such an assertion would be miserably defective in proof.

Proceed we now to the rules by the observance of which the proficiency of the pupils is believed to have been acquired. The first rule is unquestionably very excellent. The second is very good, if the spirit of the first be plentifully infused into it. Mere rapid translation will never make a learner comprehend the meaning of his author, nor ever enable him to gain "*a knowledge of words*." To the third many will join me in demurring. When the teacher becomes habitual *prompter* to his pupils, those will be extraordinary boys indeed, who are not rendered careless in their own translation, and especially listless during the time that a class-fellow is engaged. It would surely be better to accustom the *other members of the class* "promptly to furnish the signification" of a word, and to correct a mistranslation. By the phrase, "if others of the class shew a greater readiness," I conclude Mr. Stevens means a superior shrewdness in the translation of their own portions, and not the method just proposed. If he would imply this latter, there is something like contradiction in his expressions. The honest pride to which he alludes would be much more strongly and usefully excited by the *promptness* of an equal or inferior. Ought not an instructor to be *prompt* to assist and invigorate the memory of his pupil, but *very backward* to substitute his own for it? Under the fourth rule, it is remarked, that "in the *Hamiltonian* lesson, the pupil's chief object is to acquire a knowledge of words." I beg to remind Mr. Stevens that, according to his own shewing, his mode of tuition is in no part of it *pure Hamiltonianism*. He will perhaps exclaim, that he plainly informs us of distinct classes for parsing. I by no means overlook this; but must broach a suggestion that, as in most of the au-

thors which he has selected, there are frequent allusions to ancient manners and customs, ancient instruments and modes of warfare, &c., it seems absolutely necessary that explanatory references and observations should be introduced at the time of translation, in order to render the author intelligible to the scholar. With all due deference to Mr. S., I think this plan would fix instead of interrupting attention, and tend to render the classics "one of the most agreeable branches of study."* The fifth rule contains nothing which would not be thought of by almost all instructors of youth.

The five rules are followed by an observation which clearly demonstrates that Hamiltonian tuition, if at all worthy of adoption, is so only in the case of adults, or of very precocious boys. In sooth, as Hamilton designs to give "a knowledge of words," boys need to be taught their own language on his method, before they engage in the acquisition of any other. Mr. Stevens entertains extravagant no-

* I must take laudatory notice of Mr. Stevens' use of a Classical Grammar with an *English* syntax, though I pretend not to an acquaintance with the one which he adopts. According to Mr. S.'s principle of the pupil *seeing* what he may *hear*, (which should be applied very cautiously,) it is not only just that the pupil should learn rules in the same language in which the tutor makes his observations; but it is much more sensible than "the common plan" of repeating by *rote*, whether with stammering or with glibness, rules that are rarely explained and more rarely understood. May we not also hail with pleasure and with praise the introduction (chiefly, I believe, by Valpy) of *English notes* to classical authors? Boys find it hard to dissolve and digest *Latin notes* in addition to a *Latin text*, and are in most instances frightened from the task. Hence they often lose scraps of information, interesting, instructive, and necessary, and are debarred from the *useful* assistance which explanations without *literal* interpretations would give them. But for translations, especially those without note or comment, the shop of the cheese-monger is undoubtedly a better receptacle than the hands of the learner. And may not the use of *English* in classical Annotations, Lexicons, and Grammars, tend much to add dignity to our language, whose study is now an object of ambition among literary men in various parts of the world?

tions of a boy's power over his *passive* tongue; which circumstance is attributable to his professed habit of prompting his pupils. At the part of his narration which we have reached, Mr. S. thinks that "the manner in which the Hamiltonian system has been applied, has been fully explained," an idea respecting his details which bears witness to his self-deception. In our scrutiny hitherto, how many particles of genuine Hamiltonianism have been discernible? Prejudice blinds Mr. S. to his own discovery of the impracticability of the innovator's system. The passively injected brain, like the passively injected corpse, presents a very humble imitation of that important and admirable energy in the *active* subject which diffuses vital power through the frame. Such methods of making humanity useful, are impotent to communicate animation and vigour; they are useful only as faintly exemplifying the much higher purposes for which the parts so treated are designed.

We have now advanced with Mr. S. to that part of his statement where he develops the nature of his *parsing lessons*. Having been "favourably impressed with the intrinsic merits" of the Hamiltonian system, he does not attach nearly enough importance to the very material difference in his mode of using the common plan (which renders it *not the common plan*) and that generally adopted. No person who is at all acquainted with education, can wonder that Dr. Morell, or any one else, should find the pupils of Mr. Stevens more versed in classical construction than "the great majority of boys that had read Nepos, Cæsar and Sallust in the usual way," when he is told with what minuteness the Stevensians were constantly exercised in parsing. That "the usual way" is a very slovenly and superficial one, is seriously to be apprehended; and this is well accounted for in the exordium of your article on the London University. "Tis true, 'tis pity; and pity 'tis, 'tis true." No one who has observed the gradual process by which the intellectual operations, especially of children, are carried on,—by which the mind, like the body, performs its work of mastication, deglutition, digestion, secretion,—can hesitate to ascribe Mr. Stevens's success in teaching the classics to this *decomposition*, this scrutinizing analysis of sentences into their parts, and of single parts into their component parts, with the discovery of their derivations and affinities. In this portion of his plan he is not singular. He who now writes was so trained by his highly revered in-

structor from almost the dawn of his existence; and it surely is a method which must suggest itself to every judicious teacher who is really anxious for the improvement of those that are intrusted to his care. It appears, after all, from Mr. Stevens's last page but one, as well as other parts of his explicit detail, that it will never do for the learner to depend on the interlinear literal translation as a source of ability to render his author neatly, sensibly, and satisfactorily, into his native language. I repeat, that to have a chance of aid from that, he must be either an adult or a very precocious youth, or one who has learned his own language (if possible) after the plan of Mr. Hamilton. I shall not detain you with many comments on the hints thrown out by Mr. Stevens against the fancied superfluities of Lexicographers; but propose two questions. Does Ainsworth or any person, in giving twenty significations to one verb, and adding (which Mr. S. forgot to add) that it will bear many more, forbid the learner to impress on his mind the primitive meaning? I also ask, whether such a variety of meanings, with the appendage of phrases to shew the connexion in which they occur, is not very important to every learner who has not "a most uncommon skull;" and still useful, even if it only serves to give the pupil *a knowledge of words*? In saying that "the first book of Mr. Hamilton by no means furnishes a correct," &c., Mr. Stevens is, of course, forming his judgment, as usual, by the attainments of a *Stevensian* boy. He needs to be reminded that they are purely Hamiltonian pupils whose capabilities this first book is designed to exemplify.

We are told in the concluding paragraph, that sundry "alterations without doubt will occur to Mr. Hamilton in the course of his experience." If he is a sensible man, as great alterations will assuredly occur to him as have already been effected by Mr. Stevens. Very probably he will so modify and remodel, that the identity of *Hamiltonianism* will, in his case as in the present instance, be equally debateable with that of the ship of metaphysical celebrity. "When the earthen pot and the iron pot, in the fable, are floating side by side down the stream, it is easy to foresee which will be broken when they are driven together." I quote the words of "An Episcopalian," and leave them to the cogitations of Messrs. Stevens and Hamilton. These modifications of systems turn my thoughts to the tergiversation of those theological aeronauts who lately

took their flight to some castles in the air; whence they blew the trumpet of controversial combat, and ejaculated sharp words and hard names against their late friends. The din of their theoretical artillery smote harmlessly upon our ears. Its roar gained distinctness as the sound travelled through a decreasing distance, till they returned, in fact, though not in avowal, to the terra firma of a rational system. Here let all such aspirants rest, with the recollection that as the ground is solid, so it may also be made increasingly productive; and that they will reap far greater honours and far higher satisfaction from effecting its improvement, by a sober adherence to it and a patient investigation of its qualities, than from deserting it through half-frenzied ill-humour or unwarrantable prejudice.

In conclusion, I hardly need express a hope that Mr. Stevens will not think I mean to impute to him intentional misrepresentation. I wish him success in his scholastic pursuits; and crave his pardon while, in taking leave of him and of yourself, I transcribe, with the insertion of an epithet, his concluding words, as a farewell from my review to *his* system: "If it contribute in any degree to facilitate the *SOLID* 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."

NO FOE TO INNOVATION.

True Worshipers.

To the Editor.

SIR,

I HAVE reason to think that your correspondent, P. S. R., at page 861 of your last number, who objects to the application of the words "true worshipers" to the Unitarians at Wareham, would not have deemed the use of them inappropriate had he been acquainted with the peculiar state of our cause in that town, to which a particular reference was intended. Our highly respected brethren there having been expelled from a place of worship, in which they and their fathers had worshiped God according to the dictates of their consciences for nearly forty years, by the silent admission and gradual ascendancy of a party of Calvinists, and denied the Christian name because they refuse to worship Jesus Christ and the Holy Spirit, are entitled to be addressed by others of their own persuasion, and themselves to assert with dignity, notwith-

standing the efforts of their opponents to stigmatize them as heretics, we consider ourselves to be the true worshipers. The use of these words, therefore, in their particular connexion, appears to be apposite, which is all that I am concerned to vindicate; but whilst I admire the valuable observations of your correspondent on the importance of the practice of Christian duty, I must still be allowed to express a difference of opinion in respect to the proper application of the words "true worshipers," lest I should appear indifferent to the great object which the Southern Unitarian Fund Society was instituted to promote. I am ready to allow that a considerable number of those who are called Trinitarians may be considered "true worshipers," since, although their creed may be nominally Trinitarian, they practically *sink* the adoration of two of the persons of the Trinity, and, in point of fact, pay their worship exclusively to the Supreme Being; but where a Trinitarian feels it to be his duty to address Jesus Christ or the Holy Spirit as objects of divine worship, and thus transfers to them a part of that homage which the Deity has declared he "will not give to another," it does not appear to me that such a person can be looked upon by the Unitarian as a "true worshiper." The language of your correspondent would seem to imply that he considered all as "true worshipers," whatever their creed; "our fellow-creatures of every shade and colour," who are sincere in their worship; but surely the definition of a "true worshiper" must embrace the consideration of the *right direction*, as well as the sincerity, of the worship, otherwise Pagan idolaters, who doubtless are, many of them, sincere in their devotion, must be regarded as true worshipers, and the distinction between true and false worship is abolished. Perhaps the best mode of forming a correct opinion on the subject is a reference to the passage in John iv. 23, in which the words occur, where it will be found that our Saviour does not say, and would probably then have been much surprised to hear the sentiment expressed, that those who worship himself or the Holy Spirit are "true worshipers," but limits the application of the words to those who adore the only proper object of religious homage: "But the hour cometh, and now is, when the 'true worshipers' shall *worship the Father* in spirit and in truth."

E. K.

The True Worshipers.

To the Editor.

SIR,

THE observations at page 862 of the last volume of your Repository on this expression of E. K.'s, bring to my recollection a splendid passage which occurs in a sermon by Fawcett, on the subject of pure and spiritual worship, and which, as it illustrates in so beautiful a manner the ideas of P. S. R., I make no apology for introducing to the notice of your readers. "The wide theatre of virtuous activity, the ample field of generous labour, which Providence has opened to man, is the grand *cathedral* of piety: the place, whatever it be, in which prayers are said, in which praises are sung, in which any sort of religious ceremony is performed, is but the *porch* to this. He who, at whichever of its numerous doors, enters into this temple, is a *true worshiper* of the Father; whilst he who stops in the porch, whichever of them it be, is no servant of God's, with whatever solemnity he may sit there. The ground, wherever it be, upon which honest goodness relieves the indigent, consoles the dejected, protects the oppressed, defends the defamed, communicates truth, or inculcates virtue; the ground, wherever it be, upon which good is done from a good principle, or upon which impotent pity drops an honest tear, and but *wishes* to do it, is better consecrated in the eye of Heaven by such transactions, or by such tears, than by all the religious ceremonies that could have been performed upon it. The house of mourning, the hovel of poverty, the prison of despair, when they receive the visit of charity, are temples upon which the Object of worship looks down with more complacency than upon any other temples. The sphere of usefulness is the chief church of man: this is the most 'holy place;' the 'holy of holies;' the most sacred court in the temple of God. Those that minister here are the highest priests, whose office has most sanctity in his sight. Devotedness to society is the truest dedication to God. Generous offices are the noblest sort of religious exercises. He that teaches the sighing 'heart to sing for joy,' awakes the harp which best befits the fingers of devotion. He that tunes this animated instrument; he that raises this holy hymn; he that sends up this sacred music; he is the psalmist that, in the ear of Heaven, excels all others in sweetness. Whoever wipes another's tear, lifts another's head,

binds another's heart, performs religion's most beautiful rite, most decent and most handsome ceremony."

In the same spirit he proceeds to remark, that the contemplation of Deity is devotion at rest; the execution of his commands is devotion in action. Praise is religion in the temple, or in the closet; industry from a sense of duty is religion in the shop, or in the field; commercial integrity is religion in the mart; the communication of consolation is religion in the house of mourning; tender attention is religion in the chamber of sickness; paternal instruction is religion at the hearth; judicial justice is religion on the bench; senatorial patriotism is religion in the public council. In a word, benevolence to man is the "beauty of holiness."

Having advanced the foregoing sentiments with a view of enlarging on those of P. S. R., I would inquire, in justification of the use of the expression by E. K., whether Unitarianism and Trinitarianism are not in fact different religions? Certainly different in the object of worship, and not less opposed in their motives to virtue. Our Saviour himself declares that the Jew, when opposed to the Samaritan, is the "true worshiper." The Unitarian, therefore, is perfectly consistent when, according to the definition of Christ, he confines the term to those who pay their homage exclusively to the Father. In the language of one of the most powerful defenders of our opinions in the present day, we may add, "That the convert to Unitarianism condenses into one intense emotion the devout, and grateful, and admiring feelings, which before were frittered away amongst the different persons, characters, and offices of his Trinity: he beholds a lovelier Being than ever before met his contemplation. In the Saviour he sees an elder brother, whose example he may follow, whose reward participate. In futurity he expects a retribution, where he has to hope or fear the results of his actions here: and whatever may be the virtues of some Trinitarians, it must generally be the fact, that by producing this change of opinion you improve the heart and character."

Unitarian Chapel, Devonport, Devonshire.

To the Editor.

SIR, *Plymouth, Dec. 3, 1828.*

THROUGH the medium of the Repository I beg to communicate to the Unitarian public the success that my neighbours

have met with in the scheme, which has been generally made known, of building a Unitarian chapel in Devonport. It is now about eleven years since a small portion of them began to assemble in a hired room for the purpose of worshiping the Almighty in one person. Their numbers have been gradually increasing, which may perhaps be attributed to a library which was early begun to be formed, and is now of a respectable size, and contains most of the Unitarian publications which have appeared, with a variety of other books. These have been much read and much lent to their neighbours, by which means they have become conversant with the Unitarian controversy, and have been able to give a reason to those who asked of the faith that is in them. Mr. Gibbs' services, free and unpaid, have happily rendered a settled minister unessential to them; while his activity and zeal, united with their own, might put to the blush many societies which may be thought to enjoy greater advantages. Their present number and increased respectability have fully justified the wish they have entertained of having a place of worship for their exclusive use, in which they may meet without the interruption to which they have hitherto been subject.

Under these considerations, Sir, I cheerfully complied with their wish, that I would assist in raising contributions from distant societies; and it is with great pleasure I am enabled to say, that we have succeeded to, I think, the very extent we could have hoped for in so short a time.—In all, about three hundred pounds have been collected.

In pursuing the course which seemed best fitted to serve this congregation, I have had an opportunity of knowing both the advantage and the evil arising out of the establishment of our Fellowship Funds; for even these good things are not exempt from evil; and where is the plan which human sagacity can devise which may not furnish an occasion, or even a plea, for the exercise of improper feelings and the gratification of the meaner passions? In many cases I have been really pained by hearing the excuses that have been made by wealthy men—men of large property and great influence—for declining to contribute to a cause which they could not but think deserved encouragement. Not unfrequently, when the case has been stated to one, a gentle shake of the head and a half smile have been accompanied by the assurance, that it was not in his power, though it was in his inclination, to contribute. In such case I have

immediately put my paper into my pocket, and desired that not one word more should be said — that no one ought to give in charity of this kind what is wanted for necessary purposes. I have also with pleasure added, “I do not doubt that we shall get all we require, and would by no means take it from those who cannot conveniently spare it;” and we have parted quite as good friends as if we had stood in the relation of giver and receiver to one another. I have in many, very many, instances been gratified by the respectful and kind reception I have met with in the applications I have made. The Unitarian public at large are liberal, very liberal, often where they are not wealthy. I have seen much of this in many instances. They are zealous, too, when put to their energies, and kind when sympathy moves them. In the formation of the Fellowship Funds they have adopted a noble institution; they have created an engine of great power, and it is effective of great good; but, in general, not to the extent that it might be; while it furnishes an excuse for not giving what, if these Funds did not exist, could not well be refused. It is not always considered, as it ought to be, that this Fund is designed, not to receive the whole gratuity which rich men have it in their power to afford to objects of charity or benevolence, to the cause of Christ and of God; but rather to receive the small sums which the middling and lower classes in our societies are willing to contribute, and which are better collected in this way than in boxes held at the doors of the chapels. If the rich intend to make these Funds the medium of all that benevolence which is connected with their religious opinions, it becomes them to look back into former years, to recollect how much they have contributed on an average of one year with another, to consider the increasing spread of the principles they highly value, and the increasing calls that will, in all probability, be made on them for their support, and furnish the Fund with a sum sufficient to supply these demands. If this were done and fairly done, there would indeed be no need of any personal applications being made to them in any case of need: there would be store to furnish liberally in every want. Our small funds need not then dole out their charities in twos and threes, nor our larger ones in fives and tens of pounds, nor need any of us travel abroad to ask assistance in building our chapels or in repairing them. The rich will of course insert their names as subscribers to the Funds,

but if they avail themselves of this pretence to withhold all other aid, our dear and excellent friend Dr. Thomson would lament, did he know it, that ever he had afforded them so plausible a pretext for lessening the amount of their charity.

Yet, Sir, it has occurred to me in several instances to be told by rich men that the Fellowship Fund was formed for the express purpose of obviating the necessity of personal applications; and, when their support of that Fund extended only to one or at most two pounds, they have pleaded it as a reason why they declined giving. I state this fact with sorrow: but let me subjoin an antidote to the pain it will inflict on your readers. In one of the towns of Devonshire, I was advised to call on some Trinitarian Calvinists and make known my want of money to build a Unitarian Chapel; and expressing my surprise at the proposal, my friend replied, “They are often coming to us for money; I don’t see why we should not go to them.” Accordingly, I did obtain money in that town from zealous Calvinists. Having stated to one of them why I had called on him, he at once flatly refused to give any assistance in building chapels; but when I added it was for a Unitarian Meeting-house, “Oh! a Unitarian Meeting-house; well, then, I’ll give you something. Now if you had been asking for a Trinitarian Chapel, I would not have given a sixpence; *they are always teasing us for money*; but the Unitarians are good people; they do a deal of good, and often help us; so I’ll give you something.” This gentleman sent for me again and doubled the sum. “Sir,” said I, “I thank you: I value this more than any other sum I have received: it is an offering to liberality and Christian love.”

Allow me to suggest, that publishing Reports of our Funds from time to time is an object much to be desired, since it keeps the attention of the subscribers awake, shews them the value of their exertions, and gives even the poorest among them the pleasure of knowing that his mite is not despised. I have been gratified by that which was lately issued by the Committee of the Sheffield Society, in which the subject I have particularly alluded to is set forth in a proper light.

ISRAEL WORSLEY.

P. S. I should add, that the walls of the Devonport Chapel are up and the roof is on; the interior of the work, the flooring and the pews, are preparing by

about a dozen of the members of the congregation, free of charge, in their leisure hours, who are engaged in different employments in his Majesty's Dock Yard. More persons would assist them, but their services are refused because they are not esteemed the best workmen. Mr. Acton has kindly promised to assist at the opening of the Chapel, which we hope will take place soon after Christmas. The Trustees of the old Plymouth Chapel will hold this Chapel in trust.

Dr. Priestley's Works.

To the Editor.

SIR, Clapton, Dec. 17, 1828.

SEVERAL of your readers must, I am persuaded, be acquainted with circumstances respecting the life and writings of Dr. Priestley not known generally. They would much assist me to execute the design in which, after too frequent interruptions, I am now engaged, by favouring me with any communications at their earliest convenience.

After annexing to Dr. Priestley's own Memoirs what explanatory notes my information can supply, I propose, in a continuation, to narrate the events and occupations of his latter years; adding the best account I can procure of the notices which his writings, of every description, have called forth in his own

or foreign countries, the languages into which any of them have been translated, and the testimonies of respect which have been paid to his memory. Nor should the exposure be withheld where it shall appear that the mention of his name and writings has been studiously avoided.

For Dr. Priestley's correspondence, I have been supplied by the kind attentions of several friends, especially of Mr. Belsham, with a considerable number of his letters. The same friendly assistance from other well-wishers to my design, would enable me to make some valuable additions.

My friend, Mr. Eaton, will obligingly receive, and forward any letters or packets addressed to me at No. 187, High Holborn. Any packets may be left, if more convenient, at the London Institution.

I take this opportunity of saying, that Vol. XXV. will contain, with the Indexes, the few remaining works of Dr. Priestley comprehended in my plan. Those subscribers who have not received the whole of the 23 Volumes already printed, will, I trust, from a reasonable consideration of an editor's convenience, immediately inform me, at Mr. Eaton's, as to what volumes they are deficient, and where, in London, they may be delivered to their address.

J. T. RUTT.

OBITUARY.

A BRIEF MEMOIR OF THE LIFE OF SAMUEL SHORE, ESQ.,

Of Meersbrook, near Sheffield, who died on the 16th of November, 1828, at the age of Ninety.

[From the Sheffield Independent.]

WHEN we have to speak of the early years of one whose life was extended through three ages of man, we are carried back to times and circumstances and characters which may well be supposed to have never come within the knowledge of the great majority of our readers, or to have passed from their remembrance. Yet there are some among them who may still be able to recollect the father of Mr. Shore, for he, like his son, found of that heavenly Wisdom to which both were devoted, that *length of days is in her right hand*. He lived, in the latter part of his life, at Meersbrook, in the parish of Norton, an estate which

he had purchased; but in the early periods of his life he had been an inhabitant of this town, and here his son, the subject of this brief memoir, was born.

The elder Mr. Shore had been engaged very extensively in commercial undertakings connected with the mineral riches of this district. Some he himself originated. In others, he followed up the well-laid designs of his father, who lived till 1751, and was, in his day, one of the most enterprising and successful of our merchants. But the foundation of the fortune of the family might be said to be laid still earlier, and to be connected even with the feudal state of Sheffield; for the writer of this memoir has heard the late Mr. Shore speak of the large purchases made by his grandfather when the fine forests of Hallamshire were cut down, as having contributed to the advancement of the family.

In the two generations which pre-

ceded the gentleman lately deceased, the heads of the family were distinguished not more by that attention to their extensive private concerns which was essential to success, than by an attention to the public interests of the place in which they resided, such as became good townsmen. They were very active members of the Town's Trust. In every public undertaking originated in their time, they were foremost, and, in particular, the improvement of the River Don Navigation, a measure which has contributed so greatly to the prosperity of Sheffield, owed much at the beginning to the skill and energy of the first Mr. Samuel Shore. To assiduity, integrity, and public spirit, there was added in them an earnest concern for religion. They were amongst those persons at Sheffield, (and they were many,) who, not willing to yield themselves to the restrictions which the Act of Uniformity imposes upon freedom of inquiry in affairs of religion and the public expression of devotional sentiment, formed themselves into a society of Protestant Dissenters. The Chapel in which they met for worship, now called the Upper Chapel, in Norfolk Street, was built in 1700, and the first Mr. Samuel Shore was one of the founders and original Trustees. The second Mr. Samuel Shore was, through life, a member of that congregation; and by the minister of that congregation, Mr. John Wadsworth, was the late Mr. Shore baptized on the 14th of February, 1738. He was born on the 5th day of that month; but to fix precisely the period of his birth, it is necessary to say the year was 1737-8. He was the second son; but the eldest, whose name was Robert Diggles, so called after the name of his grandfather, who was a merchant at Liverpool, died in his early infancy.

At a very early age, Mr. Shore was placed for education under the care of the Rev. Daniel Lowe, a Dissenting minister then lately settled at Norton. Mr. Lowe's school enjoyed, during many years, a high reputation. Most of the Dissenting youth of the better condition, in the counties of York, Nottingham, and Derby, were educated in it. Mr. Shore was his pupil for seven years, so that his earliest recollected impressions would be connected with Norton, a place with which, as we shall afterwards see, he became more closely united.

The Dissenters of England, in the early years of Mr. Shore, had made no provision for the education of their youth in the higher departments of knowledge.

Their academies were confined to the education of their ministers. Those amongst them, therefore, who regarded the ancient and splendid seats of learning and science as fenced by barriers which no Nonconformist ought to pass, were in a manner compelled to seek, at some risque, in a foreign land, the advantages which were denied at home. When sixteen, Mr. Shore was accordingly placed in a French academy in London, as a preparatory step to his being sent to Germany. In the summer of 1754, he proceeded to the Continent; and after travelling through Holland, Westphalia, Hesse-Cassel, Hanover, Brandenburg, Silesia, and Saxony, he returned to Brunswick, and was there entered a Student of Charles College in that city, founded by Charles, Duke of Brunswick. There Mr. Shore remained for three years; in the course of which he made excursions to the Hartz Mountains, to Hanover, and Gottingen. The amiableness of his manners, the correctness of his behaviour, and the assiduity of his attention to the duties of the College, gained him universal esteem; but the particular favour with which he was regarded by the Abbé Jerusalem, a person of considerable note at that time in Germany, who, when Rector of the College of Brunswick, assisted him in the kindest manner with his counsels and instruction, was a subject ever after of grateful recollection.

Mr. Shore left Brunswick when the French army entered the place in 1757, and returned to England.

There were those who, at this period, looked forward with an earnest and assured expectation to that high and honourable course of thought and action of which the termination has only now been witnessed; and, in particular, the friends of civil and religious liberty looked to the sense and knowledge, the spirit and activity, of Mr. Shore, as marking him out as one who would take a lead in the defence of the best interests of the human race. They were not mistaken in these anticipations.

It happened to Mr. Shore, to spend nearly the whole of his long life near the place of his birth. In the year 1759, he married the elder of two daughters of Joseph Offley, Esq., a gentleman of ancient family, who had resided at Norton Hall, and had been the Lord of that Manor. Mr. Offley left two daughters and one son; but the son dying in early life, and leaving no issue, the daughters became co-heirs to considerable estates in different counties. On the partition

of them, Norton Hall, the Park, Demesne and Manor, were assigned to Mr. and Mrs. Shore. The younger daughter became the wife of Francis Edmunds, Esq., of Worsborough.

Norton Hall, which thus became the seat of Mr. Shore, was, in its ancient state, one of the picturesque old houses of our country gentry of the higher order, of which so few remain in this neighbourhood. Some portions of it were of very high antiquity. Others appeared to have been built about the first of the Stuart reigns; and some of the best apartments had been added by the Offleys. There was a fine old entrance-hall with a gallery, and in this room the Nonconformists of Norton and the neighbourhood had been long accustomed to assemble for public worship, and continued to do so in the time of Mr. Shore. Great improvements have since been made in the house and grounds; and a chapel has been erected at a little distance from the mansion, in which, so long as he was able, Mr. Shore was duly to be seen a devout and humble worshiper. During the life of Mrs. Shore, Norton Hall was their constant residence. She died there in 1781; and when some years after, Mr. Shore's eldest son had married, Norton Hall became his residence; and Mr. Shore took up his abode at Meersbrook, which had been the seat of his father, at a short distance from the village of Norton, where the remainder of his life was passed, and where he died.

The public life of Mr. Shore began early; for as long ago as the year 1761, he served the office of High Sheriff of the County of Derby. He acted for some time in the Commission of the Peace; but having never qualified, according to the terms imposed by the now happily abrogated Test Act, nor being willing to qualify, he retired from the commission, and resumed, so far, a private station. His public services are, therefore, rather to be looked for in what could be done by a truly conscientious Nonconformist, and his rewards not so much in public honours as in the *jucundæ recordationes* of his own mind. To the place of his birth he was always a liberal benefactor. Our infirmary and our schools were the constant objects of his attention and his bounty. When there was any peculiar pressure of distress, his hand was always open. When projects were devised for the general benefit of our population, Mr. Shore evinced that he had inherited the fortune and public spirit of his fathers. He was

a member of the trusts of most of the old societies of Nonconformists in this neighbourhood, and one to whom, in all affairs of importance, especial deference was wont to be paid. He was also, through his whole life, a very active member of trusts connected with Nonconformity, and embracing higher objects than the interests of particular societies; and, in particular, in the trust of the Hollis charity in which this town so largely participates; and in that still more important trust to which are committed the lands bequeathed by the relict of Sir John Hewley, of York, for the education of ministers, and the support of Dissenting worship in the North of England, he was, through life, a very active and efficient member. To the Nonconformist body of England he was, indeed, an invaluable friend—one who was ever attentive to its interests—one who could represent it with dignity on all occasions—and by whom, perhaps, more than by any other private individual, it became connected with public men, and with those in high stations who are called to legislate respecting it. The mind of Mr. Shore was, through life, earnestly directed upon means for affording suitable opportunities for education to the ministers and those of the Dissenting youth at large, for whom more was required than was presented in the ordinary schools. The Dissenting academies at Warrington, at Hackney, and at York, were, in succession, objects of his constant solicitude and his liberal bounty. He belonged to that class of Nonconformists long called Presbyterians, almost the only class formerly known in the counties of York and Derby. The right of religious inquiry which that body had always maintained, and the duty of making an open profession of principles, which had passed from opinions into the class of demonstrated truths which had been always enforced by its ministers, had produced, in the early years of Mr. Shore's life, a material change from the doctrinal opinions of the founders of Presbyterian Nonconformity. In these changes Mr. Shore had gone with the body with which he was connected, if it may not rather be said that his enlightened and inquiring mind shewed to others the track of truth as it is laid open by the proper use and better knowledge of the Holy Scriptures; and that his fearless and independent spirit, his deep feeling of the importance of religious truth, his sense of the duty of making an open profession of it, did not animate

and encourage others in this necessary, but somewhat difficult duty. In that great crisis in the religious history of our country, when the application to Parliament by a great and respectable body of the clergy of the Church of England for some change in the required subscription to make it more congenial to the Protestant principles of liberty, of religious inquiry, and the sufficiency of Scripture, was rejected by an overwhelming majority; and when, in consequence of it, a beneficed clergyman of this county, of the highest character, gave up his preferment, withdrew himself from the church, and opened a chapel in London for public worship on Unitarian principles, Mr. Shore, and the neighbour and great friend of the family, Mr. Newton, of Norton House, were amongst the first to encourage and assist Mr. Lindsey. That truly conscientious, and truly learned and excellent man found, indeed, his best friends amongst those who had been trained in the school of Nonconformity. In his journey from Catterick to London, a pilgrimage which will be looked upon with increasing interest as time advances, and brings forth more and more of the consequences of that event, Mr. Lindsey spent a whole week in this neighbourhood. He was, during that time, the guest of his friend, Mr. Mason, who was residing on his rectory of Aston, the biographer of Gray, and one whose taste gave beauty, and poetry celebrity, to that cheerful village.

To Dr. Priestley, a man of a still bolder and more ardent mind, Mr. Shore also extended a friendly patronage; and Dr. Priestley has inscribed to him his *History of the Christian Church*, as to one "whose conduct had long proved him to be a steady friend of Christianity, and whose object it had been to preserve it as unmixed as possible with every thing that has a tendency to corrupt and debase it."

Mr. Shore was not less active in his endeavours to regain for Protestant Dissenters the rights of which they had been deprived in the reign of Charles II., and which were but imperfectly restored at the Revolution. He not only concurred in all the applications which were made to Parliament, but he exerted to the utmost that high influence which he possessed in the exalted ranks of society. He lived to witness the success of these applications; and some of his latest thoughts were directed upon this gratifying proof of the increased liberality

of the times, and this advancement in the general liberty of the subject.

Throughout life, Mr. Shore looked with solicitude to the popular parts of our well-balanced constitution, which he thought in more danger of injury than the monarchical or aristocratical portions of it. He looked with an apprehension, in which many great and wise men agreed with him, to an increase of the influence of the Crown, too great for the safety of the people; and in his character of a citizen of this great country, he thought it his duty to support all measures which tended to maintain, or even to give an increase, correspondent to the increased influence of the Crown, to the rights and privileges of the commonalty. In his own county (Derby) he was the supporter of the house of Cavendish, because that house was a supporter of the principles which he thought essential to the maintenance of the public weal. And in the county of his birth, though not of his residence, and where he possessed great interests, he was the supporter of that public interest of which Sir George Savile might, in his day, be accounted the illustrious representative. When the principles of those who leaned to the monarchical, and of those who leaned to the popular part of the constitution, became posited on the great question of Parliamentary Reform, Mr. Shore was among the foremost of those eminent persons in the county of York who formed the Yorkshire Association of former times; and when the great Yorkshire petition for reform was agreed upon, he was one of the deputies to whom the care of it was committed. A list of the members of that Association who met at York is before me; but few are at this day living. Of the two deputies with Mr. Shore, the Rev. Christopher Wyvill, and Sir James Innes, who became afterwards Duke of Roxburgh, both are dead.

Through the period of alarm, Mr. Shore still retained his former principles. He was attached to the political party of which Mr. Fox might be regarded as at that time the representative; but it was entirely an attachment lying in community of sentiment—an attachment so truly independent, that it might be at once broken when the community of sentiment had disappeared.

In later periods, Mr. Shore has shewn the importance with which he regarded the question of the improvement of our representation, and the infusion of a greater number of really elected mem-

bers into the Commons' House of Parliament. To what extent his views of reform were carried, or what modification they may have undergone in the long period during which the question has been under discussion, I have not the means of judging; but the same principle which urged him to support popular interests, since, by so doing, he would best support the balance of the constitution, would have induced him equally to maintain the just rights of the Throne, had he seen them invaded. And when the country armed in its defence in the year 1803, Mr. Shore appeared in the novel character of a military officer, and raised a company of volunteers, chiefly from amongst his own tenantry and dependants, whose services were accepted by the Crown.

Activity of body, no less than activity and energy of mind, belonged to Mr. Shore. He enjoyed through his long life an enviable state of health, and that evenness and elasticity of spirits which belong peculiarly to those who are conscious to pure intention, to beneficial action, and who have the hope which religion gives. He sunk very gradually into the tomb. His was truly a green old age. There was the freshness and the floral hues of youth upon his countenance; but the bent form and the few crisp hairs of silvery whiteness shewed that he was a man of many days. Mr. Shore had married, about the time when he settled at Meersbrook, the only daughter of Freeman Flower, Esq., of Clap-

ham, in Surrey; and his declining years were soothed by conjugal affection and by filial tenderness, and he has departed full of days and honour, enjoying the undiminished regard of his friends, and the high admiration of all who can honour worth and a wise consistency.

MRS. BAYLEY.

Nov. 22, at *Chichester*, after a few days' illness, Mrs. BAYLEY, in the 51st year of her age. The sufferings of this lamented member of the Unitarian Church were most severe, and deeply agonizing to the affectionate friends who witnessed what she endured, while anticipating the loss they themselves were about to experience; but the fortitude she evinced, and the calmness with which she looked forward to her great change, were well calculated to mitigate in part their sorrow, from the feeling they inspired that she was fully prepared to meet her God. *Death*, indeed, in her case, seemed to be *swallowed up in victory*; and truly edifying was the proof she gave by her placid confidence and devout aspirations, that, whatever some may think, or pretend to think, of the inefficacy of Unitarian sentiments in the prospect of dissolution, there is belonging to them a consoling influence and dignified character in a dying hour, and that those who really have lived by the rules of the Unitarian creed, may die with magnanimity while relying on its hopes.

INTELLIGENCE.

United Committee.

THE United Committee for conducting the application to Parliament for the Repeal of the Test and Corporation Acts, worthily closed its labours on Monday, 15th of December, by the unanimous adoption of the following resolution:

“That although this Committee abstained, during the late application to Parliament, from any coalition with other applicants, they cannot separate without expressing their earnest desire for the entire abolition of all laws interfering with the rights of conscience, and attaching civil disabilities to religious faith and worship.”

Unitarian Association.

At a Meeting of the Committee of the British and Foreign Unitarian Association, held Dec. 11, 1828,

It was resolved, “That it appears to this Committee, that the friends of religious liberty are imperatively called upon, at the present crisis, to declare their principles, and to seek to carry them into effect by all constitutional means.

“That this Committee deem it their duty to renew the declaration frequently made by the Unitarian Association, that entire and unrestricted liberty of religious faith and worship is the right of every human being, and that this right

is violated by the establishment of any religious test of fitness for civil office.

“That they recommend to the congregations in connexion with them, to send up early in the next Session petitions to both Houses of Parliament, in consonance with the foregoing Resolutions, praying for the removal of all penalties and disabilities which, by the existing laws, are attached to the profession of any opinions on matters of religion.”

Society for the Abolition of Human Sacrifices in India.

WE have been requested to insert the Address and Regulations of a Society recently formed at Coventry for the Abolition of Human Sacrifices in India. Our limits will only allow the following extracts:

“These sacrifices are perpetrated by the *Suttee* (the burning or burying alive of Hindoo widows), *Infanticide*, *Cruelties to the Sick on the banks of the river Ganges*, and *Pilgrimages to various holy places*. By the practice of the *Suttee*, hundreds of disconsolate widows (some of them mere children) are hurried to the funeral pile, and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay Presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the Ganges, which is considered a goddess, and numberless victims of superstition are annually sacrificed. At the temple of Juggernaut in Orissa, Gya, and Allahabad, a tax is levied on the pilgrims, and multitudes are allured to these shrines of idolatry, (made more celebrated by British connexion with them,) many of whom never survive the miseries of pilgrimage. How are ‘their sorrows multiplied that hasten after another god’!

“The extent of these evils is very appalling. The number of *Suttees* in the Bengal Presidency, from 1815 to 1824, was as follows:

1815	378	1820	598
1816	442	1821	655
1817	707	1822	583
1818	839	1823	575
1819	650	1824	572

“Total, in ten years, 5997 widows burned or buried alive! In the Madras and Bombay Presidencies the official statements for nearly the same period, 635; grand total 6632.

“No correct idea can be formed of

the number of murders occasioned by *Suttees*, Infanticide, Cruelties to the Sick, &c. The late Rev. W. Ward, in his valuable work, ‘*View of the History, Literature and Mythology of the Hindoos*,’ conjectures ‘the number of victims annually sacrificed on the altars of the Indian gods’ as follows:—

“Widows burnt alive in all Hindostan	5000
Pilgrims perishing on the roads and at holy places	4000
Persons drowning themselves in the Ganges, or buried or burnt alive	500
Children immolated, including those of the Rajpoots	500
Sick persons, whose death is hastened on the banks of the Ganges	500

10,500.

(Vol. II. p. 323.)

“That the British Government in India is able to abolish these murderous practices in its own dominions, appears from the testimony of many of its functionaries, given in the six volumes of Parliamentary Papers on Hindoo Immolations. An intelligent magistrate in Calcutta observes, respecting the *Suttees*, ‘They will believe that we abhor the usage when we prohibit it *in toto* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety. *They conceive our power and our will to be commensurate.*’—Parl. Papers as above, Vol. II. p. 67.

Regulations of the Society.

“I. Its *designation* shall be, ‘The Society for promoting the Abolition of Human Sacrifices in India.’

“II. Its *object* is to circulate information respecting the nature and extent of human sacrifices in India, by the burning of Hindoo widows, infanticide, river murders, pilgrimages, &c.; to awaken general attention to the subject; and to promote the speedy abolition of these horrible practices.

“III. The *means* by which this important object may be promoted are, procuring information upon the above subjects, circulating it among persons of influence in this country and in India, and originating petitions to Parliament from every part of Great Britain and Ireland.

“IV. Every person subscribing not less than 5s. a year, shall be considered a member of this Society.

“V. Every member shall, on appli-

cation, be entitled to half the amount of his subscription in the publications of this Society, and the privilege of purchasing at prime cost for gratuitous circulation."

Education.

Chrestomathic Subscription Boarding School.—There is now forming a Society for establishing a public school in the vicinity of London for the education of the sons or nominees of subscribers. It is intended to raise, by subscription, a fund of 1000*l.*, in 100 shares of 10*l.* each; to take on lease premises capable of affording accommodation for the board and education of one hundred boys, and to provide the requisite furniture, mathematical instruments, and books. The principal object of the Society will be to procure for the children or nominees of the subscribers an efficient classical, mathematical, and English education, the knowledge of the French language, with the addition of lectures on subjects connected with the sciences, literature, and the arts, under the guidance and tuition of some gentleman of acknowledged talent, aided by a second master and assistants, who are (with a matron for the management of the domestic part of the establishment) to be appointed by, and to be under the control of, the subscribers. The expense of the board, education, and books, of each pupil, is estimated considerably under

the charge at present made by schools of a very inferior description. Persons desirous to become subscribers, will have a prospectus forwarded to them, by addressing a letter, post-paid, to J. Waterlow, 24, Birchin Lane, Cornhill.

LITERARY NOTICES.

Biblia Sacra Polyglotta: Bagster's Quarto Edition. The Fifth and last Part of this Work is now ready for delivery. This Part contains the entire New Testament in Five Languages.

The Syriac Version is to be sold separately.

Just published, price 4*s.* hot-pressed and neatly bound, embellished with several beautiful engravings by M. U. Sears, and handsomely printed by W. Sears, a new and cheap Annual, entitled *Affection's Offering*, especially designed as a New-Year's Gift, Birth-Day Present, or Prize Book for Schools.

Just published, by E. Rainford, Red-Lion Passage,

1. Dr. Channing's Works, in an 8vo. Volume, containing an Essay not previously published in this country.

2. A Discourse, delivered at the Ordination of the Rev. F. A. Farley, as Pastor to the Westminster Congregational Society, in Providence, Rhode Island, Sept. 10, 1828.

3. Mrs. Hurry's Sunday Lectures. 12mo. 3*s.* 6*d.*

CORRESPONDENCE.

IN answer to I. L.'s inquiry, we can state, that the necessitous widows of Unitarian Ministers are eligible to the Widows' Fund, and many are relieved from it. All Unitarian Dissenting Ministers (unless, perhaps, the Unitarian Methodists be excepted) come under one or other of the three denominations, viz. Presbyterian, Independent, and Baptist.

"On the Logos," in reply to Φ , in our next, and also Letter I. on Co-operation.

The List of Subscriptions would have made Mr. W.'s report an Advertisement.

R. M. contemplates a delicate subject, on which the Editor can scarcely give an opinion beforehand: he would like to have the opportunity of forming one.

We must inform our respected friend that we cannot adopt his criticism on Matt. iii. 11, which is indeed, properly, a controversial paper on a topic about which Unitarians differ. It would have been admissible in the Miscellaneous Correspondence but for its prolixity.

The Editor has Correspondents to whom he would suggest that it is sometimes unavoidable, and sometimes, for various reasons, he deems it expedient, to delay the insertion of articles, of which he yet thinks so highly as to be most desirous of the continued assistance of their writers.