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BISHOP RYDER'S SECOND CHARGE TO THE CLERGY OF THE DIOCESE OF LICHFIELD AND COVENTRY.

(Concluded from p. 14.)

ON the remaining pages of this Charge we shall, with the higher pleasure, make our observations, in proportion as we less frequently differ from the sentiments of the Right Reverend Author.

He beholds with a degree of jealousy "the late efforts to extend and elevate the intellectual acquirements of the inferior classes of society:" for of these labours he says, that, "however well intended and useful in many points of view," they "are, it must be acknowledged, liable to abuse," in respect of their influence on religious opinion, "and demand therefore attentive and somewhat distrustful vigilance."\*

Now we cordially admit that religious principle, and a religious spirit, ought, if possible, always to accompany, and direct, and consecrate, both the possession and the communication of general knowledge. We are aware that *knowledge*, though it *is power*, may sometimes be mischievous power. Nearly every thing is "liable to abuse:" and we perceive with satisfaction, but with no astonishment, that Dr. Ryder deals not in *invective*,† but in mild and friendly suggestions. In his "distrust"—in the motive and the object of it—we do not participate: we believe that whatever deserves the title of *knowledge*, must be ultimately favourable to Truth and Goodness. But we are gratified by the benevolence of the Prelate's temper, and by the moderation of his language.

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\* P. 14.

† In the *Morning Chronicle* of Oct. 14, 1828, the following statement occurs: "It was but the other day that a Bishop inveighed bitterly against Mechanics' Institutes." We imagine that the allusion is to Dr. R.: for soon after the delivery, but previously to the publication, of his Second Charge, some of the public journals proclaimed that he had attacked *Mechanics' Institutes*, expressly, and by name. As it cannot be supposed that there is any material variation between what his Lordship uttered and what he has printed, we must now be sensible of the misinformation of the editor of the *Morning Chronicle*.

He goes on to speak of the state of the Established Church, with reference to the other chief bodies of Dissenters :

“ The controversies with the other chief bodies of Dissenters, relating mainly to points of discipline and church government, though far from unimportant in themselves, and far from admitting on our parts of neutrality and compromise, have yet lost much of their bitterness and animosity through increased intercourse and mutual enlargement of views. They have been often merged in combined efforts to defend or to diffuse our common Christianity.

“ Symptoms of an inclination to abandon them altogether have been manifested by many respectable individuals amongst our Dissenting brethren, and the highly important measure of this year, by which the Sacramental Test has been abolished, while it removes a snare to consciences, and a temptation to profane our holiest ordinance, cannot fail to take away the sense of obnoxious disqualification, and a chief source of ill-will.”\*

As to the probable influence of the removal of the Sacramental Test on Conformity and Nonconformity, we shall not hazard a conjecture. One debt of justice has at length been paid : and national justice and national happiness are mutually and inseparably connected. Certainly, not the most auspicious consequence of “ the combined efforts,” noticed by his Lordship, has been to render numbers of theological chieftains, and their several retainers, less mindful, both in theory and practice, of the great principles of *Protestants*—we mean, the sufficiency of the Scriptures, and the right and duty of private judgment ; principles far more solid and important than human formularies and systems.†

There is something conciliatory in the observations and counsels that we shall next copy :

“ Political disabilities can only be justly imposed upon bodies of men from a well-founded apprehension of danger to the important interests of the Constitution in Church and State, and should only be maintained, until adequate security against such dangers be provided. When that provision is satisfactorily made, let the happy opportunity be seized ; let the restrictions be readily relaxed, the prohibitions cheerfully withdrawn, and the privilege of serving, and the benefit of services, be restored, as promptly as may be, to the individuals and to the State, so that all may be able to devote their talents, upon a footing, as far equal as the case will admit, to the common good, and enjoy the common product in a fair equality of rights and participation of advantages.

“ In the mean time, my Reverend brethren, may it be our care so to conduct ourselves towards our fellow-citizens of every different communion, (not excepting even those who differ from us so widely, as the two bodies to which I have particularly alluded,) as to prove that it is not against the erring individual, but against the error, that we present the countenance of hostility and the sentence of proscription. We should thus forward, not retard, the commencing work of peace, if not of union, and attract rather than repel.”‡

Bishop Ryder now calls the attention of his clergy to the doctrine of Justification, as he considers it to be laid down in Scripture, and in the articles, homilies, and formularies of the Church of England.

In stating, however, the grounds of his judgment on this topic, he avoids, “ for the present, minute discussions respecting the language of Scripture.”

\* P. 15.

† Archbishop Newcome. Preface to Observations, &c., (2d ed.) p. xi.

‡ P. 16.

Here, we must confess, he has not gratified our expectation. Not that such "minute discussions" were reasonably to be looked for in an episcopal Charge; but that, in point of fact, scarcely any thing which professes to be a *discussion* of the sense and testimony of Scripture, falls from his Lordship. To be sure, the controversy lies almost exclusively between Churchmen and Churchmen: therefore, as we presume, he appeals mainly to the catechisms, homilies, articles, of his own communion. Still, we must again express our disappointment. On another theme, and with regard to the Romanists, the Bishop urges "above all the appeal to the simple Scripture:"\* and we should be happy in seeing them join issue with him; we should be curious to know *their* plea and *his* replication. Afterwards, too, he properly calls on his clergy to "be more earnest in study of the Scriptures."† We naturally hoped, then, that on the momentous tenet of justification by faith, he would bring forward passages from the records of Revelation, in preference to any from human symbols and Dean Nowell's Catechism.

May we beg to assure his Lordship (we can do it with sincerity), that we are far from viewing with indifference a discussion concerning *Justification*? Not belonging to any of the classes of men whom he generally designates as *Socinian, Arian, Pelagian*,‡ we account no genuine doctrine of Scripture "foolishness," and humbly trust that no such doctrine will be to us, as he affirms it is "to the self-satisfied of every communion, a stumbling-block." At the same time, we shall carefully discriminate between "the simple Scripture," on the one side, and the statements of individual men, and of bodies of men, on the other.

"—from first to last," says Dr. Ryder,—“in the commencement—and through the course of our religious career—at its close in death—and at its trial in judgment—Faith is the only instrument of our justification, as forming the only bond of union with Him, whose atonement alone must plead for our pardon, daily, hourly, momentarily,—whose intercession alone must obtain for us grace—no less urgently and uniformly required—and whose righteousness alone must secure our final and everlasting acceptance.”

Yet his Lordship takes two distinctions, first, between "a dead or barren and a lively, operative faith; and," secondly, between "justification *acceptably* before God who searcheth the heart—and justification *declaratively* before men now—and before the assembled world at the great day of account—distinctions as clearly scriptural, as they are obviously important—and affording, in my view, the only satisfactory means of reconciling the apparently contradictory statements of St. Paul and St. James."§

The position that faith is the only instrument of our justification, cannot, we think, be controverted, if it be rightly understood. Our previous inquiry, however, should be, What does the New Testament mean by *faith*, and what by *justification*? We conceive *faith* to be reliance, belief, trust, confidence: *faith* supposes the evidence of testimony, and gives *credit* to it; and faith, truly religious and Christian, goes far beyond the bare assent of the mind; forasmuch as it influences the will, the affections, the deportment, and the character. This account of faith we deem clearly scriptural; while it harmonizes, of course, with the soundest intellectual philosophy. Let us add, that here only, in our humble judgment, have we satisfactory means of reconciling the apparently contradictory statements of St. Paul and St. James.

\* P. 11.

† P. 47.

‡ P. 18.

§ Pp. 19, 20, 21.

By *justification* is intended acquittal, remission, acceptance. The Bishop of Lichfield and Coventry agrees with some writers of a very different school in speaking of a two-fold justification. But the concurrence goes no further. According to Dr. John Taylor, of Norwich, two kinds of justification are described in the Christian Scriptures, and especially in Paul's Epistles.\* There is a justification, which consists merely in a state of external privilege, as opposed to a Jewish or Heathen state. This is our *first* justification; the other being *final*, and denoting our ultimate and everlasting acceptance with God, through his mercy in Jesus Christ, and after a due improvement of our outward advantages. We take such a distinction to be obvious and firm, and regard it as the *key* to the epistolary writings of the New Testament.

Were the tenets characterizing the popular theology contained in that inestimable volume, we, probably, should find in it as frequent a use of particular terms as occurs in a number of writings at the present day. The word *atonement*, for example, is most familiarly employed in our age and country—from the pulpit, the altar, and the press. Nevertheless, we meet with even the English substantive in only a single passage of the New Covenant; in a passage, too, where it ought to have been translated *reconciliation*.† Thus, again, *intercede*, *intercession*, are words presenting themselves but five times in the Christian Scriptures: nor has the original verb exactly the sense which it bears in some favourite catechisms and discourses.‡ Our appeal, likewise, Dr. Ryder may perceive, is to “the simple Scripture,” justly rendered, indeed, and made its own interpreter. Perhaps, on consulting it, he may further be sensible that in numerous places the name *Christ* is applied not to our Saviour personally, but sometimes denotes “the Christian doctrine,” “the Christian spirit and principle;” which view of the case may unfold the nature and manner of the union of his consistent disciples, even here, with their exalted Head.§

A large portion of this Charge is devoted to the subject of *viciousness in life*; to the sources and the remedies of the prevalence of crime. In the author's judgment,

“There can be no just expectation of effecting the prevention or the radical and permanent reform of vice, without the communication of genuine religious principle. The watch will not go right without the regulation of the master-spring, nor the stream flow pure, unless the fountain be cleansed. According as the governing motive is debased and defiled, or exalted and purified, we shall produce ‘the works of the flesh,’ or ‘the fruits of the spirit,’ in suitable abundance. In proportion to the hearty reception of true religion will be the diminution of crime.”||

\* Key to the Apostolic Writings, or an Essay to explain the Gospel Scheme, &c.; prefixed to a Paraphrase of the Epistle to the Romans. A few years since, a judicious Abridgment of this Essay was submitted to the public, by the late Rev. and amiable Thomas Howe, of Bridport.

† Certainly, we consider Rom. v. 11, compared with 2 Cor. v. 18, 19, as decisive of the question, as perfectly opposed to the popular doctrine of *atonement*, a word grossly misunderstood, both in its etymological and its scriptural signification. For this reason, we the rather urge these passages on the notice of our readers.

‡ Properly speaking, to *intercede*, is not “to avert wrath,” but “to carry on the concerns of one, in whose welfare we are deeply interested:” among the means of doing this, is *prayer*. Hence the import of *εὐτυχάζειν*, and of words derived from it.

§ Gal. iv. 19; Coloss. i. 28, &c., &c.

|| P. 32.



These observations are so just, that they cannot with plausibility be questioned, and so momentous, that they cannot with safety be disregarded.

His Lordship refers to Parliamentary documents in proof of the increase of crime, and avails himself of them in adverting to the causes of the evil, and in suggesting measures by which it may be checked or obviated.

One cause, which he assigns, is the want of employment, and, consequently, of the power of obtaining a sufficient maintenance by honest labour. Now we doubt whether this be a leading and very fruitful cause of the accelerated progress of crime: for we fear that the majority of persons committed, at least for *first offences*, are precisely those who might earn a sufficient maintenance by honest labour if they would.

He then enumerates well-known and unquestionable causes of crime, which are severally at work in the manufacturing districts, and in the agricultural counties. Among these causes, he does not overlook the diminished attention in families to the religious and moral character of their male and female dependants—and the greatly increased luxury and consequent domestic neglect on the part of the heads of households. Here, as appears to us, he touches with particular success a main source of “the overflowings of ungodliness.” The interposition of the magistrate, and of human laws, is more than equivocal, is worse than needless, when contrasted with the agency of personal religious principle in domestic and social life.

It is material to remember that

“The very alterations and improvements of the laws have tended—especially at first—to add to the list of commitments by facilitating detection, and that actions have been stamped with guilt, and justly too, which escaped before.”

Although the progress of crime has not been quite so rapid in the four counties\* included, as to the whole or the greater part of each of them, within the see of Lichfield and Coventry as in some others, amounting to about one-fourth, while the correspondent increase through the whole kingdom reaches one-third of the original number of commitments at the commencement of the last seven years, still “the number has more than trebled that of seventeen years before.”

The means of thorough change and reformation, according to his Lordship, are the increase of accommodation in churches, especially for the lower classes, the extension and improvement of education for the youthful poor, and, above all, the steady and earnest devotion of the whole body of the clergy. On these points he offers statements and illustrations well meriting the special regard of those to whom they are immediately addressed.

We cannot, however, dismiss here the awfully interesting subject of the increase of crime—its sources and its remedies. Our readers, we are persuaded, will receive with their accustomed candour some additional observations on a state of things so alarming and unprecedented.

Let us then compare this situation of the country with the profession of religion among us, and with circumstances belonging to our domestic and social manners.

At first sight, it is wonderful and deeply mortifying, that a period during which we hear so much of religion, during which so much is attempted for

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\* Staffordshire, Warwickshire, Derbyshire, Shropshire—for the most part, a *manufacturing* district.

the instruction and improvement of the body of the people, should, nevertheless, be a period when crime abounds, when the arm of justice seizes and punishes an unusual number of offenders.\* Either the means are sadly disproportioned to the designed end, or opposing causes are, thus far, insurmountable.

It may be that a great deal of what passes for religion is not religious principle, is not religious obligation. Many individuals whom we cannot accuse of direct hypocrisy, many who do not assume the garb of sanctity as the cover of wilful and conscious guilt, impose upon themselves, without either meaning or being able to impose upon others. As the effect, in part, of a neglected or faulty education, and, in part, of corrupt examples and maxims, aided by the magic power of habit, they fancy that their implicit reception of current doctrines, their stated and decent observance of religious ordinances, will give them an indisputable claim to the character of religious men.

The great variety of religious communions existing in this kingdom, unavoidable as it is, and, in many points of view, not a little advantageous, has still its evils. Among these we must reckon its tendency to impress superficial and careless minds with the belief that religion is placed in creeds and forms, rather than in love to God and man, and in purity of spirit and of conduct. Such an impression, too, becomes the stronger, when theological controversies are carried on with acrimony, and even with any thing like excessive zeal. The season, certainly, has not yet arrived, when the discussion of matters of faith and discipline can justly be considered as superfluous: its utility depends, however, on the portion of judgment and benevolence with which it is prosecuted; and if all Christians would be more in earnest than they are for the best objects, the benefit to public morals would be incalculably extensive, rich, and permanent.

We do not undervalue accurate and scriptural opinions in religion. How is it possible that we should censure those who seriously inquire, how God is to be worshiped, what constitutes a Christian church, and what are the positive institutions of the gospel? We have the means of engaging in the inquiry: to employ them, is our duty and our privilege; and after we have satisfied ourselves on these topics, we shall not act a consistent part unless we firmly profess our sentiments. Still truth is the means to an end far more important than itself: and our national morals would be purer, nor would the progress of crime be so gigantic, were Christian ministers and Christian people more intent on proving that they do not rest in creeds, and rites, and ceremonies.

If a disproportionate stress be laid on religious feeling, there is danger of the grand design of religion—its moral influence—being forgotten or perverted. Far be it from us to depreciate the exercise of the feelings on subjects the best calculated to awaken, refine, and elevate them. But then mere emotion is not every thing: it is not even the chief thing in religion. The passions may be strongly affected, where the man is unreformed, where the character is even desperately wicked. It is, beyond question, of considerable moment that we statedly renew and cherish religious impressions by acts suited to this purpose. These impressions, nevertheless, it should be our further aim to exalt and strengthen into habits of devotion, justice, temperance, and kindness.

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\* Mon. Repos., &c., Vol. XV. pp. 416, &c.

Here, we think, numbers of religious men grossly err: for they seem to be altogether regardless of *habit*—its nature, its laws, its efficacy—in morals and religion. Indeed, the popular creed, when broadly taught, excludes habit: and the tenets of irresistible grace, instantaneous conversion, and the possibility of a sudden, complete transition from the character and hopelessness of the aged sinner, to the character and privileges of the sincere, persevering Christian, totally oppose all that we have heard and known of habit. Surely, the language addressed to many a malefactor—the language proceeding from his lips—when he is about to suffer the last punishment which human justice can inflict, has no tendency to lessen the number of public crimes, but the reverse: surely, the accents of lofty, exulting confidence little become an occasion and a scene so awful.

Between means and ends, between character and happiness, there exists an indissoluble connexion. This is the lesson of the Sacred Volume. Were it more uniformly the lesson of the pulpit, there perhaps would be fewer violations of the laws of God and man. Not to the pulpit alone, however, must we look for a control on public transgressions, and the improvement of our national morality. It still remains for us to ask, whether there be any circumstances arising out of our domestic manners, which nourish and encourage crime, even if they do not produce it? If the growth of crime really surpass the rapid increase of our population, may not one cause be discovered in the altered state of this class of our habits?

As far as we are capable of comparing together past and present times, we should say that we now behold less of domestic control and domestic retirement than formerly, that there is less of mutual and valuable dependence in the different classes of society, less of moderation in men's desires and expectations, and more of a love of display, more of an eager competition to gain an imagined superiority by means of external appearance. But if this be the accurate result of the comparison, if this be really our situation, no thinking man can doubt as to the tendency and the consequences of the change.

Formed as we are for society, we have deeply to admire the wisdom and goodness of the Creator in the constitution of things, which divides all large communities into numerous families, from the mutual relations and duties of whose members flow some of the choicest blessings that religion can sanctify and civil government protect. If then these reciprocal obligations be not faithfully discharged, what can be the issue except public injury and disorder? The obedience of the child to the parent, and of the servant to the master, is, in this as in every view, an object of vast importance, and involves effects far more extensive than the domestic hearth. Leaving other men to judge, for themselves, of the statement, we must declare it as our opinion that parental authority is not sufficiently understood, exercised, and respected, that regularity, in point of time and its just divisions and appropriation, frequently suffers interruption. We must lament, too, that, owing to the altered habits of the country, no strictly domestic asylum is now found for many a youth who has removed from his native mansion, for the sake of learning, in a distant spot, what, confessedly, it is essential that he learn. Here former days had the advantage of ours. There was more of subordination, often more of method, and, consequently, less of premature excitement, of dissipated thought, of indiscriminate and protracted visiting—less, in a word, of temptation and of crime.

A spirit of enlightened and moral independence ought to be esteemed

and fostered. To its possessor it is more than treasures of gold ; to society, a strong and valuable pledge for the right discharge of civil no less than personal duties. This independence, however, is perfectly consistent with that mutual dependence, of another kind, which is so essential to the best interests of the community. Without reciprocal trust, without reciprocal subjection, public comfort and order will be greatly interrupted. We are apprehensive that the eagerness of many persons to throw off a yoke, which only their own thoughtlessness and impatience can render burdensome, leads the way to crime. Vanity frames plans and spheres of life, for which they are totally unfit. Disappointment follows. To notorious and hurtful indiscretion, fraud, if not violence, succeeds : and the consequences are what we cannot but deeply bewail and deprecate.

Akin to this source of moral evil in society, is the growth of immoderate desires and hopes in respect of the world, and a mode of living carried not seldom beyond the limits of sound equity and wisdom. Numbers of our countrymen are ambitious candidates for that meteor-like distinction which is afforded by means of outward appearances and show. There are those, too, who feel little solicitous as to the methods of gratifying this desire. It is true, they may not set out with any deliberate intention of throwing down the barriers of human laws in their career : yet selfish habits impel them, at length, to deeds of desperation : and therefore crime and iniquity abound.

Let not these remarks be viewed as a digression from our notice of Bishop Ryder's second Charge. They will shew how far we concur in opinion with his Lordship on the painfully copious subject of public crime, and where and why we differ from his conclusions.

His remonstrances with the negligent clergy of his diocese, are very pathetic—his counsels to them, very plain and faithful.\*

*“ Cut off the right hand, pluck out the right eye. Renounce the dissipated amusement—the Ball—the Card Room—the Theatre—the Race Course—the festive board—the rustic or the brutal sport—or the sordid care, which have wasted or misemployed the hours due to God and to your people.”*

The amusements of the clergy—of all the ministers of religion—is far from being a novel topic. We should rejoice if intelligent, unbending, instructive *conversation* were more generally recommended and sought as foremost in the number.

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#### THE LAST TREE OF THE FOREST.

TIME-HALLOW'D Tree! still honoured in decay!  
 The Ivy clings around thee and renews  
 The verdant beauties of thy earlier day.  
 The sunbeams gild thee with their richest hues:  
 The Naiad leads her streamlet to thy stem:  
 The Wood nymphs seek thy solitary shade,  
 And deck the turf with many a fairy gem:  
 Yet doth thy strength decay, thy beauty fade.

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Thus art thou cherish'd ; yet thy fall is high :  
For o'er thee years and centuries have pass'd.  
Of all the forest brethren, towering high,  
Sole thou art left, the strongest and the last.  
Race after race this woodland scene hath sought,  
And multitudes have thronged its verdant bowers ;  
And thou art left, sole record of each thought  
Of joy, or woe, that marked the by-gone hours.

At eventide, the Hermit from his cave  
Hath wandered here to meditate unseen ;  
The Traveller came his burning brow to lave  
At thy cool fount, and pace thine alleys green ;  
And Pagan priests have raised their altars here ;  
And Monks received the sinner's sorrowing vows ;  
The knightly plume, the Warrior's shield and spear,  
Have gleamed afar, or waved beneath thy boughs.

What sounds have greeted thee ! the Minstrel's verse,  
The Huntsman's bugle, ringing through the glade,  
The Pilgrim's orison, the Bandit's curse,  
Childhood's light laugh, and Age's warning staid ;  
The wakeful bird that carolled all night long,  
Rousing the echoes with her thrilling lay ;  
And the glad spirit's more melodious song,  
That sought thy covert nook to praise and pray.

The stricken deer hath pierced the thicket's gloom,  
And in some still recess the mourner wept :  
The murdered wretch hath found a secret tomb,  
And infants, tired with play, have peaceful slept.  
The idle shepherd mused the hours away,  
Watching the sunbeams as they danced afar ;  
The maiden here was wont at eye to stray,  
And through the foliage mark each silver star.

Time-hallow'd Tree ! the thoughtful well might deem  
A moral being was on thee conferred ;  
So conscious seem'st thou that thy records teem  
With warnings which, though mute, are not unheard.  
For thou canst tell how passions blazed and died ;  
Canst tell of friends and foes alike laid low ;  
How haughty youth was blasted in its pride,  
How hoary heads, in turn, must bend—as thou.

And while thy verdure falls, thy branches greet  
The passing gust, and bend them to its will,  
How many thoughts and feelings, sad and sweet,  
In their first freshness, cluster round thee still !  
Such should not perish. Yet they too must fall.  
Thou hast outlived the brave, the wise, the gay :  
And, in thy turn, like all that's great, and all  
That's beautiful on earth, must pass away.



## JOURNAL OF A TOUR ON THE CONTINENT.

(Continued from Vol. II. p. 841.)

ROME, April 23d.—Took a regular Cicerone, and went out to see antiquities and other curiosities. The principal of these were—the *Campus Martius*: this, however, is not now to be seen, as the site is completely covered with modern houses; but I made my guide take me over that part of the city in which it lay, beginning near the *Via della Fontanella*, and extending eastward to the south of the *Corso*. The *Forum Trajani*—about half of which was excavated by the French. This was formerly the most splendid *forum* in Rome; but nothing remains of it, except some broken pillars of grey granite, (supposed to have belonged to the *Basilica*, or Court of Justice,) and the Column of Trajan, erected to that emperor in the beginning of the second century, by the senate and people of Rome, in commemoration of his victories. The height of this beautiful column from the pavement, including the statue on its summit, is 133 feet, and the spiral course of *bassi relievi*, with which it is adorned, represents the Dacian wars. But is it not somewhat incongruous to have substituted the statue of St. Peter for that of Trajan? It was from this that Napoleon copied that which stands in the Place Vendôme in Paris, and he certainly could not have chosen a more exquisite model. The *Mamertine Prison*, in which St. Peter was confined when at Rome—an apartment two stories deep, under the church of *San Pietro in Vinculis*, just by the Arch of Septimius Severus. The only approach which there used to be to this dungeon was through a hole in the floor of the upper apartment. The pillar is still shewn to which it is said that the Apostle was chained; but in my mind a considerable degree of doubt was thrown over the whole, when there was pointed out a small spring of water in the floor, which, the good Catholics pretend, burst forth miraculously, that Peter might baptize the newly-converted jailor.

The *Tarpeian Rock*—now only about forty feet high, so that either the top must have been lowered, or the ground below much raised, otherwise its terrors could not have been so great as they are represented.\* The *Cloaca Maxima*, or principal common sewer of the ancient city—a most massive work, exactly like the pictures which are given of it, only one arch visible at the part which I saw, and that nearly choked up with earth, though in former times, we are told, it was so lofty, that a cart loaded with hay could drive under it. The *Temple of Jupiter Tonans*—of this there only remain three columns; of that of *Concord*, and of that of *Antony and Faustina*, only the portico of each. The latter appears from the frieze to have been a magnificent structure. The *Temple of Peace*—three gigantic arches, and one immense fluted shaft of white marble, 48 feet in height, are all the remains of this building, which was one of the grandest in Rome. The *Palace of the Cæsars*—this formerly covered the whole Palatine hill on which Romulus founded his infant city. But the scene is strangely altered from what it was. There is now a large garden on the top of the hill, and another, in possession of an Englishman, on the roof of the only suite of apartments which remains entire. How little would the proud Romans ever have thought of this, that so barbarous a people as the Britons, living in the remotest corner of the then known world, would thus come and triumph (as

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\* Lemprière says, that it was about 80 feet in perpendicular height.

it were) over the relics of their fallen greatness! How little would they have thought that these distant islanders would one day occupy the very first rank among the civilized nations of the globe, and that Rome herself, "the eternal city," the pride and centre of the world, would be more indebted for her subsistence to them than to any other cause! Yes! indebted for her subsistence; for nine parts out of ten of the inhabitants of this city live by the strangers who resort to it, and of these strangers more than one half are English. In the high season you see English carriages driving about, English nurses and children on the public walks, English amateurs examining the works of art, and English ladies occupying the best places at the church ceremonies.

The *Colosseum*\*—the remains of this building are the most splendid that modern Rome has to boast. On one side the four stories of porticos, all in different styles of architecture, remain entire, and on the other there are only one or two of the highest which are fallen. The dimensions are perfectly colossal: it is 1641 feet in circumference, 157 in height, and is supposed to have seated 87,000 spectators, besides 20,000 in the galleries above. Indeed there is no one object which gives a grander idea than this of the magnificence of ancient Rome. It is impossible to behold its vast inclosure, and its towering height of porticos, without being astonished at the resources of a people who could afford to lavish so much wealth on their mere pleasures. Yet these very pleasures prove incontestably, that they were but a half-civilized race after all; for it was here that gladiators were set to murder each other in cold blood, for the *amusement* of the spectators, and we are told, that on the day when it was opened, Titus had 5,000 wild beasts killed in the *arena*. So much for the humanity of the Romans!

*Basilica di San Giovanni in Laterano*, or church of St. John Lateran—the same in which I had witnessed the ordination of the priests on the Saturday in the holy week. In the approach to this church, on the western side, stands a most noble obelisk. It was placed originally in the Temple of the Sun at Thebes, by Rameses, King of Egypt, transported thence to Rome by the son of Constantine, and erected in its present situation by Sixtus V. Its height, without base or pedestal, is 115 feet, and its diameter at the bottom, 9. This is the largest of the many obelisks with which modern Rome is adorned; but that which is placed before the church of *Santa Maria Maggiore* always struck me as being the most beautiful. The front of the church of St. John di Lateran, facing the Naples gate, is very fine, but the interior is spoiled by too much gilding, and by the ridiculous excrescence of the high altar. There is, however, a good fresco, representing the Ascension, over the altar of the holy sacrament; and on the left hand of the grand entrance, in the Corsini chapel, is the best mosaic in Rome; it is a portrait of Saint Andrea Corsini, the ancestor of the founder of the chapel, copied from a painting by Guido, which I had before admired in the Barberini Palace. The face and the attitude of the Saint, who is kneeling before a crucifix, exhibit all that can be expressed of fixed and fervent devotion. Adjoining this church is the building, in one apartment of which the Cardinals are shut up when they have to elect a new Pope, during all which time they are not allowed either to go out or to hold communication with any other person than the members of their own body. The charge of supply-

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\* What a complete misnomer is this word, as applied to a certain building in the Regent's Park, which is evidently copied, though not exactly, from the *Pantheon*!

ing them with provisions is intrusted to one man, and if any of them has occasion to call in a physician, he remains immured along with the holy brethren till their deliberations are concluded. The present Pope was chosen after the assembly had sat *only* nine-and-twenty days! which is considered a very short period. On the other side of the street is the *Holy Staircase*, twenty-seven steps of white marble, which are reputed to have belonged to the palace of Pilate, and which our Lord is said to have ascended. The original stairs are so much worn with use, that it has been thought advisable to overlay them with a coating of wood, so that the faithful, as they climb up on their knees, do not touch them at all, but have only a peep at them through an interstice, which is left in the front of each step. But as I did not imagine that they would bring me any nearer to paradise, I did not give myself the trouble to ascend.

Rome was so much quieter now than it had been during the holy week, that I could scarcely believe myself to be in the same town.

24th. Visited the Sciarra Palace; the collection of paintings not large, but several pieces very good, particularly the *Modesty and Vanity* of Leonardo da Vinci, and the *Madalena delle Radice* of Guido. Thence I went to the *Pantheon*, or Temple of all the Gods. This noble structure is better preserved than any other of ancient Rome. The entrance is by an immense portico, supported by sixteen magnificent columns, 42 feet in height, and each one entire piece of oriental granite. The interior is a rotunda of 150 feet in diameter, surmounted by a dome, which has a large aperture at the top for the admission of light, and the sides are ornamented with fourteen beautiful Corinthian columns, and incrustated with precious marbles, which have received so little injury from the lapse of time, that it is difficult to believe them ancient. The bronze which formerly covered the beams of the ceiling, and many of the busts and statues which filled the niches, are now lost or removed to other places; but the interior is still splendid, more so than any other of the antiquities of Rome; and even if all its ornaments were taken away, its form would remain a very model of beauty. Thence to the *Sistine Chapel* in the Vatican, the walls of which are entirely covered with frescoes by the first masters. The most celebrated of these is the Last Judgment, by Michael Angelo; but I cannot say that I much admired it. The principal figure, that of Jesus Christ, and the attitude in which he is pronouncing sentence on the damned, are certainly any thing else than pleasing, perhaps they are not even fine. Thence to St. Peter's, the wonders of which are inexhaustible. Here I was not a little amused to see a monument to the memory of James III., King of England! and his two sons, the last of the unfortunate family of the Stuarts. I never knew before that my country reckoned among her sovereigns a third James; two of them were enough in all conscience! but the Roman court did not scruple to acknowledge that title which England refused. The monument is beautifully executed by Canova. There is in the cathedral another monument by this immortal artist which delighted me extremely. It is that of Pope Clement XIII. The figure of the Pontiff himself, who is in the attitude of prayer, seems done to the life; the two female figures below of Faith and the Angel of Death are exquisitely fine, and the Lions at the bottom, one *couchant* and the other sleeping, are justly considered the most perfect works of the kind which the chisel of modern times has produced. During this visit to St. Peter's I also descended into the Crypt, or subterranean part of the church, immediately under the centre; but there is here nothing particularly deserv-

ing of notice, unless any one has the curiosity to see the precise spot where the body of the chief Apostle is said to be interred, though the priest who conducted me allowed that *no one had ever seen it!*

This being one of the two days of the week (Mondays and Thursdays) on which the Vatican is opened to the public, I repaired thither at two o'clock, and went through the whole suite of rooms which are appropriated to the reception of antiquities. Of this magnificent collection I shall not attempt to give any detailed account, for it would require many pages, I might say many volumes, to describe what it took me two hours to see. The pain depicted in the countenance of Laocoon and his children is every thing that the chisel could make it, and the Apollo seems actually to see the arrow which he has shot from his bow. The floors of many of the apartments are laid with ancient tessellated pavements, of which the colours are scarcely dimmed by the lapse of ages: in some are placed immense baths, vases, and *sarcophagi*, and in others, cinerary urns and *candelabra* of the most elegant forms imaginable. Nor let me omit to mention, that there are a few modern works which are not disgraced by the company in which they appear. There is a Perseus and two Boxers, by Canova, which are first rate; and a frieze in *basso-relievo*, by Massimiliani, in the Hall of Nilus, which pleased me more than almost any thing else in the whole collection. I am very fond of *basso-relievo*. It admits of a combination of figures which, in statuary, is seldom attempted; and the very smallness of the proportions in which this work is generally executed, adds to the beauty of the forms. I know nothing more elegant than the *Bacchantes*, which are represented in the Hall of Nilus; and if their merit be somewhat diminished, their beauty is not, by their being mere copies of antiques which were too much injured to be put up.

After I had gone through the antiques and the statuary I visited the collection of paintings, which, though not extensive, is very choice—the principal being the *Transfiguration*, by Raphael—a noble picture certainly. This artist seems, more than any other, to have adhered to nature—graceful and beautiful nature, but still nature.

25th. Set out at six in the morning, with two friends, in a carriage which we had hired for the day to go to Tivoli, which is about eighteen miles distant from Rome. The country, for the first fifteen miles, is totally bare of trees, and appears to be ill cultivated. At the Ponte Lucano we passed the tomb of Marcus Plautus Lucanus, which was, no doubt, originally, a very handsome structure; a round tower, very much resembling that erected to Cecilia Metella. Within two miles of Tivoli we turned a short distance out of our way to see *Adrian's Villa*. When complete it was of amazing extent, and contained entertaining-rooms, baths, a library, a theatre, a temple, a lake to sail upon, barracks for the Prætorian guards—every thing, in short, which could ensure the safety or contribute to the pleasure of its imperial master. The remains are very considerable; but after having seen Pompeii, I could not take much interest in them. *Tivoli*, anciently *Tibur*, is situated on the side of one of the first ranges of hills which occur after the champagne country in which Rome is placed, and on this account, as well as that of its natural and artificial beauties, it has always been a favourite resort of the Romans. Mæcenas, Marcus Brutus, Cassius, Sallust, Horace, and Propertius, had all country-houses there, and it still continues to be the Richmond of the metropolis. Its chief beauties are the falls of the *Præceps Anio*, now the *Teverone*. The principal of these we did not see to advantage, as it was undergoing repair; for it is, in a great measure, artificial, the stream being pent up in order to supply some water-works. The smaller



fall, a short way below, is extremely fine. The water dashes down from a tremendous height in the midst of the most beautiful accompaniments of rock and wood, and part is thrown back again into the air in the form of mist, which rises as high as the fall itself. The elegant little temple of Vesta stands on the opposite rock, and the spot is altogether very picturesque. But with the rest of the scenery at Tivoli I was disappointed. It is spoiled by that most miserable of all trees, the olive, with its stiff contour and its pale green leaf; and when the eye is diverted from the mountain it finds nothing but the solitary dome of St. Peter's to interest it in the immense tract of flat land which stretches out to the southward and westward. The spot where Horace's villa stood is still pointed out, and opposite to it, on the other side of the valley, was that of Mæcenas, of which enough remains to shew what a magnificent man he was.

26th. I employed the greater part of this day in visiting palaces, in company with a fellow-traveller; and if any who read this shall ever happen to be at Rome in hot weather, I cannot wish them a greater treat than to gain admittance, as I did, into the *Café* of the *Villa Albani*, or to wander in the deep embosomed alleys and impenetrable shades of the *Borghese Park*.

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This day, as I was searching for the manufacture of mosaics in the place where it was marked on my map, just to the south of St. Peter's, I entered the gateway of a large building, with a court in the centre, and was not a little startled when the door-keeper told me that that was the *Inquisition*. There was no guard stationed there, and the lower windows only were barricaded with iron; \* but the very name of the place was sufficient to rouse all my feelings of compassion for the poor wretches confined in its dungeons, few of whom ever come out when they once get in. I am told, that when a man has incurred the censures of this court, he is fetched away from his home in a carriage, in which there is an officer of justice and two friars, and that they carry him off to prison without saying a word. I asked a man, "How many prisoners there were in the *Inquisition*." He replied, with a significant smile, "No one knows that, Sir." The number, probably, is not very great, for the terrors of this court are now much softened; but the existence of so dangerous an instrument of tyranny as this is always to be deprecated, especially during such a pontificate as the present. Leo XII. is certainly not famed for his liberality of sentiment—witness his conduct towards the Jews, whom he has strictly confined to one quarter of the city; his *bull* against the Bible Society; and the displeasure which he has expressed at the number of English who come to Rome, and whom he dreads on account of the influx of liberal ideas which they necessarily occasion. His Holiness is not popular with any party. The licentious hate him on account of the strictness of his police, which takes cognizance of the actions even of private life; they who elected him, because, perhaps, they were over-persuaded, and he was a sickly man who (as they thought) would soon die off and make room for a successor, are disappointed that he has lived so long; and they, again, who chose him because they expected him to do good, are equally disappointed that he has done so little. So that the poor Pope has no mercy from any one, and all regret the good days of his predecessor, Pius VII.

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\* I was afterwards told that the apartments for the prisoners are not towards the street, but to the back. The manufacture of mosaics *was* formerly here, but it is now removed to a suite of rooms on the ground floor of the Vatican.



Monday 28th. This morning I went to the Vatican Library, the books and manuscripts of which are only shewn from nine to twelve o'clock in the forenoon. On requesting the priest, who was in attendance as librarian, to shew me the celebrated manuscript of the New Testament which is here preserved, he immediately sent one of his attendants to fetch it, and I had the very great pleasure of examining this most precious relic for the space of an hour. It is an immensely thick quarto of 1500 pages, numbered on the back 1209, and in the inside is carefully noted the date when it was recovered from the Royal Library at Paris, to which it had been carried away by the French under Napoleon. The leaves are of parchment; each page is occupied by three parallel columns of the text, and the writing is in uncial letters\* of the size and shape of those which I here insert, and which I copied as exactly as I could at the time:

ΠΟΛΙΝ ΕΙΣ ΓΗΝ ΠΑΜΕ†

The ink is somewhat faded, but I did not find much difficulty in making out the words after a little practice, and particularly with the assistance of a modern printed edition, which the librarian kindly procured for me. From a cursory survey of the table of contents, the volume appeared to contain the whole of the Old Testament; and there is the whole of the New, except the Epistles of Paul to Timothy, Titus, and Philemon. The books of the latter are in the following order: the four Gospels, the Acts, the Epistle of James, 1st and 2d of Peter, 1st, 2d and 3d of John, Jude, Romans, 1st and 2d of Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2d of Thessalonians, Hebrews, Revelation. The whole volume is written in the same hand, except that the first forty-five and part of the forty-sixth chapter of Genesis, half of the Epistle to the Hebrews, and the whole of Revelation, are supplied in a smaller and more modern character. It was a great disappointment to me that I could not find the first Epistle to Timothy; for, as I imagined at the time, the discussion about the reading of *ὁς* or *Θεός*, in ch. iii. 16, hinges chiefly on what is found in this manuscript. The desired epistle, however, was not to be found either in the table of contents in a modern hand at the beginning, or in the volume itself, which I carefully examined. Though I was disappointed in not finding the Epistle to Timothy, I was more fortunate in my reference to two other passages, the true reading of which has been much disputed. In 1 John v. 7, the reading is, (as Griesbach has it in his corrected text,) *Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.* With respect to this passage, indeed, there is not a doubt remaining in the mind of any learned and candid man, that the text of our Bibles has been interpolated; but in the other, which I examined, Acts xx. 28, I found the common reading *Θεοῦ*, and not *κυριοῦ*.

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\* It may be necessary to explain to some of the readers of the Repository, that *uncial* letters are those of a large size and square form, as distinguished from the smaller and rounder character of the more modern Greek. The manuscripts written in the uncial character are more valuable than the others, as being more ancient; for none of them are of a later date than the ninth or tenth century, and the Vatican manuscript is supposed to be of the fourth or fifth.

† Πολιν εἰς γῆν Πάμε. These words are the first line of the original part of the manuscript. They occur in the LXX., in Gen. xlv. 28, Πάμε being part of the word Πάμεσσῃ. Either through my fault or that of the engraver, the tail of the P in the fac-simile has got a twist which it ought not to have.

I was very loath to quit the treasures of the Vatican, but having obtained permission to see Cardinal Fesche's Gallery, and the hour specified being noon, I was obliged to take my departure. This collection of paintings is the best worth seeing of any in Rome, not, perhaps, so extensive as one or two others, but more choice. The Cardinal is a *connoisseur*, and has several persons constantly employed in keeping his pictures in order. But few of them are indifferent, and some are exquisitely fine. But I must confess, that I was still more delighted with one which I saw immediately afterwards in the Capitol, namely, the Persian Sybil by Guercino. This is, to my eye, of all the lovely pictures which I have seen in this metropolis of the arts, by far the most lovely. There is a spirit in the expression, and a brilliancy in the colouring, which are beyond all praise. It is worth while to come some hundred miles to see such beautiful things as this.

As this was the last day on which the Vatican would be open before my departure from Rome, I took a carriage, after dinner, and went to it again, with the intention of seeing the principal curiosities for which I had not yet found time. My first object was the Library, the apartments of which are open to the public on Mondays and Thursdays nearly the whole day, though the books and manuscripts can only be seen from nine to twelve. The principal apartment, the Great Hall, was built by Pope Sixtus V., but his successors have made so many additions, that the suite of rooms is now more like a little town than any thing else. To give an idea of their extent, it may be mentioned, that the two galleries which branch off to the right and left from the end of the Hall, are, both together, 1200 feet long. The treasures of the Library consist of 30,000 manuscripts, and 80,000 printed volumes. Of these, the manuscripts and the more ancient of the printed works are deposited in close presses round the sides of the rooms, the more modern works in glass cases, and, above these, the walls and ceilings are painted in *fresco* by Zuccari, Guido, Mengs, and other artists, in a style of richness and of beauty, against which no other complaint can be made except that it is too splendid. This whole suite of apartments is kept in the most beautiful order, and is truly worthy of the Pontifical Palace. There were some other rooms appropriated to the reception of books which I did not see.

My last visit this day was to four rooms in the Vatican, which go under the name of the *Stanze di Raffaello*, because they were painted in *fresco* by that divine artist and his scholars. I was the most struck with that painting which represents the battle between the armies of Constantine and Maxentius on the banks of the Tiber, A. D. 312. How grand must this picture have been when it first came from the hands of the artist in all the freshness of its original beauty! But it is now sadly defaced by the injuries of time, and by the smoke made in these rooms by the German soldiers, when Rome was taken by assault A. D. 1528. The same observation applies even more strongly to the celebrated School of Athens, of which the colours are now quite dim and lifeless; and this misfortune is rendered greater by the want of a good light, the windows in this and one or two of the other rooms being too low to display paintings to advantage. Still, dimmed and faded as they are, *connoisseurs* continue to resort to these inimitable productions as a very storehouse of the arts; and the number of easels and of platforms which belong to the artists who are taking copies, clearly demonstrates the high estimation in which they are held.

19th. Visited the Mosaic manufacture in the Vatican. Each of the artists had an oil-painting before him which he was copying, by fixing small pieces of a coloured substance resembling earthenware, by means of a kind

of paste in a large frame. Of these bits of earthenware there is an assortment in more than 10,000 colours; and they are ground so as to make them fit exactly the space to which they are meant to correspond in the original. When the whole surface is thus inlaid, it is polished, and becomes so hard and durable, that nothing can injure it. The labour which this requires is greater than can be imagined necessary. The *custode* told me, that it took two men five years to copy a large picture, including several full-length figures.

I afterwards ascended to the very top of St. Peter's, even into the ball, which is effected with very little difficulty, as the stairs are well contrived, and there is enough to see by the way to induce the visitor to make several pauses. There is no part of this stately pile from which its immense size is better perceived than it is from different points of the ascent to the top. It is quite fearful to look down from the gallery, which runs round the interior of the dome, just where it springs from the roof; still more so, from the second, where the Cupola begins; and again from the Lantern at the top. Yet, as I regarded it, I could scarcely believe that the space below was that in which I had seen so great a crowd of people on Easter Sunday, and it was almost as much beyond belief that the pen in the hand of St. Luke is seven feet long: it appeared to be about 18 inches. On descending I took a farewell walk through the body of the church, and stood for a few moments under the dome, quitting it with a mournful feeling, that this was probably the last time in my life that I should behold all that amazing grandeur.

(To be continued.)

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#### MAN THE IMAGE OF GOD.\*

THE grand beauty, the most striking characteristic, of Dr. Channing's preaching, is its perpetual tendency to enhance our self-respect. It does this, not by addressing itself to the vanity of our nature—for its lessons are ever those of the most affecting humiliation—but by never allowing us to forget for an instant our derivation and ultimate aim; by making us independent of books, and preachers, and men; by reminding us that, if we are not the noble and happy creatures we ought to be, ourselves, and not the Deity, our own slowness, and not his unwillingness, are to be blamed. It is, of all styles of preaching, *that* which is calculated to bring human beings into possession of the liberty wherewith Christ has made them free. If it does not make farther instruction unnecessary, we cannot but think that its tendency is to make the people their own teachers, and this is the best effect preaching can have. When Dr. Channing enters upon mere textual divinity, we feel he is not quite so pleasant a guide. Bold and comprehensive in all his views, perceiving at a glance all the grandest points which belong to his subject, and presenting them to the reader with a vividness which scarcely any hand beside can impart, we think he is rather apt to underestimate accuracy. Yet for one man who is scrupulously correct in

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\* A Discourse delivered at the Ordination of the Rev. Frederick A. Farley, as Pastor of the Westminster Congregational Society in Providence, Rhode Island, September 10, 1828. By William Ellery Channing, D. D. (From the American Edition received from the Author.) London: E. Rainford.

minute particulars, how few are there so nobly, so generally true to nature and revelation, as Dr. Channing! How few who, deeply conversant with their own spirits, can deal freely, effectually, and winningly, with the spirits of others! How few who, looking at the character of Christ, take their stand for the proof at once of Divine Goodness and the destiny of man, upon that bright example! With Dr. Channing, preaching is not confined to examination of verbal evidence, of didactic precepts, or authoritative doctrines, or established principles: none of these would he, we hope, be inclined to slight; yet still his preaching is of a more vital character than these: it is an attempt to bring the whole spirit of Christianity to bear upon human nature, to shew what there is in man which corresponds to the revelation given him by the Deity, and thence to provoke into action some of those energies which lie dormant under a less powerful ministry.

The Sermon before us is the last, and perhaps the greatest, effort of Dr. Channing's pen. On reviewing it, it seems almost impossible to make extracts. Yet there are some passages which must be given.

"Ephes. v. 1: 'Be ye therefore followers of God, as dear children.'

"To promote true religion is the purpose of the Christian ministry. For this it was ordained. On the present occasion, therefore, when a new teacher is to be given to the church, a discourse on the character of true religion will not be inappropriate. I do not mean, that I shall attempt, in the limits to which I am now confined, to set before you all its properties, signs, and operations; for in so doing I should burden your memories with divisions and vague generalities, as uninteresting as they would be unprofitable. My purpose is, to select one view of the subject, which seems to me of primary dignity and importance; and I select this, because it is greatly neglected, and because I attribute to this neglect much of the inefficacy, and many of the corruptions, of religion.

"The text calls us to follow or imitate God, to seek accordance with or likeness to him; and to do this, not fearfully and faintly, but with the spirit and hope of beloved children. The doctrine which I propose to illustrate, is derived immediately from these words, and is incorporated with the whole New Testament. I affirm, and would maintain, that true religion consists in proposing as our great end, a growing likeness to the Supreme Being. Its noblest influence consists in making us more and more partakers of the Divinity. For this it is to be preached. Religious instruction should aim chiefly to turn men's aspirations and efforts to that perfection of the soul which constitutes it a bright image of God. Such is the topic now to be discussed: and I implore Him, whose glory I seek, to aid me in unfolding and enforcing it with simplicity and clearness, with a calm and pure zeal, and with unfeigned charity.

"I begin with observing, what all indeed will understand, that the likeness to God, of which I propose to speak, belongs to man's higher or spiritual nature. It has its foundation in the original and essential capacities of the mind. In proportion as these are unfolded by right and vigorous exertion, it is extended and brightened. In proportion as these lie dormant, it is obscured. In proportion as they are perverted and overpowered by the appetites and passions, it is blotted out. In truth, moral evil, if unresisted and habitual, may so blight and lay waste these capacities, that the image of God in man may seem to be wholly destroyed.

"The importance of this assimilation to our Creator, is a topic which needs no laboured discussion. All men, of whatever name, or sect, or opinion, will meet me on this ground. All, I presume, will allow, that no good in the compass of the universe, or within the gift of Omnipotence, can be compared to a resemblance of God, or to a participation of his attributes. I fear no contradiction here. Likeness to God is the supreme gift. He can



communicate nothing so precious, glorious, blessed as himself. To hold intellectual and moral affinity with the Supreme Being, to partake his spirit, to be his children by derivations of kindred excellence, to bear a growing conformity to the perfection which we adore,—this is a felicity which obscures and annihilates all other good.

“It is only in proportion to this likeness that we can enjoy either God or the universe. That God can be known and enjoyed only through sympathy or kindred attributes, is a doctrine which even Gentile philosophy discerned. That the pure in heart can alone see and commune with the pure Divinity, was the sublime instruction of ancient sages as well as of inspired prophets. It is indeed the lesson of daily experience. To understand a great and good being, we must have the seeds of the same excellence. How quickly, by what an instinct, do accordant minds recognize one another! No attraction is so powerful as that which subsists between the truly wise, and good; whilst the brightest excellence is lost on those who have nothing congenial in their own breasts. God becomes a real being to us, in proportion as his own nature is unfolded within us. To a man who is growing in the likeness of God, faith begins even here to change into vision. He carries within himself a proof of a Deity, which can only be understood by experience. He more than believes, he feels the Divine presence; and gradually rises to an intercourse with his Maker, to which it is not irreverent to apply the name of friendship and intimacy. The Apostle John intended to express this truth, when he tells us that he, in whom a principle of divine charity or benevolence has become a habit and life, ‘dwells in God, and God in him.’

“It is plain, too, that likeness to God is the true and only preparation for the enjoyment of the universe. In proportion as we approach and resemble the mind of God, we are brought into harmony with the creation; for, in that proportion, we possess the principles from which the universe sprung; we carry within ourselves the perfections of which its beauty, magnificence, order, benevolent adaptations, and boundless purposes, are the results and manifestations. God unfolds himself in his works to a kindred mind. It is possible, that the brevity of these hints may expose to the charge of mysticism, what seems to me the calmest and clearest truth. I think, however, that every reflecting man will feel, that likeness to God must be a principle of sympathy or accordance with his creation; for the creation is a birth and shining forth of the Divine Mind, a work through which his spirit breathes. In proportion as we receive this spirit, we possess within ourselves the explanation of what we see. We discern more and more of God in every thing, from the frail flower to the everlasting stars. Even in evil, that dark cloud which hangs over the creation, we discern rays of light and hope, and gradually come to see in suffering and temptation proofs and instruments of the sublimest purposes of Wisdom and Love.”—Pp. 3—7.

This is most beautiful.—Dr. C. proceeds farther to argue that our possession of a nature allied at least to the Divinity may be proved from the very mode in which we obtain our ideas of God.

“Whence,” says he, “come the conceptions which we include under that august name? Whence do we derive our knowledge of the attributes and perfections which constitute the Supreme Being? I answer, we derive them from our own souls. The divine attributes are first developed in ourselves, and thence transferred to the Creator. The idea of God, sublime and awful as it is, is the idea of our own spiritual nature, purified and enlarged to infinity. In ourselves are the elements of the Divinity. God then does not sustain a figurative resemblance to man. It is the resemblance of a parent to a child, the likeness of a kindred nature. \* \* \* \* \*

“The same is true of God’s goodness. How do we understand this, but by the principle of love implanted in the human heart? Whence is it, that this divine attribute is so faintly comprehended, but from the feeble develop-



ment of it in the multitude of men? Who can understand the strength, purity, fulness, and extent of divine philanthropy, but he in whom selfishness has been swallowed up in love?"—Pp 10, 11.

In investigating the manner in which our ideas of the Deity are acquired, we think there might have been more distinct reference to that transcendent moral manifestation of himself which he has given us in the character of Christ. To see "the glory of God in the face of Jesus Christ" is a privilege dear to the heart of a Christian, and it is one which supplies a real want of the soul; it is at once a means of acquiring the best knowledge of the Deity, and of ourselves. The very exhibition of such a character, and the universal feeling of admiration and sympathy for it, prove that God presupposes a moral nature in us, and wishes to improve it; they prove also his desire that we should enter into his own character; and it is to the neglect of those plain passages of Scripture which represent the Son as the express moral image of the Father, that we must trace many of the most erroneous among prevailing notions. It does, indeed, seem extraordinary, how they who speak of the Father and the Son as different, in some respects uncongenial, characters, can understand those passages which speak of their entire and perfect unity. Here is a being, mild, loving, gentle, breathing pardon and peace, willing to save and labouring to save us from the intolerable yoke of sin, with all the lineaments of the Eternal Mind stamped upon him. Again and again he assures us, "I and my Father are one." Yet men are more willing to learn from an obscure text, from a disputed passage. They are ever saying, "Shew us the Father, and it sufficeth us," forgetful of the reply long ago made—"Have I been so long time with you, and yet hast thou not known me? He that hath seen me hath seen the Father, and how sayest thou then, 'Shew us the Father?' "

Neither the Sceptic nor the Christian is, perhaps, aware of the degree in which his ideas of the Deity are really derived from the knowledge of Christ. In the midst of our wishes that they were allowed to take more and more of form from this bright image of the Divinity, in mercy vouchsafed to man, we rejoice in the thought that it has had a most real and salutary influence on human nature. However great men's misapprehension of the Deity himself, we can hardly say that *the character of Christ* has ever been misunderstood: the error has been in considering it apart from that of the Father, as if God and Christ were not truly one in all that we can conceive of mercy, goodness, and truth. It is really not always true that the "love of God is faintly apprehended by a human soul, because the feeling of love itself has been but feebly developed;" for some of the gentlest, the kindest, and most benignant of human beings have most imperfectly comprehended the love of God; nay, have held doctrines which must at times have seemed almost incompatible with the feeling of his goodness. In cases like this, it is generally useless to urge the incongruity between natural feeling and what is considered as revealed testimony. Revelation then, which expressly exhibits the true character of the Deity in shewing us that of Jesus Christ, is our only refuge; and when from this survey we return to the sanctuary of our own bosoms and find an echo to every holy and pure lesson it has taught, we have a double conviction of the perfection of the object of worship, and of our own ability to comprehend it. To conclude with one extract more:

"The multitude, you say, want capacity to receive the great truths relating to their spiritual nature. But what, let me ask you, is the Christian religion? A spiritual system, intended to turn men's minds upon themselves; to frame

them to watchfulness over thought, imagination, and passion; to establish them in an intimacy with their own souls. What are all the Christian virtues which men are exhorted to love and seek? I answer, pure and high motions or determinations of the mind. That refinement of thought which, I am told, transcends the common intellect, belongs to the very essence of Christianity. In confirmation of these views, the human mind seems to me to be turning itself more and more inward, and to be growing more alive to its own worth, and its capacities of progress. The spirit of education shews this, and so does the spirit of freedom. There is a spreading conviction that man was made for a higher purpose than to be a beast of burden, or a creature of sense. The Divinity is stirring within the human breast, and demanding a culture and a liberty worthy of the child of God. Let religious teaching correspond to this advancement of the mind. Let it rise above the technical, obscure, and frigid theology which has come down to us from times of ignorance, superstition, and slavery. Let it penetrate the human soul, and reveal it to itself. No preaching, I believe, is so intelligible as that which is true to human nature, and helps men to read their own spirits."—Pp. 29, 30.

This is, indeed, truth. Let preachers acquaint themselves with revelation, well and deeply; but let them also study the great book of human nature. Let them enter into more familiar acquaintance with the good of all parties, and into closer alliance with our better and best feelings. Let it be their delightful part to appeal to these; to found their teaching and preaching upon them—to build less on the hope of doing good by appeals merely to selfish hopes or fears, and more upon the spontaneous approbation of excellence, of which no mind is wholly destitute. Let the contemplation of the Saviour's grand aim, reconciliation and sanctification, be ever before them. Let them cultivate fervid and glowing devotion, assured that many hearts ask for it and are cheered by its presence. In fine, let them wander more at large over the wide field of human emotions, having fellowship with every thing lofty, animating, and benignant, and they cannot fail to be useful preachers.

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### LINES.

[From "A New-Year's Eve, and other Poems," by Bernard Barton.]

I SAW a ruin, mossed and grey,  
A desolate and time-worn pile:  
With ivy-wreaths and wall-flowers gay,  
In morning's cloudless sunbeams smile.

I saw a dark and gloomy cloud:  
It drifted towards the glowing west;  
Tinged by the setting sunshine proud,  
It seemed in more than beauty drest.

I could but think to age were given  
Charms which might lapse of years defy;  
To darkest sorrow light from Heaven,  
And hope of immortality.

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## ORIGINAL LETTERS OF DR. LARDNER'S.

*To the Editor.*

SIR,

Clapton, Nov. 19, 1828.

THE accompanying letters can scarcely fail to interest many of your readers. They are copies which I made, a few years since, from the originals in the British Museum, and I have no reason to suppose they were ever printed.

The first ten letters, including one reply from Dr. Ward, form part of a collection (No. 6210, among the additions to *Ayscough's* MSS.) in a folio volume, indorsed, "Letters of learned men to Professor Ward, ex-legato Joh. Ward." The letter to Dr. Birch is copied from one of the numerous volumes of his correspondence (*Ayscough*, 4312). To the whole I have annexed some explanatory notes.

No other letters of Dr. Lardner's appear among the MSS. in the Museum.

J. T. RUTT.

No. I.

DEAR SIR,

Hoxton, May 2, 1727.\*

I return you many thanks for the use of Van Dale,† whom I have read over, though not with the care which such a variety of difficult matters requires.

I apprehend we agree pretty well in our notions about *στρατηγος*. I did not suppose the Captain of the Temple had any military power,‡ though, perhaps, I have not sufficiently guarded against that meaning; captain and officer being, generally, military terms in our language.

In one thing I differ from Van Dale at present. Speaking of the High Priests, Scribes, &c., he says, pp. 420, 421, "Unde et priorem ob causam appellabantur *κουστωδια*." I apprehend the *κουστωδια* was the Roman Cohort, out of which the Jewish priests and captains might take some for a particular purpose. See *Joseph. de Bel.* B. ii. c. xv. § 6.

I am, Sir,

Your unfeigned friend and humble servant,

N. LARDNER.

*To Mr. Ward, in Gresham College.*

\* The first part of the *Credibility* had appeared in the preceding February, and the author's learned correspondent had probably communicated some remarks on the volume. In an "advertisement concerning the second edition," Dr. Lardner says, "the most important addition is a curious observation on Josephus concerning the Egyptian impostor, which I received from Mr. Ward." *Works* (1788), I. 5.

† "Dissertatio Quinta, Cap. iii. De Strategis ac de Scribis Græcorum," in "Antonii Van Dale Dissertationes, ix., Antiquitatibus quin et Marmoris, cum Romanis, tum potissimum Græcis, illustrandis inservientes. *Amstel.* 4to. Anno MDCCII."

This volume is in the British Museum from the Library of the late Dr. Burney, and in the catalogue of Dr. Williams.

Antony Van Dale was a literary associate of Le Clerc. From his brief *éloge*, written immediately on receiving the tidings of his friend's decease, we learn that Van Dale's passion for a studious life was early discovered. Yet, under the advice of prudent relations, he engaged in commerce till the age of 30, when, resuming his literary pursuits, he also applied to the study of Medicine, in the practice of which he appears to have been eminent.

He was, for some time, a preacher among the Mennonites, and died Nov. 28, 1708, aged 70, at Harlem, where he had, for many years, been Physician to the Hospital, "dont il prenoit beaucoup de soin, quoique d'ailleurs fort attaché à ses lectures." *Bibliothèque Choisie* (1709), XVII. 309—312.

‡ See Lardner's *Works*, I. 44, 105, 106.

## No. 2.

DEAR SIR,

Hoxton Square, Feb. 22, 1730-1.

I hope you will excuse the trouble I am about to give you. 'Tis the opinion of the goodness of your judgment that brings it upon you.

I am desirous of knowing your opinion concerning the Epistles ascribed to St. Ignatius.

I will first inform you that I have read Dailleé,\* Pearson,† and lately Larroque,‡ who treat professedly of the genuineness of these epistles. I have also myself made a pretty exact comparison of the smaller and larger epistles: and upon that comparison am fully persuaded, that the larger epistles are an interpolation of the smaller, and not the smaller an abridgment of the larger. The only question, therefore, that remains with me, is about the genuineness of the smaller. About which I have only some doubts, but am not positive. I am in a wavering condition. But it is of importance in my design to come to a fixed determination,§ if possible, concerning such early Christian writers.

'Tis not the design of this request to put you on the trouble of a particular

\* *De Usu Patrum*. 1646. "A Treatise concerning the right Use of the Fathers, written in French by John Daillé. 4to. MDCLXV."

John Daillé, born at Chatelleraut, in 1594, had travelled over Europe, in early life, as tutor to two grandsons of *Duplessis Mornay*. At Venice he became acquainted with Father Paul, who, in vain, endeavoured to detain him in that city. Returning to France, he became Minister of the Protestant Church at Saumur, and afterwards at Charenton. He died at Paris in 1670.

Daillé is described by a Catholic biographer as "illustre par son érudition autant que par sa probité. Les Protestants font beaucoup de cas de ses ouvrages, et les Catholiques avouent qu'ils sont dignes de l'attention des controvertistes." Yet, as to the treatise, "*De Usu Patrum*, très estimé dans sa communion," the biographer adds, "Il ne veut point qu'on termine les différents théologiques par l'autorité des Pères; mais c'est précisément cette autorité qui forme la chaîne de la tradition." Having noticed the various learned works of the author, the biographer thus agreeably portrays the man:

"Daillé étoit d'un caractère franc et ouvert. Son entretien étoit aisé et instructif. Les plus fortes méditations ne lui ôtoient rien de sa gaieté naturelle. En sortant de son cabinet, il laissoit toute son austérité parmi ses papiers et ses livres. Il se mettoit à la portée de tout le monde, et les personnes du commun se plaisoient avec lui comme les savans." *Nouv. Dict. Hist.* (1789), III. 199, 200.

† "S. Ignatii Epistolæ Genuinæ, juxta exemplar *Medicæum* denuo recensitæ, una cum veteri Latina versione: annotationibus D. Joannis Pearsoni, nuper Episcopi Cestriensis, et Thomæ Smithi, S. T. P., illustratæ. Oxon. 4to. Anno MDCCIX."

‡ Probably Matthew de Larroque, Protestant Minister at Charenton, and afterwards at Rouen, who died in 1684, aged 65. "C'étoit," says his Catholic biographer, "un grand et rigide observateur de la morale. Il ne se contentoit pas de la pratiquer; il tonnoit en chaire contre ceux qui s'en éloignoient. Tous les accidens de la vie le trouvèrent ferme et inébranlable."

After mentioning Larroque's *History of the Eucharist*, ("pleine de recherches curieuses," but, in his opinion, weak in argument,) the reply to Bossuet, and a treatise on the *Régale*, the biographer ascribes to him, "Deux savantes Dissertations latines sur *Photin* et *Libere*," and "Plusieurs autres *Ecrits de Controverse* estimés dans son parti." *Nouv. Dict. Hist.* (1789), V. 182.

In the Catalogue of Dr. Williams's Library are several works of Larroque's, but nothing, apparently, on Ignatius.

Daniel de Larroque, the son of Matthew, "aussi savant que son père, mais écrivain moins solide," on the Revocation of the Edict of Nantes, retired to London, &c. At length he returned to France, and became a Catholic. After an imprisonment of several years for writing a satire on Louis XIV., he obtained a post and a pension under the Regency. Daniel de Larroque died in 1731, aged 70, with the reputation of "un homme poli et un écrivain aussi médiocre." *Ibid.*

§ See *Credibility*, Pt. II. (first published in 1733). *Works*, II. 68—70.

inquiry about this matter; but only to intreat the favour of your thoughts about this question, provided you have already considered it.

Any one may be sensible, that as I am now defending Christianity, the more ancient authors there are who bear testimony to it, the greater is the advantage to me. So that if I have any prejudices in this question, they must lie in favour of the genuineness of these epistles. But I endeavour to preserve a perfect impartiality in my mind. And I am earnestly desirous, that every author I quote should possess only that authority which is justly due to him.

I am, Dear Sir,  
Your affectionate friend, and obliged, humble servant,  
N. LARDNER.

To Mr. John Ward, in Gresham College.

No. 3.

DEAR SIR,

I have sent you a translation of the Oration of Libanius *for the Temples* ;\* and I ask the favour of you to peruse it, and correct it as you please. There are several places which have appeared difficult to me. For the lessening your trouble I have paged my papers at the bottom, at the inside. And the pages of the oration are put on the side of the margin, either in the inner or the outer part of it.

In several places are two different translations. I should be glad you would affix a note of preference to that word or phrase which you like best. And you may place your emendations in the margin, or between the lines, or in the opposite page, whichever is most for your ease.

P. 7 of the Oration, Libanius speaks of an honour conferred upon him by the Emperour. Gothofred† explains this, pp. 39 and 40, saying, *Libanius honorarios codicillos Præfecturæ Prætorianæ indeptus erat*,‡ but I don't very well understand what that honour was.§

I have not yet any explication of the word *Pagani*, or the original of it. Gothofred speaks of it, pp. 47 and 48. And perhaps this is as proper a place

\* Not published till 1767, in *Testimonies*, Vol. IV., where is the following note :

"At first, I intended to translate the greatest part of the Oration, and give an abstract of the rest. But upon consulting my good friend Dr. Ward, the late learned Professor of Rhetoric, at Gresham College, London, he recommended a translation of the whole, and the publication of the original Greek with it, as the Oration is very scarce. Accordingly, I have followed his advice, so far as to translate the whole. Which translation was made by me, and then kindly revised and corrected by Dr. Ward, several years before his decease, which happened in the year 1758. For this work has been long in hand, I may say, almost half a century."

In the notes on two passages of the Oration, Dr. Lardner has given remarks "received from Dr. Ward;" and at the close of the Oration he says, "the translation has been made with the utmost care; and it has been a difficult task; and though I have had the assistance of a learned friend, I hardly dare be positive that it is right every where." *Works*, VIII. 441, 444, 453, 456.

† In "Libanii Antiocheni pro Templis Gentilium non exscindendis, ad Theodosium, M. Imp. Oratio: nunc primum edita, a Jacobo Gothofredo, J. C., notisque illustrata. *Genevæ*, 1634." *Lardner*.

Dr. Harwood says, "This Oration is the scarcest tract in the whole system of Greek literature." See "Greek and Roman Classics," (1778,) p. 85.

"Monsieur Jaques Godefroy," says *Spon*, "connu sous le nom de *Jacobus Gothofredus*, célèbre par son commentaire sur le Code Théodosien, avoit esté cinq fois Syndic, et mourut âgé 65 ans, en 1652, regretté de sa patrie et de toutes les gens de lettres." See "Histoire de la ville et de l'estat de Genève," (1685,) *Avis*, and pp. 385, 517—519.

‡ See Lardner's *Works*, VIII. 441, note.

§ "See Goth. p. 7." Dr. Ward, in margin of original.



for it as any, namely, in my account of this Oration. If, therefore, you please to give any hints for it, or to compose a note explaining that matter, 'twill be very kind.

I have not consulted the references of Gothofred to the Theodosian Code, nor to all his authors which I have put down in the notes. The reason is, because I have not leisure enough at present. But I intend to do it hereafter. I don't therefore desire you to give yourself any concern about that; I shall take sufficient care of it in due time.

I submit the whole to your censure and judgment, and shall be obliged to you for any corrections or additional observations. I only am afraid of giving you too much trouble. There is no haste at all in the affair, beside the care we should take perhaps not to keep Libanius too long. I may desire to see Libanius once more, after you have revised my translation. But then I will keep it but a day or two.

I am, Sir,  
Your affectionate friend, and obliged, humble servant,  
N. LARDNER

*Hoxton Square, Jan. 16, 1733-4.*

In the margin, at several places, is put a Q for Quære, where I doubt about the justness of my translation.

*To Mr. Ward.*

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No. 4.

DEAR SIR,

In one of the notes which you favoured me with, you say, that "Roman masters had the power of life and death over their slaves, till the time of Antoninus Pius, who by his Constitution in some measure restrained it." But Spartian\* says, that *Adrian* took away that power over servants. "Servos a Dominis occidi vetuit, et jussit, damnari per judices, si digni essent." *Spart. Adrian Cæs. Cap. 18, p. 169.†* And in the margin is a note of Casaubon. *Caius Institution, Tit. iii.* "Si servus dignum morte crimen admiserit, iis iudicibus, quibus publici officii potestas commissa est, tradendus est, ut pro suo crimine puniatur." But what affects me most is what Spartian says of *Adrian*, because he was before *Antoninus Pius*, and therefore seems to contradict what you say of that power subsisting till *Antoninus*.

I must therefore entreat the favour of some elucidation from you relating to this difficulty. A line or two by penny post will oblige

Your humble servant,  
N. LARDNER.

*April 2, 1750.‡*

*For Mr. J. Ward, at Gresham College.*

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No. 5.

REV. SIR,

I cannot at present exactly remember in what manner I expressed the note you had from me relating to the power which by the Roman laws was granted to masters over their slaves; as those notes were written in some haste, to comply with your time. But so far as I can recollect, I ascribed the time when the power of life and death was entirely taken out of their hands

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\* *Ælius Spartianus*, one of the "Six Writers of the Augustan History." See Lardner's *Works*, VIII. 248.

† Quoted, *Ibid.* IV. 338.

‡ The *Credibility*, Pt. II. Vol. VIII., (Lardner's *Works*, IV. 187,) in which the subject of this letter occurs, was first published in 1750.

to the reign of *Antoninus Pius*. For the proof of which I cited *Inst. L. 1, Tit. 8, § 2*, “*de his qui sui vel alieni juris sunt* ;” \* where you have the constitution of that Emperor relating to that affair, taken from *Ulpian*, and inserted *ff l. 1. tit. 6, l. 2, eod.*

Several laws, indeed, had been made by some preceding emperors for restraining the cruelty of masters towards their servants; but I find none more early in the *Corpus*, which entirely deprives them of the power of life and death in all cases. Indeed, *Ulpian* adds in the place above referred to, “*Divus etiam Hadrianus Umbriciam quandam matronam in quinquennium relegavit, quod ex levissimis causis ancillas atrocissimi tractasset.*” But that passage seems to respect that part of the constitution of *Antoninus* which immediately precedes, where it is said, “*Sed dominorum interest, ne auxilium contra sævitiam, vel famem, vel intolerabilem injuriam denegetur iis, qui juste deprecantur.*” Against each of which there had been particular laws made by other emperors.

As to the words you produce from *Casaubon's* notes upon *Spartian*, in *vit. Adrian*, c. 18, namely, “*Si servus dignum morte crimen admiserit, iis iudicibus, quibus publici officii potestas commissa est, tradendus est, ut pro crimine puniatur* ;” they prove nothing of themselves, as they give no intimation of the time to which they refer. Besides, they are not *Caius's* own words, but those of his epitomizer. His own words are, in l. 1, ff. *de his qui sui, etc.*, cited above; from whence they are transcribed into the *Institutes*, and make part of the *section*, before referred to, which expressly ascribes that law to *Antoninus*, under whose reign *Caius* lived. What is here said will appear plainer by consulting *Caii Institut*, L. 1, Tit. 3, § 1, as published in *Schultingii Jurisprudentia vetus Ante-Justin.*

It is true, indeed, that *Spartian*, in his life of *Adrian*, speaking of him, says, “*Servos a dominis occidi vetuit, eosque jussit damnari per iudices, si digni essent*,” *Cap. 18*. But if *Adrian* had really made such a law, it seems very strange that neither *Caius*, who lived so near the time, nor *Ulpian*, who flourished under *Severus*, should mention it, when they were professedly treating upon this subject: and that we should hear nothing of it, but from an historian who lived as late as the reign of *Dioclesian*, almost an hundred years after *Ulpian*. Nay, further, that *Justinian* should afterwards take no notice of it in his *Institutes*, and mention only that of *Antoninus*.

I cannot, therefore, but suspect that *Spartian* was mistaken, and ascribed that to *Adrian* which belonged to his successor. Though, to avoid any objection, you may, if you please, add something to this purpose: “*However, if we may credit Spartian, the same thing had been before enjoined by his immediate predecessor Adrian.*” His words are these: “*Servos a dominis occidi vetuit, et jussit damnari per iudices, si digni essent.*” *In vit. Adrian*, C. 18. It may be worth while to consult *Vinnius*† upon the *section of the Institute* cited above; which I had done myself, but my copy has been, for some time, in the hands of a friend who is out of town.

I am, Dear Sir,

Your most obedient servant,

JOHN WARD.

G. C. Saturday, April 7, 1750.

*Caius* lived under *Antoninus Pius* and afterwards. *A. P.* died 161. *Ulpian* lived under *Septimius Severus*, who died at York, 211. *Spartian* lived under *Dioclesian*, who came to the Empire 284.

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\* See Lardner's *Works*, IV. 338.

† Arnold Vinnius, professor of Law at Leyden, who died in 1657, aged 70. His Commentary on the ancient Jurisconsults, to which, probably, Dr. Ward refers, was published in 1677. See *Nouv. Dict. Hist.* (1789), IX. 376.

## No. 6.

SIR,

I am much obliged to you for your late letter, which is instructive and satisfactory. I think it incumbent on me to inform you, that I am about to remove, and shall return to Hoxton Square, where I lived formerly, though not to the same house. I hope, God willing, to get thither before the end of next week. When I am settled, I shall take the liberty to ask the favour of you to lend me Stephens's fine Gr. Testament.\*

What I want to see is his *Testimonies* before the several parts of the N. T. I shall make some remarks upon those in Mill.† It will be proper for me to see how far Stephens led the way, that I may not be too severe upon Mill, if he has the authority of his predecessors on his side. And I shall be very glad to see you at Hoxton, when you have leisure. My day of being at home there will be Wensday.

I am,

Your sincere friend, and obliged, humble servant,

N. LARDNER

*Ayliff Street, May 25, 1750.**For Mr. J. Ward, in Gresham College, Bishopsgate Street.*

## No. 7.

DEAR SIR,

*Hoxton Square, Jan. 9, 1753.*

I entreat your favourable acceptance of another volume (Vol. IX. Pt. II.) of the *Credibility*. I fear there will appear to you many improprieties, if not also mistakes and greater faults. But there is one place particularly, concerning which I beg your opinion. It is at p. 77 and p. 78, beginning. I have translated, as if some ascribed that *work* of Apolinarius to Basil. But I suspect now, that it is only the *witty answer or letter* which was ascribed by some to Basil, by some to others.

If it be not too much trouble, and you can find leisure to look upon the place, I should be obliged to you for a better and more exact and correct version of that place of *Sozomen*. The sooner I have your answer (by penny post) the better. For then I would correct those copies which I send abroad,‡ and which cannot be kept long before they are sent away. For they will be expected, when they see the book published in any of the papers.

I remain,

Your sincere friend, and obliged, humble servant,

N. LARDNER.

P. S. If I am mistaken, it is the word *παίδευσεως* which misled me. For what occasion is there for *learning* to write a letter with one witty line? But, perhaps, *παιδεως* may be understood as equivalent to *ingenuity*.

This is the first copie that has been delivered. The volume will not be published before next Monday. Therefore I entreat you not to speak of it.

*For Dr. J. Ward, at Gresham College, in Bishopsgate Street.*

## No. 8.

DEAR SIR,

I am favored with your letter of yesterday, and heartily thank you for it.

\* Probably his *Editio Tertia*, fol. Paris, 1550, which Dr. Harwood describes as "very magnificent." *Classics*, p 126.

† In the *Credibility*, Vol. III., first published in 1738, Dr. Lardner had said, "Mill, in his edition of the New Testament, a work of prodigious labour and extensive use, and above all my commendations, prefixes to each book of that sacred volume testimonies of ancient Christian writers." *Works*, II. 408.

‡ There now appears the following note: "Others understand Sozomen differently, after this manner: that some ascribed that saying or answer to Basil." *Works*, IV. 386.

I perceive I have hastened you too much, which I did not intend. You have given a fuller and more accurate version of Sozomen than I have done. But, as you do not differ from me, but confirm, in the main, the sense which I have given, I do not think it needful to make, at present, any alterations.

I am,  
Your sincere friend, and obliged, humble servant,  
NATH. LARDNER.

*Hoaxton Square, Jan. 12, 1753.*

*To Dr. J. Ward, at Gresham College, in Bishopsgate Street.*

No. 9.

SIR,

Dr. Benson has twice spoke to me about a paper of yours. But it was only on a Lord's-day, in the afternoon, in the Vestry,\* a short time before worship, when it was not convenient to have any discourse. Last Lord's-day, he put a question to me about it, which I did not understand. I therefore take the liberty to trouble you with this letter.

Without my saying it, you can be assured, that I do not desire to obstruct the publishing of any thing which you think fit to propose to the public. But if you have any thing to say to me, I would entreat you to be so good as to let me know your mind by a letter. For, perhaps, that may be of use to prevent mistakes.†

I thank you for the Grammar.‡ I made a present of it to Danny Lister, of Ware,§ believing that disposal would not be disagreeable to you.

Your obliged and humble servant,  
NATH. LARDNER.

*Hoaxton Square, Nov. 5, 1754.*

*For Dr. Ward, at Gresham College, in Bishopsgate Street.*

\* Of the Meeting-House, Crouched Friars, (long since, I believe, pulled down,) in which Dr. Lardner had been assistant preacher from 1729 to 1751, first with Dr. William Harris, and afterwards with Dr. Benson. See Dr. Kippis's *Life of Lardner*, pp. xiii. xlii.

In "Memoirs of Dr. Benson," prefixed to his "History of the Life of Christ," Dr. Amory says, "The intimacy and friendship between these learned and worthy persons continued to the death of Dr. Benson [1762]; and the critical observations of Dr. Lardner contributed to render his works more perfect. The freedom and politeness also with which they debated several points wherein they differed, were the papers published, would prove a good specimen of the proper spirit and manner for conducting theological debates."

Dr. Towers adds, "From our own inspection of some of the correspondence between Dr. Benson and Dr. Lardner, we are enabled to declare our full conviction of the justice of Dr. Amory's observation. These learned men were both firm believers of revelation, and equally disclaimed all implicit reliance on human authority. When they differed in opinion, they contended not for victory but for truth; which they were alike ready to receive or communicate." *Biog. Brit.* (1780), II. 203.

It is uncertain whether this correspondence remained in the possession of Dr. Towers. The letters of Dr. Lardner to his intimate friend Dr. Fleming, it is highly probable, were among Dr. Towers's papers, at the time of his decease in 1799. Several years since I took occasion to express a wish for their publication. See *Mon. Repos.* III. 487, *note*.

† This paragraph probably refers to Dr. Ward's objections to some of Dr. Lardner's opinions, especially on demoniacs. These objections appeared in 1761, in Dr. Ward's posthumous *Dissertations*. See Dr. Lardner's "Remarks," *Works*, XI. 269—358.

‡ "In 1754, Dr. Ward gave an accurate edition of the 'Westminster Greek Grammar,' compiled by Camden, while Master of that School."

§ Mr. Daniel Lister, a gentleman with whom I had the pleasure of some acquaintance. He resided many years in Hackney, where he died in 1828.

## No. 10.

SIR,

Last Wensday I received a letter from Mr. Noltenius, which is dated at Berlin, Aug. 8, 1755. I communicate to you this article.

"Aiez la bonté d'assurer Mr. le Dr. Ward, des mes respects, et de lui dire, que dans le controverse de Mr. Clift et de Mr. Funccius sur les fables de Phèdre, il n'ait rien parû de côté et d'autre, que ce qu'il peut avoir vû il y a long tems : mais que Mr. Clift prepare un nouveau livre qui sera imprimé dans peu. En fin, que Mr. Stoeber, dont il souhaite avoir des nouvelles, est à Strasbourg maître en arts."

Mr. Noltenius and Mr. Bamberg\* send compliments to their friends, several of which are named, particularly Mr. Thomson. If you see him at the Coffee House or elsewhere, be pleased to let Mr. Thomson know this. My age and situation do not permit me to be in the city in the evening.

Your sincere and affectionate friend and humble servant,

NATH. LARDNER.

*Hoxton Square, Oct. 18, 1755.*

*For Dr. Ward, at Gresham College, in Bishopsgate Street.*

## No. 11.

REV. SIR,

*Hoxton Square, Dec. 10, 1765.*

I am favoured with your letter of the 6th instant. I am glad you are undertaking Memoirs of the Life of Dr. Ward.† For they will be an honour to him.

My acquaintance with him began a short time before he laid down his school, which was in an alley or court in Little Moorfields without Moorgate. I know nothing of the former part of his life, nor of his parents, or the place of his nativity, or his education, nor of his family,‡ except that he had a sister, who died before him. If his and my good friend, Mr. Joseph Burrough, the Baptist Minister,§ were living, he could inform us concerning all these things.

\* "Mons. Bamberger, a Protestant Divine at Berlin," who had translated Dr. Benson's "Treatise upon the Resurrection of Jesus Christ," and his "Essay concerning the Belief of Things which are above Reason." Also, "Bishop Hoadley's Plain Account." See Mons. B.'s Letter to Dr. Benson, *Biog. Brit.* II. 204.

† These Dr. Birch did not live to publish, or probably to avail himself of this or any further communication from Dr. Lardner. "His health declining, he was ordered to ride for the recovery of it; but being a bad horseman, and going out, contrary to advice, on a frosty day, he was thrown from his horse and killed on the spot, Jan. 9, 1766, in his 61st year."

"His last performance was a short sketch of 'the Life of Dr. John Ward,' which appeared in 1766." *Brit. Biog.* X. 266, 270; *Biog. Brit.* II. 318.

‡ "John Ward, LL.D., was born in London about 1679; his father was a Dissenting minister. In the early part of his life, he was clerk in the Navy Office; but, at his leisure hours, he prosecuted his studies by the assistance of one Dr. Ker, a Scotsman, who kept an academy. In 1710, he resigned his employment in the Navy Office; became a tutor to a certain number of the children of his friends; and for this purpose opened a school in Tenter Alley in Moorfields, which he kept many years. In 1712, he became a member of a private society of gentlemen, who entertained each other with discourses on the civil law; and the society was existing till 1742. In 1720, Mr. Ward was become so eminent for his learning and knowledge of antiquity, that he was chosen Professor of Rhetoric in Gresham College. In 1723, during the Presidency of Sir Isaac Newton, he was elected Fellow of the Royal Society; and in 1752, one of its Vice-Presidents, in which office he was continued till his death, Oct. 17, 1758, in his 80th year, at Gresham College," the lives of whose Professors he had published in 1740, Dr. Birch in *Gen. Biog. Dict.* (1784), XII. 443, 444.

§ Dr. Ward was a Nonconformist of the Baptist persuasion, though probably not a preacher.



I recollect that Mr. Sandercock, who lives in Yorkshire, was, for a while, his assistant in the school. And by last Saturday's post I wrote to him, acquainting him with your design, and entreating an answer. He is a very slow correspondent. But if I get any intelligence from him, or any other, it shall be soon communicated to you.

Dr. Ward's papers were left with Mr. Ward, bookseller, in Cornhill, who is dead: and must now be in the hands of Mr. Johnson, bookseller, in Ludgate Street, with whom I have no acquaintance. But he might be applied to.

I am obliged to you for your good will to *the ancient testimonies*.\* And am,

Rev. Sir, with true esteem,

Your most humble and obedient servant,

N. LARDNER.

To Rev. Dr. Birch.

ON THE AGENCY OF FEELINGS IN THE FORMATION OF HABITS;  
AND ON THE AGENCY OF HABITS IN THE REGENERATION OF  
FEELINGS.

I. *On the Agency of Feelings in the Formation of Habits.*

THOSE who have been accustomed to observe with attention the processes of their own minds during the passage from childhood to youth, and from youth to mature age, will be readily disposed to sympathize with the complaints of the ingenuous minds which perceive with wonder and dismay that as their intellects become enlightened, their feelings grow cold, and that added years take from the depth and strength of their sensibility. The experience of this change of feeling is one of the severest trials to which the mind is exposed in the progress of life, and there are probably few who are wholly exempt from it. Happily, it is only temporary, easily explained, and (like most other processes of our moral being) satisfactorily justified. It may be useful to point out the purposes for which our feelings are bestowed, and the reasons why they are more vivid in childhood than in an after period, and by what means they are renovated and purified in the progress to old age.

When the age of enthusiasm and romance is passing away, when the realities of life press on our attention, we perceive, by degrees, that our sensibilities are less easily acted upon by circumstances, and that impressions from external objects are less deep and permanent than formerly; and are apt to imagine, with a kind of horror of ourselves, that the sources of feeling are dried up, that the world is gaining an undue dominion over us, that the forms and hues of the spiritual creation are gradually fading away, and that they will soon disappear for ever from our mental eye. We turn from the books which used to afford a full measure of excitement, lamenting that we can no longer find "thoughts that breathe, and words that burn:" the breezes of spring, though soft and sweet, no longer fill us with the intoxicating delight which formerly allied us with the carolling birds and sporting lambs: we no longer spring from our light slumbers, at an untimely hour, to welcome the rising sun, and worship him as a God. The tale of distress which formerly would engross every faculty, causing tears to flow from our

\* First published in 1764.

eyes and sleep to fly from our pillows, now excites a more moderate sympathy, and leaves our attention at liberty for other cares and interests; and even our devotional feelings are less ardent, and the promises and threatenings of religion no longer produce emotions of ecstasy and despair. This change ought, undoubtedly, to stimulate us to inquiry into the state of our minds. If we find, on examination, that we have gained no equivalent for what we have lost, if we are convinced that feelings, innocent and virtuous in their nature and tendency, have passed away and left nothing to supply their place, it is, indeed, time to tremble; and we may well fear that there is a canker at the root of our affections. But if we can satisfy ourselves that evanescent feelings have given place to permanent principles, if we can acknowledge to ourselves that our employments are of a more useful nature than formerly, and that our piety, though less ardent, is more influential, our benevolence, though less warm, more active and equable, we may dismiss all fear, and, without apprehension, leave our feelings to take their course, while we exercise our cares on the preservation of the good habits which have sprung from them.

The chief value of good feelings arises from their being instruments in the formation of good principles and habits. Children begin life without a bias towards any course of action, but with a large capacity for pleasure and pain, and a lively sensibility to them. It is the work of a good education to engage these sensibilities on the side of virtue, and to make them act as a stimulus to virtuous actions. The misery which a kind-hearted child feels at the sight of a starving family, (and which is more acute than that which is experienced by the most benevolent person of maturer age,) supplies the place of that good principle which time has not allowed to grow up into strength, and prompts him to bestow all that he has in order to impart relief. His sensibility is no less wounded by the sight of a nest of unfledged birds, deprived of their parents' care, or of the writhings of the fish upon the hook; and this vivid emotion tends to confirm his newly-formed habits of humanity towards the brute creation. These feelings are, in themselves, evanescent, and if not connected with action, are worse than useless; as excitement causes a waste of energy which can only be repaired by increased vigour of action. But if they be made the immediate impulse to some effort of benevolence, they have answered the purpose for which they were bestowed, and in departing, have left behind something more than equivalent to themselves in their utmost intensity and depth. A frequent repetition of these feelings produces a series of actions, till, by the unfailing power of association, the emotion and consequent action become inseparably connected; and the feeling, rising in dignity and importance, becomes a principle.

How much more valuable, as a guide and stimulus, principle is than feeling, it is needless to shew; but principle itself, in its earlier operations, is wavering and uncertain, and still needs the aid and companionship of those vivid emotions which may long continue to impart strength, and to cherish its purity. This aid, this companionship, is granted for a while, and principle goes on from weakness to strength, till, by a constant succession of single efforts, a habit of action is formed, and the great end for which feelings were bestowed is attained. Now that they have done their work, they hold a subordinate place in our moral being; from being our masters, they descend to become our servants; and happy are we if we exact from them reasonable service, and know how to direct their agency for the promotion of our

own peace and the purification and strengthening of our virtue. They do not expire—they have immortalized themselves in the principles which are their own work ; but, having passed through one stage of their existence, they retire for a while into some recess of the soul, from whence they shall issue again in a more exalted and beautiful form, fitted for an intenser enjoyment of the light of heaven, and strengthened for a lofty flight above the objects of earth. Of this renovation we shall hereafter speak ; let us now consider how we are to console ourselves for their temporary retirement.

We are not responsible for our feelings, as we are for our principles and actions. They are not so directly in our own power, and are not the subjects of exhortation, approbation, or reproof, in the rule by which we are to govern our lives. Self-reproach is therefore misplaced in respect of our feelings, if our actions are right. Our emotions depend so much on circumstances wholly beyond our own control, on the variations of our bodily state, on the changes of external events, and the unavoidable predominance of one set of associations over others, that we should be severely tasked indeed if we were required to maintain them at any given degree of intensity, or to keep them in any particular state at any appointed time. As far as we can, by the aids afforded us, command our associations and govern the actions which are connected with certain feelings, it is in our power, and it is our duty, to cherish or repress those feelings ; but over the variety of accessory circumstances which may intervene to influence our feelings, we may have but little control. Our care, then, should be to look to our principles, and to avoid all anxiety about our emotions. Their nature can never be wrong where our course of action is right, and for their degree we are not responsible. If to this it be objected, that we make states of feeling the subject of praise and blame in our judgments of others—that we regard with love and approbation one whose devotion appears warm and his sympathies unbounded, while we shrink with dread and dislike from him who listens with apathy to the groans of the sick and the complaints of the sorrowful, and who looks with a dull eye on the most glorious works of nature—it is enough to reply, that we regard their sensibility as it affects their course of action ; or if we do not, our approbation and dislike are misplaced. If the piety of the one consists only in frames and feelings, and his benevolence exhausts itself in smiles and tears, his emotions are absolutely worthless : and the reason why we dislike the apathy of the other is, that his feelings are dead because he has neglected to cherish them by efforts of duty, and has defeated the purpose of his being. The one ought not to be the object of envy, nor the other of compassion, because they are possessed or destitute of warm emotions, but because those emotions have been rightly fostered or impiously annihilated.

If it can be proved that the vivid, undisciplined emotions of youth are not only useless when principles have once been formed, but are actually a hindrance to the purification and exaltation of these principles, no further consideration will be needed to reconcile us to the diminution of their vigour. If not made subservient to principles, they would overpower them : and of this truth we may see abundance of illustrations, if we look abroad into the world. There we behold beings once innocent, amiable, and well-disposed, happy in the full flow of youthful sensibility, and attractive from the simplicity of their minds and ingenuousness of their hearts ; but now, tainted by the contagion of vice, or corrupted to the heart's core ; some, victims to a morbid sensibility which makes their life one lingering sickness of the soul ; others, hardened to the most awful degree of indifference to the welfare of

their species, or to their own peril. At the critical period of life when principles should, if ever, be formed, they surrendered themselves to the mastery of their passions and sensibilities. Their passions being nourished by gratification, gained an unlimited ascendancy; their sensibility, amiable still, but undisciplined, misled them day by day, weakening their intellectual and moral powers, and reducing them through one stage of disease to another, till they stand on the brink of the grave of their best hopes and noblest endowments. The rake, the drunkard, the gamester, the brutal murderer himself, have all experienced in their day emotions, perhaps, as warm, as pure, as exquisite, as those whose temporary decay we mourn: and what have these emotions done for them? Had they been willing to submit to the natural and salutary process by which these feelings become converted into habits of piety, benevolence, and obedience to conscience, they might now have been as angels of light compared with their present state: but they disturbed the process, and their strength has become weakness, and the milk of human kindness, the appropriate nourishment of their spiritual frame, is changed into a corrosive poison. — Let us be careful, then, to yield our obedience where it is due, and to follow Principle wherever she leads, without casting a lingering look on the flowery paths in which we have hitherto trod. The blossoms must fall off before fruit can be produced; it is the part of folly to weep because they fade, and that of wisdom to tend the ripening fruit, without regretting the transient beauties of the spring, which, having afforded their due measure of delight, and fulfilled the purpose of their creation, have passed away.

In our religious services, we should be more careful to pay our tribute of reverent gratitude and praise regularly, calmly, and cheerfully, than to kindle flaming raptures, or excite thrilling fears. We should endeavour to have God in all our thoughts, to acknowledge his hand in the daily events of our lives, to study his word, and to glorify him by our actions; and not to wait for some particular emotion before we venture to approach him, or neglect prayer because we find our hearts too cold for so sacred a service. We may, we must, sometimes feel deep concern at the deadness of our devotional feelings; but the stream, though stagnant, is not frozen, and the way to restore its purity and hasten its course is to open its accustomed channels to light and warmth from heaven. — If we find our sympathies with our brethren less vivid than formerly, we must not sit down to ponder our troubles; for this is the sure way to concentrate our attention on ourselves, and to perpetuate the evil. We should not wait till some object of misery presents itself to our gaze, to awaken the sensibility which has hitherto been the spring of our actions; but, remembering that what our hand findeth to do we are to do with all our might, we should relinquish our inactive meditations, exclude selfish regrets, and hasten to the performance of some active duty. Some may ask, “Are we then to forego without a murmur the dearest privileges and most exalted enjoyments we have ever known—the sensibilities which have been the delight, the ornament, the very element of our being?” I answer, “No. Submit but for a time to the guidance of principle, and your feelings will revive with added vigour: the offspring of virtuous habits, they are endowed with immortality, and, if duly cherished, they will accompany you from strength to strength, and at length appear with you before God.”

How the regenerating process is performed, we will hereafter consider. In the meanwhile, it is right to bear in mind, under all discouragements, that

He who called us into being knows our frame, and has himself appointed its periods of weakness and of strength. It is our duty to acquiesce in these appointments, and, with respect to spiritual as well as temporal endowments, to bless His hand, whether he gives or takes away.

V.

[“ II. On the Agency of Habits in the Regeneration of Feelings,” in our next.]

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#### CATHOLIC QUESTION.

MORE signs of the Times! and most curious ones too. The last few weeks have been prolific indeed in the singular anomalies which characterize the last expiring throes of the anti-catholic faction.

First comes forward the Quarterly Review with a nostrum to keep off the evil day. For a long course of years the hopes, fears, and prejudices, of the Irish aristocracy and landholders have been worked upon by the crafty sons of the Church, to induce them to join in perpetuating exclusions. The real moving cause of dread has always been an apprehension, that sooner or later, if things once began to mend, the standing monument of iniquity and injustice which the Church of Ireland presents, must have its abasement; its cunning adherents have, therefore, always managed to make the aristocracy support ecclesiastical monopolies by alarming them on the subject of their own interests. To preserve the Church monopoly, every other abuse has been cherished, and the bond of common interest has rendered the crime of all the pledge of mutual co-operation to prevent redress.

Rogues, however, do not always agree, and the ecclesiastical exclusionists, having found the whole too bad for defence, are most unceremoniously rewarding their lay friends for their support, and coolly telling them that they must be sacrificed to the preservation of Moloch. The aristocracy, the Quarterly Review now tells us, are the curse of Ireland; civil abuses, it urges, are the bane of her peace; even the poor, it admits, ought to be maintained. Any part of the cargo of rubbish may be thrown overboard, so that the old crazy ship may have a chance of floating a little longer.

Next appears, in the same strain, the natural organ of the Church, “The British Critic;” and first comes one of the most ludicrous pieces of solemn humbug which could be recommended as a specific to chase away melancholy at this gloomy season. It is an account of the second year of the Irish Reformation! *The second year of the Reformation*, in a country which has, for centuries, had a Reformed establishment, the most expensive in the world! We shall not detain our readers by detailing the miscarriages and reverses of the Reformation in the parish of Killnummery (or Mum-mery, we forget which); but the result, as far as we can gather it, appears to be, that against the grand credit side of the account of “the year *one* of the Reformation,” there is, in “the sixth month of the second year,” a very considerable debit of defaults, arising, first from relapses, and secondly, it is hinted, from an awkward trick which the converts were led into after being released from their former religious influences,—that of taking rather too much of what an Irishman calls “the dear cratur.” As to progress in new converts, we are told, that little show can be made; first, because the Catholics are on the alert to take care that their sheep do not stray; second, because *private* recantation of the errors of Popery has been found on seve-



ral accounts more convenient than public avowals, so that the apparent number of converts is small; and thirdly, because the present state of things supplies political motives for the adherence of the Irish to the Church of their fathers; a reason, one would think, for removing those disabilities which make a point of honour of religious perseverance. Not so, however, concludes the *Historian of the Reformation*, who, after assigning the disabilities of the Catholics as one cause of the impossibility of obtaining a favourable hearing for the tenets of the oppressors, gravely sets to work, in a following page, to assure his readers that the present state of excitement is by all means to be preserved, and looked at as one in which healing will arise from the very troubling of the waters.

In a subsequent article of the same number, our Critic has (like the *Quarterly Reviewer*) found out that all the abuses in Ireland, except those of the Church, can be defended no longer; nay, that their sacrifice may serve as a convenient propitiation to preserve the main evil from the pruning-hook. Can we desire a stronger symptom of the decayed state of the fabric when the very tools and jobs *by* which, and, one would once have thought, *for* which, the retainers of the Protestant ascendancy in Ireland were held and knit together, are coolly delivered over to reprobation and extinction?

But the British Critic has discovered another new light; he has found out that exclusion is persecution, and that persecution is an evil. He is not, it is true, prepared to give it up yet; but it is something to procure an admission that it is not absolutely pleasant to either the sufferers or the inflictors. So, when burning was in fashion, one might almost fancy, by the language held on the subject, that it was administered as a soothing medicine, dispensed by charity to troubled, wandering spirits; and it was something when the world had advanced so far as to have it admitted, that burning was at best a very disagreeable thing, and when punishments were adopted which better accorded with the habits and tastes of mankind.

Let us listen to the subdued tone in which our modern exclusionist now tells his tale:

“Great importance appears to have been attached to what was called the ‘improved tone’ of the last debate upon this question in the House of Lords. And the use made of such acknowledged improvement was not a little discouraging to those who were more especially complimented for having introduced it. The Emancipationists immediately asserted, that Protestants were about to yield; that fear had changed their language in 1828, and would succeed, in 1829, in effecting a similar change in their votes. The fact is, that one very decided improvement was manifested in that debate. The principal speakers, on the side of the majority, admitted that Emancipation was to be desired; that it was an object to be kept constantly in sight, and to be purchased at any price short of actual danger to the constitution. By overlooking this part of the question, a great advantage has been given to our opponents, and that advantage has been skilfully improved. The advocates for Emancipation had persuaded themselves and others, that the object of the Protestant champions was perpetual exclusion; that no good conduct on the part of the Roman Catholics, no moderation, no loyalty, no securities, would avail; that the spirit of persecution was still alive, and that Protestants did not attempt to extirpate Roman Catholics only because they knew that it was impossible.

“The late debate has shown that these assertions are incorrect. Hereafter, it will be idle to maintain that he who opposes an immediate concession of the Roman Catholic claims must therefore be an admirer of the penal laws. When the Roman Catholic complains of the difficulties under which he labours, the Protestant may re-echo the complaint, and show that the Ro-

manists are more sinning than sinned against. They, and they only, prevent the completion of their own enfranchisement. We confess that Emancipation must take place before the fabric of the British Constitution is finished; but, at the same time, we maintain that it must be postponed from day to day, and from year to year, and from age to age, rather than be effected in a manner which will endanger the very Constitution itself.

“This is the point of view from which the subject should be presented to those who hesitate respecting the part which they ought to take. Many mistakes have arisen from looking at it in other directions. By denying that exclusion is an evil, the plainest dictates of common sense have been rejected. The feelings of kind-hearted men, the principles of enlightened men, the experience of practical men, are arrayed against so monstrous a proposition. All that has been hitherto done for the Roman Catholics, all that has been formerly and recently done for Dissenters of every other denomination, rises up and condemns such as say that Emancipation is never to be granted. The best answer that can be given to the advocate of the Roman Catholics, is to admit the general truth of every proposition for which he contends. Exclusion is a crying evil. When the number of the excluded is considerable, the nation at large participates in their sufferings. It is natural that they should endeavour to remove that bar which confines them within narrower limits than the rest of their fellow-citizens. A feeling of inferiority, inseparable from their condition, must depress the timid and humble, and thus deprive the state of the advantage which it ought to receive from the unfettered exertions of the people. The same feeling will gall and irritate the haughty, the spirited, and the sensitive—men who are most able to benefit those they love, and to injure those they hate.

“Again, exclusion must always operate as an obstacle against inducing the Roman Catholics to reform their Church, or to join ours. Men of noble and generous spirits will stifle their convictions, will bow their neck to the Pope, will submit to be trampled upon by a priesthood whom they despise, and profess faith in doctrines which they disbelieve, rather than suffer themselves to be suspected of changing their colours for gain—of deserting a friend in the hour of distress, or of being bullied and beaten into truth.

“Let us hear no more, therefore, or, at all events, let us say no more of what has been said and heard too often and too long; namely, that to deprive a man of office is not to deprive him of any natural right; that Roman Catholics are tolerated, and ought not to ask for more; that millions of our fellow-countrymen are doomed to perpetual restriction upon their political privileges,—to an inferiority, a suspicion, and a jealousy, which must prevent their country from enjoying the full advantages of government, freedom, and religion. Let the case be put the other way:—let us ask what the Roman Catholics mean by persevering in conduct which requires the continuance of that great evil—their exclusion from offices of political power and trust? A serious evil we admit it to be; but it is an evil which must be endured as long as circumstances require such a sacrifice;—it is an evil which Roman Catholics can alone remedy or remove; the Protestant has nothing to do in this great crisis of his country’s fate, but to bear whatever happens without flinching, to pity those from whose misconduct the calamity arises, and to assure them that he will persevere in an uncompromising resistance to their claims as long as they persevere in seditious encouragement of the demagogue, and in slavish submission to the priest.”—Pp. 171—173.

We congratulate our readers on these concessions, and still further on the admission, that, if Ireland were out of the way, there is nothing to prevent the English Roman Catholic from being placed on the footing of the Protestant Dissenter; nay, further, that “if Ireland were at peace, the Roman Catholics might establish an undeniable right to every political privilege which other Dissenters now enjoy.” Let no one, however, expect to reap much practi-

cal good from these concessions. The old question only takes a new form ; and accordingly, from other hints in the same article, we are led to the conclusion, that, after all, what the writer means as the conditions on which the Catholic should be received into public life, are simply, that he should agree to forswear his church and its essential doctrines ; in other words, our Critic sees no obstacle whatever to the Catholics being eligible to public trust, when they have become Protestants.

We thank him, however, for the confession, that exclusion is an evil—an evil to all parties,—and for the consequent burthen and responsibility which he imposes upon himself and his friends of, at all times, proving the necessity of the continuance of the proscription.

But we have still greater and more perplexing signs, all evidencing, however, the decline and impending fall of that cause which rests upon oppression of the community.

We have, for the few last years, seen the gradual progress of liberal thought and action among all our most distinguished statesmen. Mr. Canning saw the course which the current of the times pointed out to him. He was first led by it—he afterwards led it. All his talents, however, were necessary to keep down the strong opposition of prejudice and interest, and unfortunately he died before he had matured his work. Though, however, no leader remained competent to keep the liberal party the dominant one, the opposing interest, on the other hand, was irremediably crippled. An anti-catholic cabinet could not be formed, and it required the Duke of Wellington's name to combine one even on the principle of neutrality. And now we see what this strong man, after his short experience, finds,—namely, that without redress there is no peace for the present, and no hope for the future ; that the emergency is so imminent as to force him, for his own reputation's sake, to own it, though he confesses his own shame in pleading his incapacity to do the work of prudence and justice.

What more could be expected from him ? If he is any thing as a Minister, if he has any adherents capable of supporting his power, it is because he was the Church's ark in her days of trouble. He found it necessary to do last session what she had always thought the cruellest enemy would hardly inflict upon her ; and shall he, can he, give the finishing blow to her prejudices and pride ? Even he is not strong enough for this. He has not assistants for such a work. His position rests on totally different grounds.—To achieve such a work as he sees necessary, he must begin his ministerial career afresh, and court those whom he has flung aside.—But he can at any rate tell his sorrows. Out of the fulness of the heart the mouth speaketh ; let us hear, then, the doleful confession of the great Minister to his friend Dr. Curtis, the Catholic Primate of Ireland.

“ A long intimacy has subsisted between his Grace and the Catholic Archbishop. The latter was Rector of the University of Salamanca when the Duke fought the memorable battle at that place, and, it is understood, rendered very important services to the army, from his great influence in the city and its vicinity:—

“ ‘ MY DEAR SIR,—I have received your letter of the 4th instant, and I assure you that you do me justice in believing that I am sincerely anxious to witness the settlement of the Roman Catholic Question, which, by benefiting the State, would confer a benefit on every individual belonging to it. But I confess that I see no prospect of such a settlement. Party has been mixed up with the consideration of the question to such a degree, and such violence pervades every discussion of it, that it is impossible to expect to prevail upon

men to consider it dispassionately. If we could bury it in oblivion for a short time, and employ that time diligently in the consideration of its difficulties on all sides, (for they are very great,) I should not despair of seeing a satisfactory remedy. Believe me, my dear Sir, ever your most faithful, humble servant,

“ ‘WELLINGTON.’ ”

“ ‘*London, Dec. 11th.*’ ”

His Grace's parliamentary explanations have never been very happy, and one might have imagined that a channel of the sort before us would have been selected with a view to greater precision and greater choice of expression, as well as to avoid all hazard of misconception. It can hardly be said, however, that any of these objects have been attained in the present case. The meaning of the few lines before us has been a fruitful source of discussion; but the substance seems to be, that his Grace is greatly troubled with the noise on both sides, but more especially with that of his friends. He is too much a man of the world to believe that quiet is to be expected, or asked with any decency, from the one of two combatants who has the luck to be undermost, and to be feeling the weight not only of his opponent, but of his opponent's blows; and we have therefore no doubt but that the real grievance which is felt by his Grace arises from the unmanageable zealots of his own party, without whom he would be nobody, and with whom he cannot do what it is perfectly clear he is aware he ought to do.

So much, however, for the state of opinion on this subject held by the great leader and hope of the Orange men. A delightful state of organization this party truly presents! We see a leader openly avowing the folly and madness of his followers; and those followers, there can be no doubt, are terribly distrustful of their organ, yet do not dare to withdraw their allegiance, because neither Newcastle, Winchelsea, nor Kenyon, have yet ventured to think themselves fit to take his place.

Next comes in due order the Primate's answer, famous for but little, we fear, except for its connexion with that which gave it birth, and with that of which it was subsequently the occasion. As his Reverence determined to send an answer, he might, we should think, have found a better scribe, for truly he has not preached so good a sermon as might have been looked for from such a text. Such as it is, however, we place it here to complete the chain of our history.

“ *Drogheda, Dec. 19, 1828.* ”

“ MY LORD DUKE, — I have never been more agreeably surprised in my life than by the unexpected honour of receiving your Grace's very kind and even friendly letter of the 11th instant, which, coming from so high a quarter, I should naturally wish to reserve, if possible; but as it was franked by yourself, the news of its arrival was known all over this town (as might be expected from a provincial post-office) before the letter reached my hands: so that I was obliged, in your Grace's defence and my own, to communicate its contents to a few chosen friends, for the satisfaction of the multitude, who might otherwise fabricate in its stead some foolish, or perhaps mischievous, nonsense of their own. But, fortunately, your Grace's letter contained only such liberal and benevolent sentiments as all parties must eulogise, and none could possibly malign. Besides, it very sensibly strengthens the testimony that I, as a faithful witness, have on all occasions given of your generous, upright, and impartial disposition.

“ It would be somewhat worse than ridiculous in me to offer any thing in the shape of political advice to a consummate statesman, at the head of the first cabinet in or out of Europe; but as your Grace has so humanely condescended to mention some of the difficulties tending to paralyze your efforts to



settle the Roman Catholic question, I beg leave to submit to your superior judgment a few reflections made to me by some well-informed and unbiassed friends, as well Protestants as Catholics, who certainly understand the subject much better than I can pretend to do. They have read with great pleasure and gratitude the noble declaration in which your Grace so strongly expresses your sincere anxiety to witness the settlement of the Roman Catholic question; which, you are convinced, would, by benefiting the state, confer a benefit on every individual of society; and you regret that you see no prospect of such a settlement, because violent party feelings are mixed up with that question, and pervade every discussion of it to such a degree, as to preclude the possibility of prevailing upon men to consider it dispassionately; but that if it could be buried in oblivion for a short time, and if that time were diligently employed in the consideration of the question, you would not despair of seeing a satisfactory remedy.

“ These humane and statesman-like sentiments (as far as they go) do great honour to your Grace’s head and heart, and might appear sufficient if you were a private nobleman, but not in your present exalted station, with power to wield, when necessary, all the resources of Government: for it would be a slur on the unrivalled and far-famed British constitution to assert, that, even when well administered, it does not possess or supply means for establishing any thing known to be essential for the peace, welfare, and tranquillity of the empire at large, and for pulling down or removing any intrigue or party spirit that might wantonly attempt to oppose so great a blessing.

“ My friends allow that such momentous exertions may be sometimes unsuccessful when Government is conducted by weak or unsupported heads or hands, and that they require such a Prime Minister as the nation has now, and, I trust, will long have, the happiness to enjoy; who, after an uninterrupted series of the greatest victories, and a successful arrangement of the most important interests, that perhaps ever yet occurred, has been placed at the head of Government by the entire and well-earned confidence of our most gracious Sovereign, and with the universal applause of the whole empire, and, indeed, of all nations.

“ Under such a chief, exerting his legitimate prerogative, they say that no party would dare to oppose the general good; and that if your Grace would intimate your serious resolution to settle the Roman Catholic question, its opponents would instantly fly and appear no more; and if the settlement were once carried, it would, in a few days, be no more spoken or thought of than the concessions now are that were lately made to the Dissenters; for the enemies of such arrangement are not half so angry in reality as they now appear to be, in order, by that bugbear, to carry their point. But my friends have no hesitation in declaring, that the project mentioned by your Grace, of burying the Catholic question in oblivion, for the purpose of considering it more at leisure, is totally inadmissible, and would exasperate in the highest degree those who are already too much excited, and would only consider that measure as a repetition of the same old pretext so often employed to elude and disappoint their hopes of redress; but that if it even were adopted, it could only serve to augment the difficulties by allowing the contending parties, and particularly the enemies of all concession, the opportunities they seek for preparing their means of resistance and violence, which they have latterly carried to the most alarming lengths, which they have avowed and publicly announced in atrocious and sanguinary terms; to which, however, I should not here allude, for I never wish to be an accuser, but that I am certain your Grace must have read those horrible threats, often repeated in the Brunswick and Orange public prints; and to this latter subject at least I must beg leave to call your Grace’s attention, and to implore your powerful protection, humbly praying that you will not suffer public peace and concord to be violated or disturbed under any pretext whatever. An effectual remedy would cost your Grace but one word. I do not, however, hereby mean to meddle in temporal affairs, but I consider it my bounden duty to labour incessantly, in



concurrence with all my venerable confrères, to impress upon the minds and hearts of all those committed to our spiritual care, sentiments of true Christian charity, moderation, and kind forbearance, towards all men without exception.

"I beg your Grace will excuse the length of this letter, and vouchsafe to consider it as a proof of my unfeigned regard, and of the sincere respect with which I have the honour to remain,

" My Lord Duke,

" Your Grace's most obedient and humble servant,

" R. CURTIS."

We have observed that the Primate's sermon is not a very good one. The public, however, was not long deprived of a suitable "improvement" of so promising a theme. We now allude to the excellent letter of the late Lord Lieutenant, the Marquis of Anglesea, who most adroitly seized the license given him by the unofficial acts of the Premier to say *his* say in the following letter to the same correspondent :

" *Phoenix Park, Dec. 23, 1828.*

" MOST REVEREND SIR,—I hasten to acknowledge the receipt of your letter of the 22d, covering that which you received from the Duke of Wellington of the 11th instant; together with a copy of your answer to it.

"I thank you for the confidence you have reposed in me.

"Your letter gives me information upon a subject of the highest interest. I did not know the precise sentiments of the Duke of Wellington upon the present state of the Catholic question. Knowing it, I shall venture to offer my opinion upon the course that it behoves the Catholics to pursue.

"Perfectly convinced that the final and cordial settlement of this great question can alone give peace, prosperity, and harmony, to all classes of subjects in this kingdom, I must acknowledge my disappointment on learning that there is no prospect of its being effected during the ensuing session of Parliament. I, however, derive some consolation from observing that his Grace is not wholly adverse to the measure; for if he can be induced to promote it, he, of all men, will have the greatest facility of carrying it into effect.

"If I am correct in this opinion, it is obviously most important that the Duke of Wellington should be propitiated; that no obstacle that can by possibility be avoided should be thrown in his way; that all personal and offensive insinuations should be suppressed; and that ample allowances should be made for the difficulties of his situation.

"Difficult it certainly is; for he has to overcome the very strong prejudices and the interested motives of many persons of the highest influence, as well as to allay the real alarms of many of the more ignorant Protestants.

"I differ from the opinion of the Duke, that an attempt should be made to 'bury in oblivion the question for a short time:' first, because the thing is utterly impossible; and next, because if the thing were possible, I fear that advantage might be taken of the pause, by representing it as a panic achieved by the late violent reaction, and by proclaiming, that if the Government at once and peremptorily decided against concession, the Catholics would cease to agitate—and then all the miseries of the last years of Ireland will be to be reacted.

"What I do recommend is, that the measure should not be for a moment lost sight of; that anxiety should continue to be manifested; that all constitutional (in contradistinction to merely legal) means should be resorted to, to forward the cause; but that, at the same time, the most patient forbearance, the most submissive obedience to the laws, should be inculcated, that no personal and offensive language should be held towards those who oppose the claims.

"Personality offers no advantage, it effects no good; on the contrary, it offends, and confirms predisposed aversion. Let the Catholic trust to the

justice of his cause—to the growing liberality of mankind. Unfortunately, he has lost some friends and fortified his enemies, within the last six months, by unmeasured and unnecessary violence. He will soonest recover from the present stagnation of his fortunes, by shewing more temper, and by trusting to the Legislature for redress.

“Brute force, he should be assured, can effect nothing. It is the Legislature that must decide this great question, and my greatest anxiety is, that it should be met by the Parliament under the most favourable circumstances, and that the opposers of Catholic Emancipation shall be disarmed by the patient forbearance, as well as by the unwearied perseverance, of its advocates.

“My marked anxiety to promote the general interest of this country is the motive that has induced me to give an opinion and to offer advice.

“I have the honour, &c.,

(Signed) “ANGLESEA.

“*To the Most Rev. Dr. Curtis, &c.*”

Seldom has the truth been more plainly told to the shuffling, equivocating politician who sees and owns his duty, but puts off its discharge from motives of conveniency. The whole of the letter is most excellent, and it may in its turn be “improved” to our edification by a few obvious reflections.

In the first place, what sort of a Government must that be in which a distinguished nobleman, sent to govern a country torn to pieces by faction in the agitation of a question admitted by all to be of the most vital importance, does not even know what are the feelings on that question of the head of the administration;—in which such a nobleman only hears the views of those to whom he is responsible, in a casual letter to one of the governed;—in which so little confidence, so little cordiality exist, as that those who sit at the same council-board never even hint to each other their thoughts on the only momentous question which distracts all minds?

In the second place, taking Lord Anglesea as in any degree an interpreter of Lord Wellington’s meaning, we find who are the parties and what the motives which embarrass these rulers in that path of rectitude which all can see. Lord Anglesea points to “the interested motives of many persons of the highest influence”—influence such as the Duke of Wellington either dares not or cannot control. What, then, shall we say of the Minister who, knowing all this, recalls an honest man from the office of soothing a nation’s injuries, and asks the oppressed to be *quiet* under their wrongs? Lord Anglesea has given them counsel of a sort more consonant to the feelings of the heart as well as to the understanding; and if his leader be in earnest, he too will in his heart thank them for furnishing him with the argument of necessity for routing the crew who force him now to publish his impotence and shame.

Is it possible, we may well ask, that this state of things can last? When the confederates who used to league together to support a common monopoly, are openly seeking to purchase temporary safety by sacrificing their comrades in iniquity;—when the great and solemn spectacle is exhibited to the world, on the one hand, of the Minister raised to power by their confidence, now flinging upon them what he feels to be a load of infamy; and, on the other hand, a just Governor sent with all the prejudices of his caste to take a part in the misrule, but speedily becoming a convert to wise and liberal policy, and recalled merely because he not only saw but wished to do his duty?

Lastly, the parting advice of their late Lord Lieutenant has, we trust, come

at a timely moment to check many symptoms of folly among the Irish leaders, by which their enemies would well know how to profit. We hope we shall hear no more of the suicidal policy of insulting their English brethren, because, being less under the immediate lash of oppression, they are less skilled in the arts of bullying;—because they have neither gone so far at one time in sacrificing principle to the attainment of an object as Mr. O'Connell shewed himself disposed to go three years since, nor are prepared at present to run into the other extreme of rejecting every thing without giving themselves even the trouble of hearing what is.

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A SMALL RELIC OF MELANCTHON.

[Translated from the *Theologische Studien*, &c. See last No., p. 50.]

EVERY theological fragment, however small, is interesting, of a man like Melancthon. A great mind is visible even in trifles, and in any case affection knows how to appreciate what comes from such a being. The few and, as far as my knowledge goes, unpublished lines of Melancthon which I shall communicate, are a token of affection; he wrote them in the beginning of the Bible of a friend (at least of one whom he had befriended) in order to record in his memory, by a short thesis, the sum of the Christian belief. They are in an edition of the Bible of the year 1534, in fol., illuminated with very beautiful wood-cuts, which is now in the public library at Hamburg. From the date, 1552, affixed to this short confession and word of consolation, it follows that it was penned by Melancthon at an important period. About that time the Augsburg and Leipzig Interim had only just begun to exhibit their injurious results. Melancthon was violently attacked by Flacius and suspected by the stern Lutherans; the council of Trent was again opened, and was to be set in order by the Protestants. With this view, Melancthon had composed the *Confessio Saxonica*, (*Repetitio Conf. Aug.*) and set out with two Saxon theologians towards Trent. On the 22nd of Jan., 1552, they arrived at Nuremburg, where they remained openly, in obedience to the command of Maurice. All negotiations were now broken off by the daring enterprise of the youthful hero of Protestantism against the Emperor in the spring of 1552. In the succeeding August, the treaty of Passau followed. At the period of these great occurrences, the following was written by Melancthon: the exact point of time is not decidedly given. The little piece has a particular interest, inasmuch as it is written in German, though not in the powerful language of a Luther. On this account I give it exactly in its antique form.

“ Jesus Christ, the Son of God, says, in the 14th chapter of John,

“ ‘ If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.’

“ This saying should be well known unto all men, and often examined, since therein are contained pure doctrine and the highest consolation.

“ First, as to doctrine—we are taught *which* is the true church of God, and *where* it is; for it testifieth that the true church of God is that visible assembling which preaches the true doctrines of the gospel—learns, receives, and, receiving, acknowledges them.\* In this visible assembling thou shalt be incorporated, and know that thyself art also a member of the true church, if

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\* Treaty of Augsburg. Conf., Art. 7.

thou hear the pure doctrine of the gospel, learn, receive with belief, and have commenced obedience, and shalt know that the command of God is, that thou shouldest seek this right church, and hold to the preaching of it, with right belief, invocation, knowledge, and love, as the 26th Psalm says, 'One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life.'

"Thou mayest remark here, too, the loftiest promises and the most gracious consolation, and believingly confess, the Father loveth thee on account of the Son, forgiveth thee thy sins, receiveth thee into his grace in this life, albeit we are yet weak and unclean; and if thou believe this, and trust in Jesus Christ, the Mediator between God and man, so art thou the habitation of God, and the everlasting Father and the Son work in thee through the gospel and holy spirit of new light and of new obedience; and may God hear and protect thee in this life, and soften to thee its great misery; and then, when God becomes all in all, thou wilt clearly know him; so will he give thee, in the heavenly church of eternal life, his light, wisdom, and justice, and joy. Observe how great a good it is to be the habitation of God, and that he will obtain such things, through this belief, who trusts in Jesus Christ, the Mediator between God and man. 1552.

"PHILIPPUS MELANCTHON."

## CRITICAL NOTICES.

ART. I.—*La Femme et la Religion : Discours prononcé à Nismes, pour une Réception de Catéchumènes filles, &c.* (*Woman and Religion : a Sermon, delivered in the Great Church at Nismes, on Occasion of the Reception of some Young Catechumens, June 5, 1828.*) By — Vincent, Pastor, Nismes.

THIS is a truly beautiful address. It may have more faults than the discourse of Buckminster on the same subject, but it is incomparably more eloquent and powerful. We have no objection to the doctrine that "Religion is a matter of feeling and affection, that its seat is in the heart, and when its reign is established there, its task is fulfilled and the gospel has triumphed." We agree with the preacher, that, "of all errors, the greatest is to suppose it a mere work of the understanding, which may be decided upon by strength of reasoning, and, we are persuaded, that if there is any occasion for us to know and understand more, it is that we may love the Creator more."

The only objection to M. Vincent's train of thought, is, that he presupposes a degree of subjection to *merely* social influences, in women, which, though found-

ed in fact, is not one of the most creditable facts to either sex. We cannot praise much that virtue which is the mere growth, as we fear it often is, of accident; nor does it follow, because social restraints are often beneficial, that there is nothing in the condition of women to be improved. We know not that it is a part of Christianity, for instance, to exclude all, without exception, from virtuous society, who have ever strayed from the paths of virtue. We see much reason to fear that there may be many Pharisees among the virtuous. At any rate, Christian society has an account to render for the numbers whom her stern condemnations have compelled to plunge yet deeper into vice.

The Sermon opens like Buckminster's, with a review of the peculiar honours which Christianity conferred upon women at its first promulgation.

"From the contemplative piety of Mary, who loved and revered in silence, to the activity of Martha, who loved and wished to wait upon him; from the celestial purity of the Virgin, to the fervent and lively repentance of Magdalen at Jesus' feet; from the sisters of Lazarus, resigned, while misapprehending him, to the unmoveable faith of that obscure woman who, lost in the crowd, said, 'If I do but touch the hem of his

garment, I shall be made whole,'—every form that religion *can* take in a devoted heart, in an active soul, is found in those women, who, during his appearance on earth, seem to have been nearly alone in the complete knowledge, and love, and apprehension of the Saviour. The storm did not surprise their affection, nor shake their constancy. They came to weep beneath the cross, in the presence of his murderers. They gathered up his remains to pay them their last honours. They watched over the sacred tomb in which his body was laid, while the disciples were dispersed by the tempest and chilled with fear at the voice of a servant. And quickly did they receive the reward of their devotion and love, the inexpressible delight of being the first to see, to recognize, to hear, their risen friend."

From hence the preacher proceeds, in a very eloquent style, to press upon his young female hearers the importance of a yet further cultivation of religious knowledge, and faith, and love, appealing to their own consciousness—an appeal which was wisely made, because sure of success—in proof of the harmony between their best and purest feelings and the religion of Christ. We have but room for the concluding passages :

"To attain such an end, to realize such hopes, be not afraid of fulfilling those duties which will soon become necessary and delightful. Shrink not from sacrifices, somewhat rigorous at first, but lighter as you advance. The vanity, the pleasures of the world may seduce you ; you can say that your heart wants something far better ; you will find, in that sanctuary of peace, content, a better portion than pleasures and vanity. The surrounding world is corrupt : create in your own hearts, whither you have learnt to turn with delight—create around you, by the employment of your days, a world, more confined, but more happy, virtuous, safe. Even your own spirits will conspire with outward temptations : take refuge in the bosom of your God : come to speak with him and hear him in his temple, pray at his altars, and borrow all his strength in offering all your love : and make yourselves invulnerable, by surrounding yourselves with those dear and holy duties which are laid upon woman, as her noblest employments and sweetest pleasures. That you may resist evil, be more completely daughters, wives, mothers—be religious and Christian women, and let your eyes, which are distressed by the view of worldly temptations, or

moistened by the tears of sorrow, be turned towards the future.

"Oh ! if we could be certain that you would lean for ever on religion, on your Saviour, and your duties, in the thorny way into which we usher you, how far more perfect, more pure, would now be our joy ! How many fears would be calmed ! How many sad forebodings dispelled ! Come adversity or prosperity, come pleasure or pain, come good or evil examples, come seduction without and temptation within, come the whole world conspiring against you, and evil disguising itself in a thousand forms to pollute and ruin you, we should be secure of your future lot. Your faith, founded on the rock of ages, might brave all these tempests ; and, provided it remained entire, might bear your life towards Heaven and keep it sheltered from the storms which are always destroying those who centre in earthly joys and attachments.

"But is it in yourselves that we can place this reliance ? In you, so young, so ignorant, so weak in the faith and frail in the flesh ? If we had no other hope, dare we admit you to this holy communion ? Exact from you promises which we should soon expect to be violated ? O infinite Spirit ! whose mighty power penetrates all things, whose secret influence is given to souls, to lead them by hidden ways towards that spiritual world where they find the end and the key of all their existence ; spirit of my God and Saviour ! thou alone supportest me in this solemn and decisive moment. Hear my voice ! O hear the prayer of these yet pure spirits who with me would address thee ! Be thou their strength ; be thou their supporter, their comforter, their master. And in the moment of danger or of suffering, may thy light dissipate the vain errors of the mind, the deceitful passions of the heart, and the traitorous delights of a voluptuous imagination ; that under thy benign direction, trial may bring alacrity and strength, and never weakness and ruin !" —Pp. 30—32.

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ART. II.—*The Mediator ; or, an Attempt to remove the Anxiety of Mind produced by the Controversy on Baptism. A Letter, &c.* 12mo. Pp. 75.

WHOEVER considers that the question respecting the perpetuity and obligation of the rite of Baptism has not been settled by the late publications on the sub-



ject, or is interested in the controversy, will find this Letter worthy of serious attention. The writer, who calls himself Hermas, often displays great acuteness and originality in his arguments, and we have satisfaction in observing that his Letter is characterized by an evident sincerity and seriousness in his convictions, as well as candour and temperance in discussion. We owe it to our readers to give a brief analysis of his train of argument, leaving it to them to form their own conclusions. His object is to shew that water-baptism is in no form a rite or duty binding upon Christians.

The leading points he endeavours to illustrate are contained in the following sections :

Sect. 1. That the term baptize, with its derivatives, when applied to moral, mental, and religious subjects, is always used in a figurative sense. He quotes and adopts Robert Robinson's explanation of the term, who says, "that it is a dyer's word, and signifies to dip, so as to colour. Such as render the word *dip*, give one true idea, but the word stood for two, and one is wanting in this rendering. The word, then, conveys two ideas, the one, literal, *dipping*; the other, figurative, colouring." Hermas draws from the above definition the conclusion, that a literal baptism is not merely dipping into water. He observes, that if to baptize means to dip into water, it will be difficult to define what is meant by the phrase, "to baptize with, or in water;" that the term does not of itself indicate the element or means in or by which the baptism is performed; that the accompanying nouns must determine the nature of the baptism. He considers that the essential meaning of the term is to impart a new hue, appearance, and character; that it denotes an effect, and not the means by which an effect is produced; and that to assume, that the baptism must be a ceremony in which water is used, is to take for granted what yet remains to be proved.\*

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\* Robert Robinson's definition of the term, upon which this writer grounds so much, appears to be indefensible, and indeed groundless. There is no instance of its use as a dyer's word, or in the sense of *to colour*, in the New Testament. It answers to the Hebrew word טָבַל 2 Kings v. 14, which is simply to *dip*, and is so translated in various passages. It then comes to signify to wash, or

In Sect. 2, he points out the difference between John's baptism and the baptism of Jesus, and endeavours to shew from various passages of Scripture, that the baptism or figurative dye to be produced by John's mission was a change of character, and not a ritual act which he administered; and that this effect was produced, not by dipping them in water, but by the exhortation he preached unto the people. He admits, nevertheless, what it would be strange to deny, that this baptism of John was accompanied with an external and ritual act, but contends that it was temporary in its nature and design. "To me, it appears," says the author, "that the primary design of the Deity in appointing the use of water as an accompaniment to John's baptism, was to furnish at once a simple and sublime mode of signaling or pointing out to the people of Israel, in the most public manner, the individual who was to be the head of the next dispensation, and whose coming would be attended with the destruction of their temple and polity." John i. 31—33. He then goes on to observe that the baptism of the Messiah, "with the Holy Spirit and with fire," Matt. iii. 11, was a chastisement of heaven, and local in its application, and is to be applied solely to the Jewish people; that baptism "unto the name of Jesus, and unto the name of the Father, and of the Son, and of the Holy Spirit," is an union with the church of God, and a willing obedience to his authority. As much stress is laid upon the apostolic commission, the author dwells upon it at some length, endeavouring to shew that the baptism spoken of is rather the moral effect of the preaching of the apostles upon their hearers, than any literal rite, such as dipping into water, and subsequent to conversion, and symbolical of obedience to Christ.

Then follow some strictures upon Mr. Marsom and Mr. Gilchrist, chiefly intended to prove that various commands given to the apostles had reference to

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cleanse, and in this sense βαπτίζομαι, to be baptized, or to baptize one's self, occurs several times in the New Testament. Mark vii. 4, Luke xi. 38: "He marvelled that he had not first *washed* before dinner." The primary idea, therefore, of the word baptism, as a Christian rite, is rather that of washing off impurities than of imparting a new hue or colour. See Schleusner.

them, and to them only; that the phrase, "he that believeth and is baptized, shall be saved," has especial reference to their character and situation; and in reply to the question, What is this baptism? he answers, "I believe, a change of character; doubt dyed into certainty, and fear into courage; a mind thoroughly imbued with a conviction of the resurrection of their Lord; the answer of a good conscience toward God, and such a submission to the authority of Jesus as would lead them to say, in the very face of death, 'We will obey God rather than men.'"

In Sect. 3, the author puts the question, Why did the disciples and apostles use water-baptism, if it formed no part of their commission or of the gospel dispensation? And replies, that he believes "it arose from a desire to rival John's disciples; and that it was contrary to the will of Jesus for them so to act." At any rate, he concludes that their having baptized with water is no proof of having a command to do so. He then proceeds to consider the various cases of baptism mentioned in the Acts.—We shall only repeat his observation, that we may arise from these cursory remarks with very different impressions; or if we venture an additional observation, it would be, that his attempts to separate the use of water from the term baptize are sometimes overstrained, arising from his notion of the term baptize, which, as our note will shew, is at least a doubtful, if not a false guide.

In Sect. 4, the author is more successful in shewing that in the apostolic writings the terms baptism and to baptize, have a sense distinct from the use of water. There are remarks upon some passages of Scripture, which, independently of the controversy, are useful as laying open to the general reader of the Bible their meaning and force, particularly upon 1 Pet. iii. 2, and Heb. vi. 2.

Sect. 5, is occupied with some miscellaneous passages of Scripture and conclusion, to which we refer our readers. The aim of the conclusion seems to be to shew, if we understand it, that there is a particular body of believers in Christ, with whom a man must connect himself in order to be capable of true Christian obedience, and in order to be truly baptized unto the name of the Lord Jesus. Whether there is such a body, and where that body is to be found, except in the pious, sincere, and faithful, of all Christian sects, are great questions. The author is here certainly upon very slippery

ground, and here we leave him with our good wishes, and the committal of him to that Master "to whom every man standeth or falleth."

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ART. III.—*Miss Macauley's Address to the King, Legislature, and Population, of the United Kingdom, on the Subject of an Improved System of Mental Cultivation.* J. Mardon, 105, Finsbury.

MISS MACAULEY is one of those beings who have the discernment to see that "there's *something* rotten in the state of Denmark," something amiss among a people incessantly forming new plans (each better than the former) for the public good, yet abounding more in crime and punishment every year than the last; but, we fear, she has not found out the remedy. It is really almost comic, if it were not a distressing proof of inconsistency, to find, after she has informed us that her plan is one of "self-examination and self-correction, of turning the expanding mind upon its own resources," and of "exciting the active powers of the mind," to read the beginning of the following first mental exercise, "intended for the use of children from five to eleven years of age."

"What is your name? Answer. M. or N.

Who made you? A. God.

Who is God? A. A Supreme Being, the Creator and Governor of the universe, and the benevolent Parent of all human kind.

Have you any other parent besides God?

A. Yes! I am the offspring of earthly parents. From my father and mother I derive my birth, under the ordinance of Almighty God: and I am fearfully and wonderfully made," &c.

And this is to develop the mind, to excite its active powers, to turn it upon its own resources! Spirit of Pestalozzi, hear and marvel! Again,

"You say that God is a Supreme Being; what do you mean by a Supreme Being?

A. Supreme means" (mind, reader, words must be explained by words; there is no other way) "almighty, all-wise, all-good, all-powerful, the Creator of all things, the Preserver of all things, and superior to all things."

We are compelled to separate from Miss Macauley on the very threshold of the school-room door, because we think

that she is beginning precisely upon the plan by which every desirable result will be prevented. There is no exercise for the heart or mind in questions like these. It is a mere explaining of terms by other terms, not one of which, probably, would present a clear image to the mind of a child.

Let Miss Macauley take her catechumens and by private conversation find out what is already passing in its mind. It is no easy task; but affection, and desire to be right, will do much; then may she proceed to call forth what needs assistance, and help the little thinker to clear up its own ideas. Hitherto she has mistaken her own mental activity for that of the child—the old, the original sin of educators. We are always disposed to sympathize with those who wish to serve their fellow-creatures, and it is mortifying to see them thus defeating their own plans.

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ART. IV.—*Prayers for the Use of Sunday-Schools.* By the Rev. S. Wood.

MR. WOOD'S little volume will be of great value to Sunday-School Teachers, and eventually, it may be hoped, to Sunday Scholars also. The Prayers are more simple, and every way better adapted to the purpose, than those in any similar collection which we have seen. The concluding Hints to Teachers respecting books, may also prove useful. The greatest objection to them is, that they are nearly all expensive; and not only is this undesirable as far as respects the probable pecuniary means of a school, but also as respects the effect upon the children. Even among the little people whose rank in life may entitle them to luxuries of this kind, it is much to be regretted that the taste for literary extravagancies has been allowed to reach such a height. A value for mere ornament is thus early fostered, and the more homely volume is despised. We entirely differ with Mr. Wood as to the idea of the books he has mentioned not being "extravagant in price." Let him compare them, as to the quantity of matter, with any published by Houlston, 65, Paternoster Row, or Oliphant, at Edinburgh, or still more by Westley and Davis, and he will be convinced of this. It is possible, indeed, that the binding and printing of the books in Mr. W.'s list may render it impossible to afford

them cheaper: but we object to the idea of leading a child to value the book for its outward advantages. In a library, indeed, more expensive books must necessarily be purchased, and the teachers ought not to be fettered in the choice of those which will best enable them to perform their duty to the children; but for the use of the pupils in school, and for prizes, (if prizes are given,) we could wish the scale of expense, on every account, to be lower. In Mr. Wood's list, we do not observe that that admirable American Tale, James Talbot, reprinted by the Christian Tract Society, has met with particular notice. "The Suspected Boy," price 4d., by the same author, is to be had at Mr. Houlston's. "Christmas Day, or the Friends," in two parts, (6d. each, by the author of Devotional Exercises,) may also be recommended. And for the library, we are rather surprised not to meet with "Principle and Practice," by the same author.

We now come to the subject of Rewards. Mr. Wood approves of them, but objects to the system of giving marks or tickets for what is done every Sunday. Yet he perceives the difficulty of ensuring punctual attendance, and thinks, if any exception be made to his censure of the marking or ticketing system, it ought to be in favour of marks for regularity in coming to school. It may not be amiss to mention a plan which has been adopted in several large Sunday-Schools, to meet the difficulty here adverted to, and with complete success. The object has been totally separated from the consideration of *conduct* in every respect, and has been effected simply by the establishment of a little Savings' Bank among the children. Every child pays a halfpenny on the Sunday, to which every five Sundays the teacher adds a halfpenny more. The money is of course the property of the child, who has the liberty of drawing it out once a quarter (perhaps once in half a year would be better); but if, except for some very satisfactory reason, the scholar fails in bringing the halfpenny two successive Sundays, his place and money for that quarter are forfeited, and he cannot be re-admitted except by a written order from the minister or superintendent of the school.

This leaves the question of other rewards perfectly open, and upon this we will not now enter.

## MISCELLANEOUS CORRESPONDENCE.

### *On the Logos.*

*To the Editor.*

SIR,

THE respectful letter of your correspondent Φ, in the Number for November last, on the Introduction to St. John's Gospel, demands from me an attentive reply. Since his letter appeared, I have carefully reviewed the interpretation, which appears to me generally correct; and I now submit the following paper in the full belief that it will be received candidly by your correspondent, having no higher wish, than that whether by the adoption or rejection of this interpretation, the proposal of it may serve to promote the interests of truth.

THE REVIEWER OF UPHAM  
ON THE LOGOS.

The introduction to the Gospel of John appears to me one of those portions of Holy Scripture in which we have escaped the truth by attempting to dive too deep. I apprehend that the principal word, about which so much difficulty has been felt, or so much mystery been imagined, is one which, from the frequency of its occurrence in the New Testament, and our consequent familiarity with its usage, might have been expected to be plain and obvious. Many attempts have been made to explain this remarkable passage of Scripture from foreign sources. We cannot have forgotten the admission of Austin, and of Horsley in modern times, that an acquaintance with the philosophy of Plato is necessary to the right understanding of this part of St. John's Gospel: "I never understood the Proem till I read Plato." Others, among whom is Michaëlis,\* have conceived that certain erroneous notions of contemporaries were referred to by the Evangelist with a view to refutation; on which I repeat the sentiment of Lardner, that it would have been beneath our Evangelist to have incorporated a refutation of such

\* Introduction to the N. T., Vol. III. 286. "As soon as this dissertation was published (viz. a Dissertation on the Opinions of the Sect which took its name from John the Baptist) the obscurity in which St. John's Gospel had been involved, was at once dissipated!"

opinions in a life of his Master; and I think there is much greater probability in the idea expressed by Dr. Carpenter, (Unitarianism, &c., 3d ed., p. 58, note,) that the Gnostics, whose opinions are referred to, "derived some of their peculiar terms from the apostle himself;" and according to the interpretation prevalent among Trinitarians, we are obliged, at the outset, to assign to the most important term in the passage, (upon which the sense of the whole depends,) a meaning for which, I believe, there is no sufficient authority, and of which usage no good example can be found throughout the Bible. Now this is obviously a forcible objection to any theory of interpretation. That which I am about to propose has this great advantage, I believe peculiar to itself, that it adopts that sense of the word *Λογος* which is the sense that it commonly bears in the scriptural writers. If we can make good sense, then, of the whole passage by this analogical use of the principal term, we seem to be restrained by every rule of common sense and just interpretation from travelling beyond the records of divine revelation to borrow aid and illustration from other quarters.

Now, upon an examination of the term *Λογος*, in a Lexicon to the N. T., we find the word explained by several terms, such as the following: word, speech, narrative, report, precept, testimony, oracle, promise, threatening, doctrine, &c., in which variety of expression, however, it is observable, that one general idea pervades the whole; and that that one idea comes as near as may be to the idea conveyed by our term *word*; an indication of which may be found in the fact, that whereas Schleusner gives all these senses to *Λογος*, and more than these, our English Version attempts to express the whole by the one term *word*. This may shew the propriety of retaining a term in the English translation, the extensive signification of which seems well to correspond with the original.

But it is obvious that the circumstances in which this term *Λογος* is very frequently employed, will greatly limit its signification: e. g. when our Saviour says, in his parable of the Sower, Matt. xiii., "When tribulation or persecution ariseth because of the *word*, by and by



he is offended; he also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful;" we never experience the least difficulty in understanding his meaning. Our attention is not directed to *a word* in the abstract, or one of the constituent parts of a sentence, which is, however, its primitive sense; but we understand some one of the derivative senses following easily from the primary sense, suggested by the circumstances in which the speaker stood, and finding its explanation in other parts of the New Testament. What is the Christian Volume itself, but a record of the word? And who that reads this inestimable volume, but must be familiar with such phrases as the *word of truth*, the *word of Christ*, the *word of life*, the *word of God*, the *word of his grace*?—these being only fuller expressions for that quoted from Matt. xiii., the *word* simply; that instruction which was communicated by God through Jesus Christ; *grace*, *truth*, *life*, and some other words expressing a leading feature of that instruction, and by a common figure in language being placed for the whole. This may be admitted to be a common, perhaps the prevailing sense of the expression in the N. T. But the term *Λογος*, or Word, may be less restricted. Before the truths of Christianity were proclaimed, "God had *spoken* to the fathers by the prophets;" \* consequently, "the word of God came" to these, in agreement with the frequent expression at the opening of the prophecies, e. g. Jer. i. 2, 4; Ezek. i. 3; Hos. i. 1; Joel i. 1, &c., &c. But, even prior to the dispensation of Moses, or the communications to the patriarchs, God uttered his word in the creation: "God *said*, Let there be light; and there was light." † "By the *word* (λογος) of the Lord were the heavens made, and all the hosts of them by the breath of his mouth." ‡

We seem to be travelling a pretty safe road when we take the writings of any author to explain himself. Now, there seems strong internal evidence to shew that the beginning of the First Epistle of John contains a similar train of thought to that which we find in the exordium of his Gospel. These two productions of one author were, at any rate, written at

no great distance of time from each other, and not improbably were written very near each other. Remarkable similarity of expression may be found in them, and this is particularly true of the first paragraphs. They have in common the words *αρχη*, *beginning*, *λογος*, *word*, *ζωη*, *life*; and the phrase *προς τον Θεον*, *with the Deity*, bears too close a resemblance to *προς τον Πατερα*, *with the Father*, to be overlooked.

Let us then consider the translation and interpretation of the introductory verses of the First Epistle of John, which appear to furnish some peculiar clue to the meaning: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we have looked upon, and our hands have handled, [not of, but] in relation to the word of life, (for the life has been manifested, and we have seen and bear witness, and shew to you that eternal life which was with the Father, and has been manifested to us; that which we have seen and heard,) we declare unto you." This passage would, I think, other considerations apart, appear particularly easy; and the following remarks occur in connexion with it.

1. The Apostle does not say, "We have seen, we have handled the word of life," as our version, from the unfortunate rendering of *περι*, has seemed to countenance, but "that which we have seen," &c., in relation to, concerning, the word of life; and it is singular that this error was not observed by so accurate a reasoner as the late Rev. T. Kenrick, in whose Exposition, Vol. II. p. 209, 1st ed., will be found an argument derived from this misinterpretation, in favour of the opinion that *ὁ Λογος*, the Word, denotes the person of Jesus Christ. But other translators and expositors have fallen into the same mistake.

2. The expression *eternal life* which occurs in this passage, is one which occurs often in this Apostle's writings, and invariably signifies, so far as I am aware, not a person, but the distinguishing principle of the Christian religion, or that promised gift which the Father authorized the Son to bestow on those who obey him: e. g. John vi. 68; 1 John ii. 25.

3. As to the word *αρχη*, that is of so indefinite a nature in itself, that its sense must evidently be taken from the connexion in which it is used. I apprehend that in this Epistle itself it is used in opposite senses: thus, while ch. ii. 7, 24, iii. 11, and 2 John ver. 6, seem clearly

\* Heb. i. 1.

† Gen. i. 3, compare with which the striking and beautiful sentiment of the Apostle Paul, 2 Cor. iv. 6.

‡ Ps. xxxiii. 6.



to shew that the first preaching, or early reception, of the gospel is intended, with which may be compared John xv. 27, xvi. 4;—another passage, 1 John iii. 8, (with which may be compared John viii. 44,) clearly refers to an early part of the world's existence, a sense which is corroborated by Paul's use of the word, 2 Thess. ii. 13. Perhaps 2 Pet. iii. 4 renders the remoter sense probable. These instances, combined with Gen. i. 1, make, I think, the balance of probability go down in favour of *αρχη* in the sense of the beginning of the world.

4. The phrase, *was with the Father*, is, I apprehend, sufficiently obvious, from a comparison of it with those passages of St. Paul which speak of the mystery of, or doctrine according to, godliness, which was hidden from ages, and generations, *laid up with God*, but subsequently *manifested*. Having proceeded thus far, we can scarcely doubt that we are in possession of the true meaning of the Apostle. He and his fellow-labourers announced to the believers the fulfilment of that gracious intention which had been formed by the Divine Being at the beginning of time, which had been promised by him, speaking through the prophets, but which was bestowed through Jesus Christ. This promise is *eternal life*, the assurance of a state of eternal happiness to all the obedient, and the most distinct information concerning the mode of obtaining it. Of the fulfilment of this promise they, the apostles, had received the most palpable evidence; for they had heard the Father's testimony at the baptism and the transfiguration; they had seen the miracles which declared him to be the Son of God; they had beheld with their eyes, and their hands had handled, the risen Jesus—all these being evidences *in relation* to the doctrine of *eternal life* which "God, that cannot lie, had promised."

What can be more reasonable, then, than that, with this interpretation impressed on the mind, I should proceed to explain a passage, written by the same author, bearing so many marks of similarity, assigning to the words and phrases occurring there also the ideas which we have gleaned from the first paragraph of the Epistle, viz.

1. Eternal life, (which is the distinguishing part of that word which was communicated to the world by Jesus Christ,) existed in the beginning.

2. It had been laid up with the Father.

3. It was at length manifested to the world by a human being, Jesus, the Christ.

Now, these will be found prominent

ideas in the proem to St. John's Gospel, agreeably to the following succinct exposition.

Ver. 1—5, "*In the beginning*," i. e. from the foundation of the world, (Gen. i. 1, Prov. viii. 23,) *existed the Word*, or scheme of *religious truth*, in agreement with the scriptural expression, (Eph. i. 4,) "God chose us in Christ before the foundation of the world," and *this Word was laid up with God*, intended to be made known, but as yet uncommunicated. *And this Word was divine*,\* *divine in its nature, divine in its origin. All things were*, or came to pass, *through it*. All the succeeding dispensations of religion proceeded from this source, and were formed after that prototype existing in the Divine mind. *In it was contained the principle of life*, eternal life, (1 John i. 2,) the sum and substance of Divine Revelation, and *this life was designed to be the spiritual illumination of mankind. The light shone amid the darkness* of surrounding idolatry and heathen superstition, *and the darkness did not wholly eclipse it*. Several of the holy men of old discerned the promises afar off, and discovered their hope of the glory which should be revealed.

Ver. 6—9. A man received a commission from the Supreme Being, whose name was John. The design of his mission was to bear testimony to the approach of that light which should enlighten the Gentiles, as well as constitute the glory of Israel. He was not himself the medium of diffusing that light, but was to act only as the morning star which ushers in the bright luminary of day. The true light was that which, when introduced, irradiated with its rays the whole world of mankind, consisting of Gentiles and Jews, and not one nation only.

Ver. 10—14. (God)† *was in the world*, *the world was made by his almighty power*, all nations of men on the face of the earth were by him constituted, *yet the world, generally, knew him not. He came to his own*, to that portion of the world

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\* I do not conjecture any other reading here, but I suppose *θεος* without the article to be here used adjectively, and to be equivalent to *θειος*.

† The Greek scholar knows that no nominative is expressed in the Original. It cannot be the last-mentioned, viz. the light, because *φως* is neuter. Dr. Priestley (Harm.) inserts God at the beginning of the 11th verse. It is better, I think, to do this at the beginning of the 10th.

on which he bestowed his peculiar favour, yet *they who were his own received him not. But as many as received him, these he authorized to be sons of God, to them that practically believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word (viz. of Divine Truth) was made flesh, or became flesh, and tabernacled among us, and we beheld the glory thereof, the glory truly of the only-begotten (i. e. best-beloved) of the Father, full of grace and truth. John bare witness concerning him, &c., i. e. the only-begotten. Ver. 17. 'The law was given by Moses, but grace and truth, came by Jesus Christ. 'This term is almost interchangeable with the term *Λογος*, Word, of which many passages might be urged in proof; take our Lord's words in the prayer, John xvii. 17: "Sanctify them by thy truth, *ὁ λογος ὁ σος ἀληθεια ἐστὶ* thy word is truth." Also, Acts xiv. 3, xx. 32.*

With regard to the 14th verse, I am scarcely sensible myself of the feeling of harshness which belongs to every other interpretation, whether, with the Athanasian, we interpret it of the actual incarnation of one of the persons of the Godhead in the man Jesus, or with some Unitarians, of Wisdom becoming flesh, or with Mr. Cappe, translate, Nevertheless the word was a mortal man. Nothing is more common in the New Testament than such phrases as, the word is in you; let the word of Christ dwell in you richly; Christians are the temples of the Holy Spirit; the Father is said to be in Christ; the spirit of truth was to dwell with the disciples, and to be in them. "If any one love me," saith Christ,\* "he will observe my word, (*τον λογον μου*,) and the Father will love him, and we will come to him, and make our abode with him. He that loveth me not, keepeth not my sayings; yet the word (*ὁ λογος*) which ye hear, is not mine, but it is (the word) of the Father who sent me." Thus,† "the word of God abideth in believers." These instances seem to me very little to fall short of the phrase, the Word (of Divine truth) became flesh, or was embodied in human form.‡ Sir Isaac Newton, that sagacious Christian, wondered at "the

incarnation, as it is commonly understood," implying his belief that it was true in an important sense, though not in the common gross one.

The time when the Word was made flesh, I have no doubt, was the period when our Saviour was invested with a divine commission, and the gospel message was intrusted to him. This was not till the period of his baptism by John. Then he was announced as the Son of God; and Christ, in all probability, alludes to that event (John v. 37): "'The Father who hath sent me, hath himself borne witness of me. Have you never heard his voice, nor seen his (*ειδος*) visible manifestation; and have you not his word (*λογον*) remaining among you, that whom he hath sent ye believe not?" See a note on this passage by Mr. Turner, of Wakefield, in Priestley's Harmony, quoted by Principal Campbell.

### Co-operation.

#### LETTER I.

#### To the Editor.

SIR,

I PROPOSE to address to you three letters on the subject of Practical Co-operation. In the first, I shall explain the meaning of the term. In the second, I shall point out how the principles might be acted upon by Unitarian societies. In the third, I shall endeavour to shew why Unitarianism, to be consistent, should be more favourable to the success of co-operation, than any other religious persuasion.

The merits of the subject depend upon the success of a Co-operative Society established in West Street, Brighton, about the month of July, 1827. It consists almost entirely of workmen, whose object is to accumulate a common capital, upon which they may employ their members to work for the Society as they would work for an ordinary master. The Society will thus get the profit upon their work. The capital of the Society is formed, at first, by a weekly subscription, which is not invested in a Savings' Bank, as in the case of Benefit Societies, but, first, in trade, in purchasing and retailing to the members, or to others, the common necessities of life. Thus the capital has two sources of increase, the weekly subscription and the profit on the business. The business is managed by an agent, a member of the Society, under the superintendence of a

\* John xiv. 23. † 1 John ii. 4.

‡ "The word of God was communicated by human organs." R. Wright on the Humanity of Christ, p. 15 (ed. 1815).

Committee. The agent lives in the house, and the largest apartment is used for the meetings of the members. When the capital has increased so as to be larger than the shop requires, it is employed in giving work to some of the members, the profit of which goes to the Society. This Society was induced, from particular circumstances, to take a lease of about twenty-eight acres of land, about nine miles from Brighton. Upon this land, their capital now enables them to employ four of their members. The land is cultivated partly as a garden and nursery. The men employed upon it are paid fourteen shillings a week, and are allowed rent and vegetables; while the average wages of the surrounding country are nine shillings, and of parish labourers, six shillings. Should the capital of the Society continue to increase while they pay their men these wages, they will be able to increase the number of members employed, till the land is brought to the highest pitch of cultivation, or till it becomes more profitable to take up other trades. Should this be the case, it is evident that these people have very greatly and permanently improved their condition. The principles upon which this Society rests are, that labour is the only source of wealth: that the labourer easily produces more than he consumes: that in the present constitution of society, the surplus produce above the labourer's consumption goes to the capitalist: that if the labourer could contrive to be his own capitalist, he would get the whole produce of his labour to himself: that, as an individual, he can never become a capitalist, on account of the chances and accidents of life: but that a certain number of labourers, united together, may become joint capitalists, may be supported by their own labour out of their capital till they have reproduced it, and may therefore mutually insure each other against the contingencies of life.

The first object of this Society is, to insure the common comforts of life to all its members. This security is not to be confined to a state of health, but is to extend to sickness and old age. At present, on the death of a member, or a member's wife, a subscription is made by the other members for the relief of the family. When a member is too ill to work, or unable to find employment, some relief is afforded him in the same way. But when the capital is sufficiently increased, they hope to be able to find constant employment for all their mem-

bers, and to support them entirely in sickness: and by the time any of the members are too old to work, they hope to be able to maintain them comfortably at the common expense. Should the principles of the Society prove sound, so as to produce a capital continually accumulating, they propose to purchase land of their own, upon which they may carry improvements to the highest pitch their capital admits of, and may engage in any manufacture which may be found most lucrative.

The idea of such a Society was suggested originally to one or two persons of the working class, whose minds were superior to their condition, who had had great experience of men and things, and who were deeply sensible of the degraded condition of the working classes. It is evident that the formation and conduct of such a Society involve in them a great deal of mind and reflection. The members necessarily acquire useful and practical knowledge as they proceed. They acquire a knowledge of business and of the markets, and the discussions at the weekly meetings are all of a practical, improving character. They become daily more sensible of the value of knowledge, and of the absolute necessity of it to the prosperity of their Society. Hence they are all desirous of improving their minds. They employ their leisure hours in reading and mutual instruction, and some of them are far advanced beyond the common acquirements of mechanics. The improvements which have been introduced of late years into the methods of teaching, facilitate their progress, and they have proved to the satisfaction of any reasonable mind, that learning and labour are not incompatible. They have published a monthly paper, called the "Co-operator," price one penny, in which their principles and their hopes of success are stated and explained, and the paper is by no means devoid of merit.

The principles of this Society, supported by the success it has hitherto met with, seem to offer the fairest chance of improving the condition of the working classes of, perhaps, any plan which has hitherto been proposed. They go no farther than these classes themselves for all the elements and materials they make use of. They do not apply to the rich or the government, but to the labourer himself: they point out to him that he possesses the means of his own independence, and they shew him the method of applying them successfully. Another year will afford us a wider field of

experience. Several other societies have been established upon similar principles, and whether they succeed or fail, they will afford an interesting and instructive experiment for the consideration of the friends of human nature and of human happiness.

ADELPHOS.

*Experiment in Monmouthshire for bettering the Condition of the Poor.*

(Continued from p. 58.)

To the Editor.

SIR, Woodfield, Jan. 17, 1829.

SUCH a practical experience and visible manifestation of some of the beneficial effects of my village system upon the condition of the first adventurers, as were exhibited during the third year of the experiment, proved nearly decisive of its success, or at any rate insured it a fair trial. What appeared to most persons at first visionary, had begun to be considered possible; an opinion of uncertainty was exchanged for a conviction of probability; and incredulity itself was silenced, even where not absolutely convinced. This salutary change of opinion, however, extended only, or at least chiefly, to those who were to be immediately benefited. The practical proof that a man who had been accustomed to pay 6*l.* or 7*l.* a year rent for very insufficient accommodation in his house, and little or no garden, might, with but little exertion of hand and head, acquire a comfortable dwelling and sufficiency of garden on such easy and advantageous terms, was irresistible; but the idea of rescuing any considerable number of the labouring poor from the moral, personal and political degradation into which they had fallen, continued to be treated as visionary, even by many who ought to have known better. The necessary impulse had, however, been given—the *trial* was *certain*—and though difficulties and discouragements were, to say the least, unnecessarily and unworthily thrown in the way, many life-leases were taken, and so considerable a number of houses built or begun, that before the end of the fourth year I determined to erect a market house, with a large room over it, for the establishment of a school, and for the occasional use of the Village Provident Society. This room, also, I had registered at the Quarter Sessions as a chapel, and its use was offered to and accepted by several different congregations of professing

Christians, on the sole conditions of producing unquestionable testimony of the good moral character of the officiating minister, and not obstructing or abusing each other. At this period, an inn was built for the accommodation of travellers, as well as for more local purposes; and since then various shops have been opened, including a smith's shop, and a medical man established in the village. In the year 1824, finding that even more of success than I had anticipated promised to attend my experiment, I founded a second Village on another part of my property, in the same valley as the first, three miles distant, and, in 1826, a third, in the Rumney Valley, on the confines of this county, bordering on Glamorganshire. Both these last-named are in some respects on different modifications of the self-same principle; they differ also a little from each other, both embodying improvements on the first, as suggested by experience; but of these, together with the moral and personal effects already resulting from the attempt practically to demonstrate that the moral degradation and wretched poverty so common to the British labourer of the present day, are neither *necessary* in themselves, nor attributable to his own fault *chiefly*, I must defer writing at present, having barely time at command to add, that the three experimental villages contain already upwards of two thousand inhabitants; that they are all steadily and regularly increasing, though in different degrees, both in size and prosperity; and that of this amount of population, Blackwood, the first attempted, contains about fourteen hundred souls.

JOHN H. MOGGRIDGE.

*The True Worshipers.*

To the Editor.

SIR,

IF a second appearance in your valuable Repository should not be deemed unreasonable, as confined to a single though very important subject, will you permit me to thank your correspondents for the liberal spirit in which they have met the remarks I ventured to make on the subject of "True Worshipers"?

To E. K. I feel indebted for the detail he has given us of the revival of our own peaceful and heart-consoling worship at Wareham, and glory in an event, which all who value our opinions must rejoice at.



With respect to our difference of sentiment regarding the use of the term "True Worshipers," we are, perhaps, not so widely separated as he may imagine; my chief objection being to the outward parade of the title, not to the inward conviction of its right application in the minds of those who assume it. He who does not value, and with proper confidence appreciate, the justice of his own opinions, can scarcely be said to deserve the fruits which await their cultivation in sincerity. Neither could I respect the character of any Christian who did not consider that he followed, to the best of his belief, the worship of his God in truth.

Believing, as I firmly do, that our worship is due to Almighty God alone, I of course embrace a similar persuasion with E. K., and after many years of patient inquiry and attentive perusal of the Scriptures, am more and more convinced the longer I live, that the religion of the Unitarian approaches nearer to the "truth," as promulgated by our blessed Lord and Saviour Jesus Christ, than any other in existence. It is equally my conviction, that the religion of the Unitarians is gaining ground—if not rapidly, yet by a sure and steady progress. That the oftener our tenets are examined, and the more narrowly compared with the writings of the New Testament, the nearer they will be found to approach the religion of our Saviour and his immediate followers, and the better entitled to the designation of "true worship." But though steadfastly, and to my own inexpressible comfort, impressed with these solemn convictions, I cannot bring myself to the conclusion that we are ourselves authorized to assume the title outwardly or publicly; but that it will better become us, as humble followers of Christ, to wait patiently for the coming of that day when it will be awarded to them who have deserved it. Neither can I think that we have any right to doubt of *their* worship being true and equally accepted with our own, who, reared in different sentiments of the Deity, yet have His image in their hearts, and the pure lessons of his Son conspicuously impressed upon their actions: or that it is consistent with the character of our body, to imitate, even remotely, the tendency of almost all other creeds and sects, to pronounce their own opinions "infallible." I should say, rather let us prove a liberal and happy exception to a practice which has so often dimmed the light of the

gospel, and, while asserting our own opinions with courage, abstain from every expression which shall give umbrage to our other Christian brethren. If we are, indeed, the "true worshipers," let us strive to deserve the title by the purity of our lives and conversations, not by taking to ourselves an appellation which, in the great courts above, may be adjudged to others as their equal property.

What title that class of individuals may possess to it, in whose favour E. K. would make his *only* exception, men, "who, although their creed may be nominally Trinitarian, yet practically sink the adoration of *two* of the persons of the Trinity," it is not for me to determine. But with respect to "Pagan idolaters," he will not find in my letter any allusion to them; for although I may have thoughts of my own upon the subject, and many lively hopes that the illustrious philosophers and great and good men of the ancients, may, with the living philosophers of the desert likewise, meet the great and good of the Christian world in heaven, there is a line of distinction between true and false worship, which I should be as little disposed to break through as E. K. himself.

Yet is there a something to my mind of awful hazard, if not presumption, in the thought, that a very diminutive band, a speck of people, hardly perceptible amidst the countless multitudes which, in their various turns, have inhabited this world in their progress to eternity—cyphers, amidst the millions who now inhale the breath of Heaven, partake of the bounty and solicitude of their God, and adore in their various ways the great Creator and Lord of the universe,—I must repeat it, there is something awful in the attempt of any of our small sect to affirm with open voice, that we only are "the true worshipers."

Let us rather use our earnest endeavours to cement a sweet union with others; to point to a resting-place which shall inclose the whole family of Christ; and live in the blessed hope, that our Great Shepherd will seek even those that may have strayed upon the journey, and carry in his bosom such as have had the will, but failed in their strength, to reach the goal!

To my nameless friend who has so happily supplied the beautiful illustrations you have inserted, I beg to return my acknowledgments, and think I cannot better repay his kindness than by calling to his remembrance the following lines:



Children we are  
Of one great Father, in whatever clime  
Nature or chance hath cast the seeds of  
life.  
All tongues—all colours : neither after  
death  
Shall we be sorted into languages  
And tints—white, black, and tawny,  
Greek and Goth,  
Northern, and offspring of hot Africa.  
The All-Father, he in whom we live and  
and move,  
He, the indifferent Judge of all, regards  
Nations and hues and dialects alike.  
According to their works, shall they be  
judged,  
When even-handed justice in the scale  
Their good and evil weighs. All creeds,  
I ween,  
Agree in this, and hold it orthodox.

P. S. R.

*The True Worshipers.*

*To the Editor.*

SIR,

WE live, 'tis said, in an age of liberality, and many laudatory encomiums are lavished on the comely virtue. Without wishing in the least to disparage the culture of truly candid and liberal sentiments, or to circumscribe their influence in society, yet I believe, that as extremes are generally injurious, so extreme liberality, though viewed with indulgence, may be pushed so far as to be productive of very pernicious effects, especially when connected with religion. Thus it appears evident to me that much of the *professed* liberality of the present day is of very mischievous tendency, inasmuch as it undermines the foundation of all motives to a sincere pursuit of truth ; because, whatever be the result of anxious inquiry and painful research, the opinions consequently formed are of comparatively little importance ; its influence tends to the removal of all distinction between right and wrong, and, by destroying the boundaries, to the confounding of truth with error.

Nor do there appear to exist more ardent votaries of this fashionable idol than are to be found amongst the Unitarians. Whilst other sects manifest their sense of the value of religious truth by their strenuous and reiterated exertions and unremitting zeal in support of what they deem the cause of Christ, the cold and formal Unitarian is too courteous to impugn, and too liberal to object, to the faith professed by others, however widely it may differ from his own. From its

effects, his liberality seems to have converted Christianity into a system of abstract truths, requiring merely a cold acquiescence of the judgment, rather than as a divine revelation to be received with a soul-pervading conviction of its unspeakably deep importance.

It is, indeed, suspected, that beneath this plausible liberality exists much of the old spirit of time-serving and truckling to expediency ; that it is too often used as a cloak for indifferentism, a defence for the timid, and a convenient evasion for the irresolute, the latitudinarian, and the sceptic. Had Nathan, in our day and generation, denounced in plain and unvarnished language the royal adulterer to his face, or had indignant virtue characterized the sanctimonious pharisees as hypocrites and whited sepulchres, it is more than probable that such ungenerous, uncharitable conduct would have offended "ears polite," and the praises of gentlemanly courtesy and liberality been chaunted in full chorus to the skies. Had our Puritan forefathers been educated in such a puerile and mincing school, the cause of Nonconformity would never have existed. That it does exist is perhaps to be lamented ; it is so painful to polished and delicate minds virtually to condemn so many "true worshipers," by presuming to assemble for the worship of God other than under the patronage of an established hierarchy, or, at any rate, beneath the auspicious sanction of some venerable creed, a monument of ancestral wisdom.

I, for one, protest against that spurious liberality which destroys the importance of religious truth, as founded on private judgment ; which forces that judgment to subserve to the dictum of others, and hides in obscurity principles which may peradventure be obnoxious to the venal attendants on courts and palaces.

If I conceive aright, true liberality has nothing to do with opinions, but simply with those who hold them. Its legitimate direction is to men's motives, not their conclusions. A Christian may, nay ought, to witness a good profession, and manfully combat in defence of what he believes to be the truth of God and of his Christ. Believing that the pure and holy system of Jesus is debased by worldly corruptions, he ought to denounce them ; to doctrines by him deemed wrong or fallacious, he is bound to allow no quarter ; with error he dare not effect a compromise ; and this without sacrificing his charity as a Christian, or

his liberality as a man. He may extend the right-hand of fellowship to his brethren whilst he endeavours to rectify their mistakes, and he may lament the existence of false opinions, and vindicate the truth, whilst he continues to be guided by the purest principles of philanthropy and benevolence; and he may duly appreciate the unaffected piety and deep religious feelings and exemplary conduct of many who differ from him, at the same time that he is the determined adversary of tenets which he deems to be deviations from truth.

Individually, I conscientiously believe Trinitarianism to be a grievous corruption of Christianity; much, therefore, as I esteem and admire many Trinitarians, I cannot consistently concede to them the title of "true worshipers," because Jesus teaches that such must worship the Father. The believer in the Divine Unity, and the believer in a Triune Deity, cannot both possess the truth, because it is impossible for opposing propositions to be true. Did I believe a Trinitarian to be a true worshiper, I must renounce my belief and embrace his; for he who can affirm that Trinitarians are true worshipers, must be far indeed removed from the faith of the Unitarian Christian. To the query of P. S. R.,—"True worshipers—Who are true worshipers?" I reply, without "any undue assumption in matters of faith," by reference to the words of Jesus Christ, "The true worshipers shall worship the Father;" and as the authority of Jesus is not yet abrogated, it may, perhaps, be deemed sufficient. Now, Trinitarians do not worship the Father with all the heart and soul, &c. They certainly address an occasional prayer to him; but the aspirations of the heart, the devotions of the soul, are poured out to the Son, not the Father. To avoid misconception, however, allow me to say, that I cheerfully allow to those whom I conceive to be in error, the meed of sincerity and of acceptable worship; but if there is false as well as true worship, a conscientious and sincere belief in false doctrines does not, therefore, make truth and error convertible terms. He who governs himself by the light vouchsafed to him, whatever that may be, I have no doubt will be accepted by an omniscient Creator, on the ground that sincerity of motive will be approved by him, be the act of worship resulting therefrom true or false.

I beg to direct the attention of P. S. R., and of those of your readers who may feel an interest in the subject, to a small

Tract,\* lately published, being an affectionate appeal to Trinitarians, but demonstrating, I conceive, that they are not entitled to the appellation "true worshipers." The author commences in a truly Christian spirit.—"My Christian Brethren,—I thus address you, believing you to be, generally, as a body, conscientious in your profession. I have no doubt that you love the Lord Jesus Christ in sincerity—that you venerate his character—that you acknowledge his authority, and would obey his commandments; but on one very important point, to which I would direct your attention, you do not properly understand his words—you do not worship according to his directions—you are not those whom he denominates '*the true worshipers*.'

"This, doubtless, is a serious charge to bring against you: but hear this declaration, and let it sink deep into your hearts: John iv. 23, '*The true worshipers shall worship the Father*.' Remember, he is here speaking, not merely of the *worshippers* of God, but the *true* worshipers. And who does he say they are? Does he say they are such as *you*?—worshippers of a triune God, three persons in one God, trinity in unity, and unity in trinity—God the Father, God the Son, and God the Holy Ghost? Not a word of all this; not the most distant allusion to any such ideas. On the contrary, he says, that '*the true worshipers shall worship the Father*.' Does he say, '*true* worshipers?' Why do you not believe him? Does he say, '*shall* worship the Father?' Why do you not obey him?

"But he tells us, moreover, that '*the Father seeketh such to worship him*.' Do you regard the Father's authority—the Father's approbation? Why, then, do you not obey the Father's will and worship *him only*?"

I cannot better conclude than with another short extract. After citing many passages to prove that Jesus taught his disciples to pray to the Father, and that he enforced his precepts by his example, the author argues, "Such was the example of Jesus Christ, such the worship which he *himself* invariably offered up. Do you believe that he worshiped God aright?—that he was a *true* worshiper? Then you stand self-condemned; you admit that you are *not* '*the true wor-*

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\* "The True Worshipers, not those who worship a Trinity; a Serious Address to Trinitarians. By a Dissenter from Trinitarianism." Teulon and Fox, and D. Eaton.

shippers.' For while he worshiped only the *Father*, you worship a *Trinity*. There is a complete opposition between his example and your practice; and as he was doubtless a *true* worshiper, it must inevitably follow that you are *not* true worshipers."

S.

*True Worshipers.*

*To the Editor.*

Wareham,

Jan. 22, 1829.

SIR,

As I have no doubt of your anxiety for the truth and respectability of your monthly publication, you will readily insert a few lines in your Number for the next month, in contradiction of a statement which appears at p. 62 of your last, under the signature of E. K.

If that article was written by a resident in Wareham, its author must have known that the statement it contains is incorrect; if by a person residing in any other place, he has been grossly deceived, or is labouring under some strange misconception.

It is not true, Sir, that any persons have been *expelled*, in any just sense of the term, from the Old Meeting at Wareham, within the last two years, during which I have had the honour to be the Pastor of the Christian church meeting for public worship in that place. It is not true that any persons have been "denied the Christian name because they refuse to worship Jesus Christ and the Holy Spirit;" at least, during the last two years, the period for which I can only take upon myself to speak. The fact of the case is simply this. Some highly respectable individuals, about a year ago, thought proper to absent themselves from the public services of the Old Meeting, with the avowed intention of worshiping God more consistently with the dictates of their own consciences. For this proceeding, I do not myself see that they are entitled to any blame; and I hope they now enjoy all the advantage they expected to derive from a withdrawal from the place in which they had long been accustomed to worship. It should, however, be known, that for some time previously to their withdrawal they had, with one highly honourable exception, ceased to be subscribers to the interest in the same amount as they had formerly been, and in a sum at all consistent with the respectability of their station in society. It will not, therefore, be thought surprising that they should at length have found themselves placed in

circumstances which rendered it advisable, in their estimation, to withdraw themselves wholly from the meeting-house, and engage in divine worship in a separate place.

There is also an assertion in the paper of E. K., about "the silent admission and gradual ascendancy of a party of Calvinists," just as true as the former, and entitled to just as much consideration.

By inserting this letter in your publication for the next month, you will serve the cause of truth, and oblige

JAMES BROWN.

*King's College and the London University.*

*To the Editor.*

SIR,

January 10, 1829.

IN the last Number of the Edinburgh Review there is an article on the new seminaries of education in London, in which it is observed, that, in regard to students living without the walls of the King's College, *that* institution must be nearly assimilated to the London University; for that it could not be expected that young men living at any distance could or would attend morning prayers in the College chapel.

It appears, however, by the late resolutions of the Committee of the King's College, that the writer in the Review was mistaken, and that attendance at morning prayers will be actually required from all students, whether resident or not. Also, that attendance upon divine service at the College Chapel on Sundays (whether twice in the day or only once does not appear) will be required from all, except such as have the special leave of the Principal to attend church on Sundays elsewhere; and that proof will be expected that the students who have obtained such leave, attend public worship regularly at some church of the Establishment. It is added, however, that other persons may attend the lectures, but that they will not be considered as students, nor allowed to contend for any prizes, nor be entitled to any certificates of merit.

The Globe paper of the 7th instant, in noticing these regulations, justly observes, that they are a virtual exclusion of all Dissenters—which is certainly true. For why should Dissenters subject themselves to these impositions and inconveniences, when there is another place open where they may obtain equal advantages free from such incumbrances and objections?

But there is a further view of the sub-

ject which it may be well to consider. Will not the proposed regulations tend to exclude also many of the sons of Churchmen? Can any one suppose, that the having to go out in a cold winter's morning, and walk a mile, perhaps, to prayers, and then return home to breakfast, will not be felt as a grievous task? And why should a young man submit to it, or why should his friends urge him to do so, when equal, possibly greater, advantages, as to learning and science, may be obtained in another place, without so burthensome a condition? Then, is it likely to promote his spiritual welfare? Far from it, in my opinion: it seems more likely to produce a distaste for religion altogether.

The Churchmen who have framed these regulations, so much in accordance with the practices observed at Oxford and Cambridge, appear not to have considered sufficiently the difference of circumstances. The rules established at those ancient Universities were never intended for non-resident students. Moreover, the King's College has not, like them, scholarships, degrees, fellowships, and church livings to bestow. It has nothing to hold out to students but learning and science, and these, as I have before observed, may be had more conveniently at a neighbouring institution. In fact, the regulations in question hold out a premium in favour of the London University.

Upon the whole, I am of opinion with the Reviewer before mentioned, that if this plan be adhered to, the instructions of the King's College will be chiefly confined to those resident within its walls. There will, I think, be few non-resident students. Some auditors of the lectures there may be among men of leisure, having a taste for literature or science, who may attend them by way of amusement, or with a view to improvement. But much cannot be expected from this source when the novelty of the thing is gone by.

If these anticipations be just, it may be questioned whether the number of students will be sufficient to remunerate able Professors in the various branches of learning and science which are essential to a complete education. The funds of the College can do little; the instructors must depend for adequate remuneration

principally on the fees of their pupils. And is it not likely that the London University will have a decided advantage in this respect, and that the best instruction will be found where it is the best paid?

An interesting experiment is going to be tried. Here are two Institutions, one evidently intended to support a system, the other having no object in view but the furtherance of learning and science in general; one, upon the old exclusive plan; the other, open to all without distinction. In a few years, perhaps, it will be seen which is the best adapted to promote the improvement and welfare of mankind.

F.

### *Catholic Question.*

*To the Editor.*

SIR,

ALLOW me to suggest to Dissenters in cities and populous towns a mode of assisting the great cause of religious liberty, as now identified with the Catholic Question, which appears to me to be much more efficient than that of forwarding small congregational petitions.

In all such places, let a few active persons endeavour to form a union with leading Dissenters of different denominations agreeing on this point, and let one petition be prepared purporting to be that of "the undersigned, being Protestant Dissenters, residing in the city [or town, or even county] of B——." Let it place the question on its broadest basis, in short but comprehensive terms, and there can be no doubt that in almost every case such petitions would, with a little activity, be signed by many hundreds, I hope sometimes thousands, of Dissenters of all denominations.

I am satisfied that the way I have pointed out is a most effectual and feasible plan; and that Unitarian Dissenters, by actively organizing such demonstrations of united opinion, will do a great deal of good, and will direct in support of their object a hundred-fold more power than they could accomplish by merely sending up petitions from their individual societies.

AN UNITARIAN.



## OBITUARY.

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Mr. JOSEPH MAJOR.

1828. Dec. 29, aged 56, Mr. JOSEPH MAJOR, formerly Organist at Monkwell-Street Chapel, and during the last four years at Finsbury Chapel. We are indebted to Mr. M. for an excellent "Collection of Sacred Music for Churches and Chapels," recently published; and also for twelve original psalm and hymn tunes, printed, a few years since, for the benefit of the Charity Schools of the New Gravel-Pit Meeting, Hackney. The following paragraph appeared in the Morning Chronicle of Friday, Jan. 2:

"The late Mr. Joseph Major, whose talents as a performer on the piano-forte were almost unrivalled, enjoyed the intimacy of a large circle of the most respectable public characters of his time. Had he felt disposed to turn *Autobiographer*, few Memoirs would have been more entertaining. It is a curious fact, that he had dined with his old friend, Mr. John Bannister, for thirty-seven successive Christmas-days, and the veteran called on him within a week of his death to lament that his severe illness prevented his joining the family party for the 38th time! He has left many original compositions of a light nature, and some of a more serious and scientific character. It was his delight, as they appeared, to dedicate them to his pupils and friends. They are all very creditable to his genius as a composer, but his marked and distinguishing excellence was extraordinary execution on the instrument. His skill in accompanying, and his power to instruct, were very advantageously felt by many of our vocalists, especially by Inledon. As a master, few were ever more diligent, or more anxious for the improvement of their scholars; as a friend, he was unwearied in act and word; and as a man, sympathizing, kind, and generous almost to a fault—a fault more to be admired than many people's virtues."

Miss SARAH LAKIN.

On the last day of the last year, SARAH, eldest surviving daughter of the late Michael LAKIN, Esq., of Birmingham. Possessed of great kindness of disposition, and characterized by a warmth of feeling which rendered her peculiarly alive to the endearments which spring out of the connexions of social life, she enjoyed in a high degree the esteem of an extensive circle of friends, by whom her loss will be deeply lamented. Those only who were bound to her by the clo-

sest ties of kindred and affection, could duly appreciate that complete forgetfulness of self which led her to sacrifice her own happiness when she thought it likely to interfere with the comfort of others, or that constant principle of active kindness which marked her whole life. Her last illness, though not protracted, was of a nature peculiarly distressing. The only consolation to her afflicted family under the severe bereavement which they have sustained is a firm trust in the rectitude of the Divine administration, and in the assurance derived from the gospel of Jesus, that her life of virtue and holiness on earth will be succeeded by a life of eternal happiness in heaven.

*Chesterfield, Jan. 13, 1829.*

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PHILIP MEADOWS MARTINEAU, Esq.

1829. Jan. 1, aged 76, PHILIP MEADOWS MARTINEAU, Esq., of *Bracondale Lodge, near Norwich.*

The subject of this memoir was the eldest son of Mr. Daniel Martineau, an eminent surgeon in the city of Norwich, who, dying at an early age, bequeathed his duties and his reputation to his son; who, having received an excellent professional education, settled in his native city, in 1776. The skill which was the natural consequence of his ardent love of his profession, soon secured him extensive practice. He rose to greater eminence than any of his predecessors of the name, and pursued a bright career of usefulness, honour, and prosperity, which was terminated only by his last illness. His name is well known and highly respected in the medical world. But on his professional eminence this is not the place to enlarge. A detail of his splendid services to the public will doubtless be found in journals to which the subject is more appropriate. As Senior Surgeon to the Norfolk and Norwich Hospital, he conferred obligations on that institution which cannot be estimated, and will never be forgotten. In his private practice he was no less valued than in his public office.

His pride and delight were in his profession. But though to this object he devoted his energies to the utmost, his mind was not absorbed by it. His recreations were various and refined. He had a great love for the fine arts, and exercised his taste in the formation and embellishment of his beautiful estate at Bracondale, near Norwich. There, during the latter years of his life, he fixed



his summer residence, and there it is that his friends best love to think of him, happy in the exercise of domestic affections, of liberal hospitality, and of pure tastes. There, were words let fall, now remembered and treasured, which shewed that gentle, refined emotions were stirring within; that the progress of the seasons, the analogies between the course of nature and of human life, were not lost upon him; and while he watched the changes of the autumnal verdure, or marked the lofty growth of trees which his own hand had planted, he was not unmindful of the implied warning of advancing years and approaching decay. These pure sources of enjoyment never failed. During the last autumn, while sinking under disease, and subject to frequent paroxysms of intense suffering, his relish for natural beauty seemed in no degree lessened: and during his hours of ease, he enjoyed an undecaying pleasure in the contemplation of verdure, sunshine, and shade. In him, the cultivation of pure tastes found its sufficient and appropriate reward.

The wealth which he had honourably gained was liberally and generously employed in the encouragement of the fine arts, the exercise of hospitality, and in works of unostentatious beneficence. Few who possess such various and extensive means of doing good, make so diligent a use of them: few leave behind them a fuller record of good deeds.

Mr. Martineau was, from principle as well as education, a Dissenter. His love of civil and religious liberty rendered him a worthy descendant of one who had submitted to expatriation for conscience' sake. His religious opinions were those of a Unitarian Christian. These opinions were not merely passively received in childhood, and adhered to from the force of habit: they were the result of enlightened conviction, and were the basis of principles whose clearness and strength afforded him substantial support and an effectual solace during the whole course of an illness so trying to his faith and patience, that principles less firm and consolations less genuine must have given way. During his long life, prosperity seemed to wait upon him. His health was vigorous, his undertakings successful, and his sorrows few and transient. Yet his principles were not neglected or undermined; and when he was, at length, called upon to undergo severe and protracted suffering, these principles were at hand, ready to sustain and cheer him in his passage from this world to another. By his humility and patience, by his in-

cessant thoughtfulness for the comfort of those around him, by his gratitude for the blessings which had strewed his path of life, by the readiness with which he resigned them, by the calmness with which he watched his gradual descent to the tomb, and the humble hope with which he awaited the awful disclosures of a future state,—their efficacy was tried. If in one case more peculiarly than in another, the soul "is revealed as it departs," it is in that of one who, having lived long in uninterrupted prosperity, is withdrawn gradually from the world, relinquishing one after another of its enjoyments, and aware that its scenes are closing upon him for ever. Such a case was this. Here, the revelation was bright and cheering, and now proves the best consolation to the widow, the child, and the numerous band of relatives and friends.

Though his personal trials were few, Mr. Martineau was not without frequent and affecting warnings of the uncertainty of life, and the instability of human hopes and projects. Having no son, he designed to leave his place in society and his professional eminence to two nephews, who having successively shared his labours for a short time, were removed by death. He also saw the large and happy family of which he was the head, dispersed far and wide, till in the city of their birth but one representative of the name remained, besides himself. Those who remember the animation with which he hailed the periodical return of the years when this family were wont to meet, for the purpose of enjoying such communion as they can scarcely hope to hold again in this world, are assured that the change could not but be deeply felt. Doubtless, he found the consolation which they must cherish while witnessing the inroads of death and sorrow, and looked forward to the time when kindred spirits shall meet in everlasting habitations.

His domestic affections were strong; and in his domestic relations he was happy.

His family mourn not alone. Mr. Martineau was widely known, and where he was known he will be remembered. The grace and polish of his manners and conversation were peculiar, and so striking, that when once seen he was never forgotten. But who shall number the hearts that are called on by stronger claims, by claims of gratitude to his skill and benevolence, by respect for his endowments, and esteem for his virtues, to mourn his loss and honour his memory?

## INTELLIGENCE.

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### *Northumberland Unitarian Association.\**

THE First Annual Meeting of this Association was held at Alnwick, on Thursday, January 1st, 1829. The Rev. William Turner, of Newcastle, delivered two excellent and interesting discourses;—that in the morning from Col. iii. 17, and in the evening from Mark iii. 35. The congregations on both occasions were numerous and respectable, and the impressive instructions of the worthy minister were listened to with marked attention. These discourses are now published.

The Association Meeting in the afternoon was well attended. It was opened with singing and prayer, after which Mr. Davison was called to the Chair. The Report of the Committee of the Alnwick Congregation was then read, and was highly encouraging to the members present. It noticed the great improvement that had taken place in the society throughout this district. The established members of the Alnwick Congregation had considerably increased, and the pecuniary affairs had been materially improved. By the liberal contributions of some distant friends, and their own united exertions, £126 of the Chapel Debt had been discharged during the past year; and a confident hope is encouraged that the continued liberality of their distant friends will enable them to remove the remainder of this incumbrance. Unitarianism was never so flourishing in the town and neighbourhood as at this time, and the favourable change which has been produced in a few years could not have been anticipated by the most zealous and sanguine. The success already attained is highly encouraging, and the steady progress of the Society is a certain indication that its friends have only to be united and persevering in their exertions—open, candid, and circumspect in their conduct,—to insure the progress of their

principles, and to gain the attention and respect of their fellow-men.

The Librarian's Report was highly cheering to the friends of mental improvement. During the last year, about 70 volumes were added to the library, the readers have gradually increased, and there is a fair prospect of the library being of essential benefit to moral and religious improvement.

The Rev. John Wright next addressed the meeting; and, after expressing his gratification in beholding the friends of Unitarianism assembled at the first meeting of the Northumberland Unitarian Association, he took a brief view of the spirit and tendency of Unitarianism, pointing out how closely it is connected with the present and the future welfare of man. He then gave a brief account of his missionary labours, from which it appears, that since his settlement at Alnwick, he has preached at Belford, Newham, Denwick, Alnmouth, and Morpeth, and in all these places there are now several persons entertaining and advocating Unitarian sentiments; and not only in these places, but in several other parts of the county, Unitarianism is spreading. Mr. W. read an interesting letter from a friend at Warkworth, from which it appeared that Unitarianism is gaining ground in that place.

The Rev. W. Turner expressed the pleasure and satisfaction he felt in the reports and statements he had just heard. He said he hoped that in a short time he would be enabled to promote similar meetings at Newcastle and Stockton, and that the co-operation of these district associations would be useful in diffusing those doctrines he esteemed to be most consonant to the Gospel of our Lord and Master Jesus Christ. He informed the meeting that it was in contemplation to open a chapel for Unitarian worship at North Shields; and that the Rev. Mr. Lowrey, formerly a preacher connected with the Home Missionary Society, had embraced Unitarianism, and was likely to be of great service in promoting the cause at Shields and Sunderland.

The meeting was concluded by singing and prayer. Mr. Wright conducted the devotional services. Friends were present from Belford, Newham, Warkworth, &c. The interest excited by the meet-

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\* We copy this Report from the 19th number of "The Christian Advocate," &c., a very cheap (it is sold for 2d. per number) and useful little monthly publication, by Mr. Davison, of Alnwick.

ing, and the friendly feeling and zeal manifested on the occasion, are unerring tokens of the benefits resulting from such meetings, and of their value in promoting and strengthening devotional and benevolent feelings.

#### *Sheffield Unitarian Congregation.*

AT a meeting of the Congregation of the Upper Chapel, Sheffield, held in their School-room, on the 21st of December, 1828, William Newbould, Esq., in the Chair, it was unanimously resolved, "That the following letter should be signed by him in their name, and presented to their Pastor, the Rev. Dr. Philipps."

"REV. AND DEAR SIR,

"As Unitarian Christians, assembling together for religious worship and instruction under your ministry, we have witnessed with pain the separation from us of some of our brethren. Not professing to know the cause which has influenced their proceedings, we still cannot but be aware that the withdrawing of a part of your flock must, under any circumstances, have been to your feelings a subject of *painful reflection*. It is with this impression on our minds, that we thus publicly and *cheerfully* step forward to sympathize with you.

"Deeply as we lament that they should have adopted such a course, we would still bear in mind, that 'freedom of thought and action' is one of the fundamental principles of Unitarianism. We are therefore persuaded that you will, consistently with this sentiment, join us in granting to others every privilege which we claim for ourselves. But, while we regret their absence, we may console ourselves by reflecting, that all things are in the hands of Divine Providence, working together for good, and may consequently trust, that benefit to the cause will be the result.

"We feel it our duty to assure you of our attachment to *you*, and to the doctrine you profess; of our desire to promote your happiness and comfort; and of our readiness, at *all times*, to co-operate with you in every measure calculated to aid generally the cause of pure and undefiled religion, and increase our prosperity as a Christian society.

"That your valuable life may long be spared to administer to our spiritual welfare, is the ardent wish of,

"Rev. and dear Sir,

"Your faithful Friends.

"Signed on behalf of the Meeting,

"WILLIAM NEWBOULD."

N. B. The number of persons assembled at the above Meeting was upwards of three hundred.

#### *Anniversary of the Opening of the Unitarian Meeting-House, Green-gate, Salford, Manchester.*

ON Sunday and Monday, Dec. 28th and 29th ult., was held the fourth anniversary of the opening of the Unitarian Meeting-house, Green-gate, Salford. The religious services on the occasion were conducted by the Rev. Henry Montgomery, of Belfast, to whom the society would take this public opportunity of tendering their best and warmest thanks for his most valuable services on their behalf, and for the urbane and obliging deportment with which they were accompanied. Mr. Montgomery preached three times; twice in the Salford meeting-house, and once (on the Sunday evening) in the Cross-street chapel, at which the members of the three congregations in Manchester united, when the number of persons assembled far exceeded a thousand. It was a most gratifying sight to behold so many persons collected together to worship the God and Father of our Lord Jesus Christ, to testify their good-will to a common cause, and around a common altar to learn to feel and act as brethren. Nor can we fail to think it highly creditable to the members of the Cross-street and the Mosley-street congregations, that they availed themselves of this opportunity to assist a sister society, yet in its infancy, by their countenance and by their contributions. We hope that the good work of mutual co-operation which has thus come forth from the privacy of individual generosity, and shewed itself in a public and gratifying manner, will be encouraged and augmented as year by year the season of the anniversary returns.—The amount collected at the three services towards liquidating the debt on the meeting-house was seventy-nine pounds. In the sermon which Mr. Montgomery delivered on the Monday morning, his object was to impress his audience with a sense of the importance of a right direction of the youthful mind; of the extent of maternal influence on the chief elements of character; and, consequently, of the necessity of improving the education which females receive. At the urgent request of several persons present, this discourse will form a part of the forthcoming volume of *Sermons for Family Use*, edited by the Rev. J. R. Beard.

After the service on Monday morning,

the members and friends of the congregation, to the number of 160, sat down to an excellent dinner, provided by some active and praiseworthy individuals of the society, in the school-room connected with the meeting-house; Richard Collins, Esq., in the Chair. Among the persons present were the following:—Revds. H. Montgomery, J. R. Beard, (minister of the congregation,) J. G. Robberds, J. J. Tayler, W. Gaskell, W. Johns, R. Smethurst, E. Higginson, W. Hawkes, E. Hawkes, J. Gaskell, W. Whitelegg, W. Harrison, J. Brooks, A. Dean, G. Buckland, J. Cropper, H. Green, R. B. Aspland, F. Howarth, J. Ragland, J. Taylor; also, Sir Richard Phillips, and Messrs. G. W. Wood, R. Potter, and J. Darbishire.

The evening was spent in the interchange of sentiments truly Christian and liberal, which were heard and uttered as involving matters of incalculable importance and pre-eminent interest. The friends assembled were "of one heart and of one soul;" but in nothing did they agree more than in testifying their anxiety for the speedy abolition of that monopoly of privileges which, in a kingdom from which they were favoured with their able and eloquent guest, converts religion into an iniquitous and oppressive engine of state; interposes between the Creator and the consciences of his creatures; and excites and inflames the worst passions of the human breast. It is impossible to report all the excellent addresses that were delivered on the occasion, and we confine ourselves to those of the Rev. H. Montgomery, not so much out of compliment to him as a stranger in this part of the empire, as in testimony of our estimation of his qualities as a man, and his exertions as a minister, and in the hope that his native land may receive benefit from his eloquent and impressive observations.

On his health being given, with thanks for his attendance on the occasion,

Mr. MONTGOMERY rose and said, that strength of nerve had been said to be the characteristic of his countrymen, and was, perhaps, particularly his own characteristic; but the manner in which he had been received in Manchester, and the manner in which this compliment was paid him, really overwhelmed him. Allusion had been made to the readiness with which he had acceded to their request to be present at this annual meeting, and expressions of gratification had been used, to which he felt he was not entitled. (*Cheers.*) The favour and the advantage was conferred on him in the invitation

with which he had been honoured, and to the acceptance of which he should always look back with pleasure. He had heard much of the wealth, the intelligence, the respectability, and the liberality, of the Dissenters of Manchester; but the experience of the last few days had far outgone all his anticipations, highly as they had been raised. He had never sat in company with men of a more enlarged and enlightened liberality than those whom he had recently had the happiness of becoming known to in Manchester; and he could not help comparing with triumph their present situation to that in which they were placed at no distant period, when an enactment on the statute-book made it penal to deny the doctrine of the Trinity; when they were exposed to the outrageous violence of a mob for the crime of preaching the truth of God, the unity of the Divine Being. They had put down the clamour by which they were assailed, by their numbers, their intelligence, and, above all, by that moral conduct which was the best test of the soundness of a religious creed.—(*Cheers.*) They were also much indebted to what in his native land, he feared, had been hitherto wanting, cordial unanimity, and co-operation in every thing. There, it had been the unhappy effect of a mischievous worldly policy to divide the people in all things; but particularly in matters of religion. There, the Unitarians were a rope of sand. He believed there was a considerable shade of difference between some of the tenets held by the Unitarians of Ireland, and their brethren in England; he regretted it; but there were points on which, after the most careful examination, he was bound to differ from his Dissenting brothers: but he rejoiced they were not of such a moment as to prevent them all from being considered of the same household of faith—(*Cheers*)—and this he did hold, in this he did go with them, in his belief in the unrivalled unity and supremacy of the one God and Father of all. And where this great principle was recognized, all minor shades of difference must eventually be merged. If this foundation were well laid, there could not be much difficulty as to the superstructure. The unanimity which prevailed here, he was sorry to say, was banished from Ireland: and in the zeal that was there felt for the propagation of religious dogmas, the main object of the improvement of the heart was entirely lost sight of. To judge from profession and outward appearance, you would imagine that no human passion, no human interest, mix-



ed itself with their motives; that all was pure zeal for the propagation of the truth of the gospel. There was the perpetual excuse for persecution; it was the excuse of the Scribes and Pharisees of old when they compassed sea and land to make one proselyte, though when they had made him they found him ten times more a child of hell than before. St. Paul was extremely zealous when he was so busy in the persecution of the first disciples of Christianity. Queen Mary was extremely zealous when she ordered heretics to be burnt; and now that burnings and torturings were at an end, men were zealous that went about exciting religious rancour instead of endeavouring to repress the strife of angry passions, which was already too fierce. *(Cheers.)* He was glad to hear that, in this country, they knew nothing of this spirit; that religious inquiry was pursued with a temperate and philosophical spirit; but there the ignorant were the peculiarly illuminated; they had Popes in petticoats, and girls of sixteen were found determining that doctors of divinity were ignorant of the first principles of the Christian religion; so that Ireland was again entitled to her ancient name, and might be truly denominated the "Land of Saints." *(Cheers and laughter.)* This spirit was spread to an amazing extent. He hoped, however, that a time would come when they would have more unanimity and less saintship—more religion and less profession—more reality and less sound. *(Cheers.)* When he returned, he hoped to be able to teach his countrymen, from the example of what he had seen in Manchester, what could be accomplished by zeal, united with energy and a cordial co-operation. His visit to this country would then not have been unprofitable. *(Cheers.)* For those of his brethren who had suffered from the spirit of persecution to which he had alluded, he knew he should carry with him their cordial sympathy. In whatever they might have to encounter, it would be cheering to them to know that they had the sympathies of all the enlightened and liberal of this country. *(Cheers.)* He felt, however, that the very measure of intolerance from which they were suffering, would spread the seed of truth. In his visit to England, there was no reflection which gave him so much happiness as that it was because they were persecuted that he was received as he had been; and that he was strongly recommended to their kindness by the very circumstance which it was conceived would be prejudicial to

him and his brethren. The intelligence of this country had outgrown the spirit of intolerance; it would still grow larger, till all the puny bands and fetters that enthralled it were burst asunder; till it should be universally acknowledged that it was not in the power of man to compress the mind into the measure or figure of another's creed; and all should learn that the only acceptable worship was the worship of sincerity and truth. *(Loud cheers.)* If he could make every man a convert to his own faith, he should be well pleased to do so; but if it were in his power to compel every man to bow before his Maker at the same altar with himself, while his heart, and mind, and soul, revolted from his creed, he would feel that to use that power would be to dishonour God, to disgrace the Christian cause. He abhorred coercion in matters of opinion as an injustice to his fellow-man; but he abhorred it more because it was an insult to the Deity to tender to him, as an acceptable sacrifice, constrained lip-service in place of the devotion of the heart. *(Loud and renewed cheers.)*

Mr. POTTER having proposed as a toast,—“Catholic Emancipation, and may it soon be universally acknowledged that Civil and Religious Liberty are the only solid foundation of a nation's happiness,” there was a general call for Mr. MONTGOMERY, who after endeavouring in vain to excuse himself, rose and said, he certainly could be no Irishman, if, after the gracious manner in which the toast had just been received, and after the unequivocal expressions of kindness for his country which it had called forth, he could refrain from the expression of his feelings on the occasion. But such was the present unhappy situation of that country, that it was impossible to approach the subject without feelings of pain and the utmost embarrassment; and when he assured them that he rose without having had time for reflection, or any opportunity that admitted of his collecting or arranging his ideas on the subject, they could not be surprised that he rose with considerable reluctance. *(Cheers.)* The people of Ireland, he would venture to affirm, were a people by nature as well disposed, as kindly affectioned, as any people on the face of the earth. How completely perverted, then, must be that state of things which could efface and obliterate in the bosoms of such a people the finest lineaments of the human character; and present the melancholy picture of dark and jarring passions which that country now exhi-



bited! *(Cheers.)* Even religion was there perverted into a sword of persecution, a source of hatred and contention; the divisions of the country reversed the command of God to love their neighbours; and he seemed to be thought to manifest the highest love of God, who distinguished himself by hatred of his brother. *(Cheers.)* Yes, he grieved to say that it was an almost universal feeling, that what was called orthodoxy in religion was necessarily connected with hostility to the common rights of man. He was bound to observe that there were many and honourable exceptions among the Calvinists, for it was they who assumed peculiarly the merit of orthodoxy. He was happy in knowing many individuals of that particular doctrine, who were as ardently attached as any of the gentlemen who heard him to the cause of religious liberty; but still the general sentiment was what he had stated it to be. And what were to be the ultimate consequences to Ireland? The two strongest impulses of the human mind were put in motion; the passions of the people were roused by all the considerations that were involved in time and eternity; and they were assailed by the double persecution of religious bigotry and political intolerance. *(Loud and continued cheers.)*

Some of the leading agitators, not many he rejoiced to say, but some were ministers of religion, *(shame, shame,)* and one clergyman, as they were aware, had gone so far as to say, in anticipation of a renewal of civil conflict, that he trusted, on the next occasion, they should not be left the alternative of Connaught. They did not understand the import of this phrase, and he would, therefore, explain it to them. At an unfortunate æra in the history of their unfortunate country, when the Catholics were driven out of some of the counties in the north of Ireland, when their property was destroyed and their houses burnt by the fanaticism and bigotry of their neighbours, it was a common cry "to Hell or Connaught!" and the clergyman whom he had mentioned meant by this allusion that they were not to be allowed the alternative of Connaught; they were to have no shelter but in hell. The language was applied to the whole Catholic population of Ireland; it was not to its grossness or to its bigotry that he called attention, but to the horrible inhumanity of a proposal that thus proceeded from the lips of a minister of the gospel of peace, for the total extirpation of five millions of people *(shame, shame).*

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This man, who was living in luxury by the sweat of the brow of the starving, wretched people of Ireland, trusted, that in the next commotion, out of five millions of people, there would not be as many left as would require a second correction. *(The room here resounded with expressions of horror and indignation.)*

The established clergy, he was sorry to say, were the chief promoters of Brunswick clubs, and the chief spouters at their meetings, the chief instigators of the oppression and coercion of the people. But this was not the universal character of the clergy of the Established Church, among whom there were many, and some, whom he had the happiness of knowing, who were the steady friends of civil and religious liberty. It was impossible to conceive how a country, managed as Ireland had been for centuries, could be happy. All possible modes of coercion, the scaffold, the gaol, exile, had been tried; still the people were not contented. *(A laugh.)* Something, however, might at last be done; for the people themselves were beginning to believe that a little law, a little liberty, and a little justice, would have a happier effect than coercion; perhaps the experiment would be tried; and as it was quite new it might succeed. *(Cheers and laughter.)* He really was surprised that in all the expedients that had been resorted to, the government had never, by any accident, deviated into the path of common justice and common humanity. He would venture to assert, that if it were at last tried, Ireland would be one of the most cheerful, happy, and prosperous countries in the world. She was blessed with a soil of more than ordinary fertility, a mild climate, with kind hearts and generous hands; a people who would be grateful even for justice. That the Catholics were degraded he admitted (he spoke of the lower ranks); it would be strange, indeed, if the pains which had been taken to degrade them had had no effect; but where you treated them with conciliation and kindness, you were sure to meet a rich harvest of gratitude. Nothing could be easier than for a British Statesman to secure himself such a harvest. His Majesty's visit had been regarded as an omen of peace, and he had then an opportunity of judging of the feelings which kindness would elicit from the Irish people. *(Cheers.)* Those were halcyon days; he was sorry that their hopes had been so soon disappointed. They had heard it reported that the Royal breast had been changed; he did not wish to believe it. The essence of

the British Constitution was, that all the subjects of the British monarch had equal rights; and if George the Fourth was a truly British monarch, he would be anxious to give them. He held that it was a libel on the king to say that he was unfriendly to the civil rights of any portion of his people; and he trusted that we should ere long see it refuted by his sign manual to a bill for the Emancipation of the Catholics. (*Cheers.*) The Duke of Wellington had recently told them that there were difficulties in the way, and that these difficulties were very great. He could not, however, believe, that they were perfectly insurmountable. The chief difficulty was the reconciling the rights of the many to the feelings of the few; but was this any difficulty in the way of men who were determined to do as they would be done by? Was it a difficulty for a Christian nation to do an act of justice? Perhaps, in the very next session of Parliament, the Bishops might free the Duke of Wellington from all these difficulties; they would tell the Lords that no temporary considerations should prevail against the immutable principles of justice and equity; (*cheers and laughter;*) and it was to be hoped, that when my Lords Eldon and Winchelsea heard these admirable Christian sentiments from the consecrated guardians of the Christian faith, they would acknowledge that their zeal had been too warm, and join in removing the scruples of their followers in the Upper House; (*renewed laughter;*) for it was there, in the seat of hereditary wisdom, that they had the chief obstacles to apprehend. The bishops would tell them that the measure was one by which the Protestant interest could not possibly be endangered, if, by Protestant interest, they meant the interests of the Protestant religion; and that, if dangers might accrue from it to the Protestant Establishment, their kingdom was not of this world, and such considerations had nothing to do with religion. For his part, he could not see how concession could trench on the integrity of the Protestant religion. Nay, these gentlemen must be aware that, by the continuance of these restrictions, they obstructed the progress of Protestantism. How was it possible, he would ask, that the Catholic, suffering from generation to generation under the Church, supporting it, and deriving no benefit from it, should love that Church? Could he believe that the Church was interested about his salvation that denied him the rights of a man? (*Cheers.*) He held, that the way to advance the Protestant religion was to re-

move the Catholic disabilities. There were a great many societies who had been engaged in the work of converting the Catholics; but they had only riveted the chains which they pretended to break. And why was this—why had they not succeeded? Because almost every man who had distinguished himself in the attempt was an enemy to the civil rights of the Catholics. No, the Catholic said, you pretend that your object is to save my soul, and confer an everlasting benefit upon me;—that may be; your professions are large, but the accomplishment of them is doubtful; but, as an earnest of your good-will, will you grant those civil rights which will be of great and immediate service to me here? No, is the reply; you are unworthy to receive such a boon; I will not give you the rights of a freeman, but I will give you salvation. Precisely such was the language which the conduct of our converters spoke to the Catholics. They asked for bread, and they gave them a stone; they asked for a fish, and they gave them a serpent. (*Loud cheers.*) Men could not be converted unless they were fairly treated. If he were about to make a convert, and were to commence by tying him neck and heels upon the floor, the subject of his polemics would not feel himself in a very comfortable situation; he would say, I am perfectly able to argue with you, but do not feel disposed for argument in my present situation; have the kindness to remove these cords. If I refuse; if I tell him plainly that he shall not be unbound till he is converted, that he must emancipate himself, I may talk over him to eternity, without producing any impression. (*Cheers.*) But if I assent to the fairness of the proposition; if I place him on an equal footing—if we stand on the ground of our common humanity, my arguments will have a fair chance; a man not wronged can scarcely look fairly in the face of his fellow-man without being moved with some sympathy for him; no hostile feeling steels the mind against conviction; and I thus may make a convert of a man by kindness, where, by a contrary treatment, I should have hardened him in error. There can be no conversion till there is justice; if this were conceded, the Catholics might then in time merge in the Protestant churches. He should delight to see them so merged; he did not, he could not approve their religious tenets; he wished to see them converted, but the first step to their conversion must be to grant them their civil rights. (*Immense cheering.*) This

question impeded every attempt at improvement. If any thing could be calculated to rub off the asperities of feeling that had been contracted, it would be mingling the opposed communities together in childhood; but by the present state of things, the Catholic children were driven into separate schools; and, from the cradle to the grave, they were brought up and lived in a state of alienation from their fellow-subjects. They were not even allowed to consign the remains of their friends to the grave of a Protestant burial-ground, without submitting to the humiliation of asking permission to offer beside that grave their prayers to their Maker. Distinctions must be preserved even beyond the tomb, and their very bones must not be allowed to be in juxta-position with those of Protestants. Was it any wonder that the country was wretched? It was now objected to the Roman Catholics that they were violent in demanding concession. They had tried supplication, and they had tried it in vain; at last they had begun to think, that there could be no very substantial reason for their suing *in formâ pauperis* for their natural rights. They had assumed a bolder stand, and he honoured them for it. (*Applause.*) He, perhaps, could not justify every particular act, or every phrase, that had fallen from them; but these were the ebullitions of the feelings of nature rising up against injustice. Were he, as an individual, excluded, he would be as violent, perhaps more violent, than any member of the Catholic Association. Such violence, such energy, he held in honour—the man who would not struggle for his rights did not deserve to attain them. It was said, too, by some, that the body of Catholics felt no interest in the question; it might be that many did not; and if this were the case, it was another reason for extending to them their rights; if any Catholic were so degraded as to feel indifferent at being debarred from his rights as a citizen, it was necessary to elevate him to a proper sense of his own dignity by conferring those rights. (*Loud applause.*) He had detained them too long—(*No, no*)—but he must say a few words more. He had been gratified to learn, since he came to this country, that the intelligence and respectability of the country at least were decidedly favourable to Catholic Emancipation; he had been much gratified by the highly satisfactory proofs he had received of this fact, because the contrary was frequently asserted in Ireland. He had a most satisfactory proof of it in

the manner in which the toast had been received that night in that room. He might state the fact to his countrymen, that the toast had been given at that numerous and intelligent meeting, but could convey to them no idea of the benevolent enthusiasm with which it had been received. “Oh!” exclaimed Mr. M., “that the plaudits with which you heard it announced, could be heard in every valley and in every mountain of my native land! Oh, how it would cheer them!” The Rev. Gentleman proceeded to observe, that the Unitarians of Ireland, as well as of England, were favourable to emancipation. The Evangelical party, he must again say, generally were not so; but even among them a more liberal spirit was springing up, and he hoped that it was a good omen of a coming modification in their religious spirit. He was persuaded that a man who was tolerant in politics must be tolerant in religion also; and that the man who was tolerant in religion, would be tolerant in politics. Mr. Montgomery, after a complimentary and humorous address to the Chairman, sat down amid long and loud cheers from every quarter of the room.

On Tuesday evening, the children of the Sunday-school connected with the chapel, to the number of 160, received their annual treat. The refreshments consisted chiefly of the remains of the dinner on the preceding day. An address was delivered to the children and their teachers by the Rev. W. Hawkes; after which, the minister of the congregation distributed the prizes which had been allotted to those children whose conduct merited approbation.

Already, much permanent good has been effected by the erection of the Salford meeting-house: great have been the advantages conferred by the Sunday-school on the poor children of the neighbourhood; the labours of the minister have increased the congregation to at least 150 members; and it is our fervent hope, as it is our confident expectation, that a large and highly useful society will eventually be formed.

#### *Dinner to the Rev. H. Montgomery.*

THE Rev. H. Montgomery having been induced to extend his visit in this country from Manchester to London, the opportunity was eagerly seized by the friends of Religious Liberty to shew, by some public testimony of respect, how highly they appreciate his character and the services which he has rendered to the cause of Truth and Freedom. It was resolved

to invite him to a dinner, at which that worthy veteran in the same good cause, Mr. Sturch, was requested to preside, and which accordingly took place at the Albion on Monday, January 5th. We regret that we cannot, by a more perfect report of the proceedings than that which is subjoined, convey a better idea of the pleasure with which this inestimable, eloquent, and intrepid friend of his species was greeted by an assemblage of about one hundred persons, consisting chiefly indeed of Unitarians, but amongst whom, we understood, there were also Dissenters of other denominations, Episcopalians, and Roman Catholics. The entrance into the room of the venerable Charles Butler, Mr. Blount, (the Secretary of the British Catholic Association,) and Col. Stonor, was cordially and enthusiastically cheered.

After the cloth was removed, the Chairman gave,

“The King—may his reign be long and happy—happy for himself and happy for his people.” (*Drunk with three times three.*)

“The Duke of Clarence.”

“The Duke of Sussex, the zealous and consistent friend of the rights of conscience.” (*Loud cheers.*)

The Chairman then said, “Gentlemen, you are aware that while we meet here as friends of liberty in general, and more particularly of that branch of it commonly called religious liberty, we also assemble to pay the tribute of our approbation to the gentleman who has done us the honour to be our guest. He has the claim of having employed his talents, and these are of a most superior description, in advocating the cause which we are anxious to support. He has laboured, gentlemen, to discharge his duty, and to render himself a blessing to mankind. And this is the way in which we ought to make an acknowledgment to Heaven for the gifts and advantages with which we may have been endowed. If we have knowledge, we ought to communicate it; if we have learning, we ought to teach; if we have light, we should let it shine; if we possess what we consider just religious principles, we are called upon to make them known. Of this description, gentlemen, is our excellent friend. Although I have for some time known his character, until yesterday I never saw his face. But all who had the pleasure and the profit of hearing the discourses which he then delivered, must have been convinced that he is such as I have described. They will not doubt that he is able and zealous,

desirous of diffusing light and liberty, and by that means of benefiting his species. Speaking of light and liberty, gentlemen, reminds us of their opposites, ignorance and bigotry. Yet we are not wanting in considerations which ought to console us under the existence of those afflictive evils. Learning and science have done much to free the world from their influence, and they have been compelled to retreat before the advancing spirit of the age. We have been gradually improving for the last 200 years; and there can be no doubt that the principles of religious liberty are now more extended and better understood than at any former period of our history. This affords a cheering prospect that light and liberty, and their attendant, happiness, will yet spread themselves, not only in these kingdoms, but over the whole world.—The labours of our excellent friend have a direct tendency to this consummation. Every gentleman present will, I am sure, be glad to pay a tribute of respect to a man of this description, and will join cordially in drinking his health.”

“Our esteemed guest, the Rev. H. Montgomery, the able and intrepid advocate of Religious Liberty;—our best thanks for his past exertions, and our earnest prayers for the success of his future efforts.”

MR. MONTGOMERY.—“Mr. Chairman, although this is one of the happiest moments of my life, yet can I not deny that I feel much agitated, indeed I may say oppressed. To meet opponents is an easy task; but I feel at this moment how difficult it is to bear up under the kindness of friends. I am aware that I can return no thanks adequate to the compliments this evening paid me; and however gratifying the present scene may be to me as an individual, yet it is a melancholy reflection that any man should be considered entitled to thanks for defending the great cause of civil and religious liberty, or that such a cause should need defence in the British islands, and in the nineteenth century. For myself, my conduct has been much overrated. I have no merit in what I did. I only followed the dictates of conscience, and in the happiness which results from that, have found my best reward. I have obeyed the voice of Nature, which tells me that I am free. The laws of my country proclaim that my body shall be untrammelled, that it shall not be bound in chains, nor flung into a dungeon; and shall I surrender the freedom of the immortal mind? I am a Christian minister, and I have but obeyed the command of my Master to stand



fast in the liberty wherewith he has made us free. From my childhood I have been most fortunate. 'My lines have been cast in pleasant places.' At every step of my journey, favours have been showered upon me. I know that I have been charged with thinking too highly of human nature; but I do maintain that one who has been loaded with so much kindness, can hardly think too highly of his species. My earliest infancy was blest with a parent, now, I trust, removed to a happier world, who instilled into my youthful mind the lessons of universal love. I have been placed to minister in holy things amongst a people in whom liberality is a feeling as well as a duty; and never have I proposed to them one single measure calculated to advance the cause of freedom, or the welfare of mankind, in which I have not been outrun by their philanthropic zeal. Where, then, Sir, lies my merit? My interest and my duty are the same; and, in doing right, I but promote my temporal as well as everlasting welfare. But there are others who have made a real sacrifice; men whom no bribe could purchase, no threats deter. When danger frowned upon them, and ruin hung over their earthly prospects, they made light of all, and clung to their integrity. It is to them, through me, this compliment is paid. Oh, how they will be cheered by the voice which will reach them from this assembly! They will learn the sentiments cherished towards themselves; they will feel that you are met to do honour, not to an individual, but to a cause. Our church is now in a melancholy condition. Political and religious bigotry have been mingled together; and those who foment the persecutions amongst us, have made it their policy so to conjoin the two principles, that scarce an individual is now held orthodox who is not also an enemy to the civil or religious rights of his fellow-men. Shame upon Presbyterians! the men who make it their peculiar boast that they are free; who pride themselves on being not merely Protestants, but Presbyterian Protestants. The Synod of Ulster had long continued liberal. Our young men received the best education which we could bestow, and were permitted to minister wherever they met the wishes of the people, on the simple engagement of diligently studying the word of God, and diligently teaching its precepts. Our body became thence respected, and we looked, in fond confidence, for a continuance, nay, even an improvement, in our liberality and zeal. But, alas! the scene has become changed. Political intolerance

has warped our passions, and engendered religious persecution. For this, other churches might perhaps have some plea—where shall we find one for a body whose distinctive character ought to be independence? Uniformity of faith is the pretended object; but how is real uniformity to be produced? Not, Sir, by loading the mind with trammels, or teaching it to writhe under the weight of its shackles, but by giving full play to its powers, by allowing it fair and free discussion. By comparing our sentiments with those of our neighbours, we may perhaps learn to agree in opinion; if not, we shall at least learn the second best lesson—we shall agree to differ. The attempt to controul opinion is vain. It is not a subject for human legislation. But what is this faith whose value is thus set over all things? Sir, it is the simple conviction of the mind, arising from the force of evidence. It is not formed by us. We must believe according to the weight of evidence submitted to our consideration. It is in religion as in the records of history, or the relations of a traveller—our opinions, our belief, our faith, are not in our power; they do not depend on us. We are like a jury inclosed in their box: the formation of our opinion depends entirely on the evidence. We may deserve credit for giving our verdict honestly, but we deserve none for forming the opinion contained in that verdict. The only influence which we can exercise over our faith, is in the industry with which we seek for proofs, and the candour with which we apply to their consideration. We cannot change it at will; we cannot change it at all, but by finding new evidence. Our industry must arise from sincerity, and this is the quality which we are taught to believe that God values. A pure and honest heart is precious in his sight; and I do believe that every sincere worshiper, whatever the complexion of his creed, is as acceptable as the man whose sentiments coincide more peculiarly with mine. For my own part, I am not accustomed to stand forward as an accuser of the brethren; and I also suspect the honesty of those who are too ready to charge others with treachery and insincerity. By interfering with the faith and minds of our neighbours, by passing penal enactments, man oversteps his commission, and assumes the prerogative of the Almighty. If either penalty or reward be attached to the holding of a particular creed, then must truth and pure religion be injured. Such a mode of coercion may alter our profession—does it alter



our belief? Why seek to constrain the opinions of men? It but adds one crime to another, and aggravates moral guilt by creating religious hypocrisy. Such has been the result in the Synod of Ulster; a dreadful havoc has, I fear, been made of sincerity; yet I cannot refuse to feel for those whose timid hearts, unable to bear the prospect of ruin that threatened their families, yielded to the storm, and refused to own the cherishing of unpopular opinions. I am far from praising them, for their conduct was not right; but I account them objects of sympathy and compassion—and, oh! what father, what husband could blame them for feeling for their children and wives? But what shall we say of those who have seduced them from the path of duty—who have forced them into conduct so revolting? Yet, let not the Synod be judged by its public acts. There are in it many, even of the Calvinists, who have been victims to circumstances, and abhor the late measures of tyranny. There is a better spirit abroad, and better times are coming. Persecution has produced its usual effect; and as its blood-stained hand in former times sowed the seeds of free inquiry and truth, so, in the present instance, the attempt which has been made to compress the consciences of men, has produced a resistance which cannot be overcome. Presbyterians, and Episcopalians, and Catholics, are receiving more honourable impressions, and justice is making rapid progress. Bigotry is peculiar to no sect; intolerance grows from human passions, and has disgraced the conduct of every church endowed with power. Well may the Arians be thankful that power has been absent from their body, and that it has not, by its presence, corrupted their clergy, whose spirit of benevolence should always be in advance of the age. But halcyon days are before us. Even the despised Unitarians may hope for better times. I rejoice to find that there are in this room men of so many various persuasions, Calvinists, Episcopalians, Unitarians, and Catholics. Sir, I love my own opinions, for they are those of conviction. I love them, too, because they have suffered a little persecution. But I love them still more, from the spirit which I have seen manifested throughout England, by my fellow-believers in the simple unity of God. I do indeed rejoice in my visit to this country; and, anxious as I am that my native island should obtain its full measure of esteem, I must acknowledge that England, as she is the first of the world in wealth and greatness, so is she first in in-

telligence and moral worth, if the men with whom I have associated since my arrival may be regarded as a fair specimen of her people. On my return, I shall gladden the hearts of my brethren by relating my reception this evening; it will shew them the feeling cherished by the liberal, of all parties, towards them; and they will not be insensible to the approbation of the wise and good. Our peculiar opinions, I believe, are gaining ground in Ireland; and we intend to press them, not by penal statutes, (for thank God! we have not the power, but) by fair investigation. I hope we shall make many converts, for I believe that we are in the right. If we are not, I hope our errors will be corrected by our opponents. We will hardly have much indisposition to embrace a belief which will be at once more true and more profitable. There may be difficulty in converting a man who, by changing his opinion, must forfeit a mitre, or a splendid income, or a high popularity. No such obstacles can oppose the chance of our conversion; for to many of us it would be exceedingly convenient. At last Synod I proposed a joint publication, to contain the avowed sentiments and arguments of both parties, which should be divided equally between both, and make our differences as plain as any one of you, gentlemen, who is in business, is accustomed to see the Dr. and Cr. side of an account. The offer was declined—and why? Because they dreaded the circulation of our poison. We, on the contrary, felt confident of the strength of our antidote, and were willing to take the chance of all the harm which their poison might do to us. I understand that since I left home, my challenge has been accepted by one of the Calvinistic party. For myself, as an individual, I have no time for filling half a pamphlet monthly, nor do I see what benefit could result from a contest with an individual of that body; but I do again proclaim, that if they will come forward as a party, my friends and I will meet them in a fair and friendly contest, and may victory abide with truth. If we are wrong, the sooner we are conquered the better, provided it be by reason and not by penal statutes. Sir, again from my heart I thank you. I regret that I was so badly prepared; but I never could prepare a speech. And, in truth, it is almost distressing at the very moment we are the objects of kindness for which we are grateful—when we are the most anxious for becoming utterance and language—when we would

give the world, just to tell what is within us—at this time, above all others, so capricious are our feelings, the power is denied. This great compliment is undeserved by me; but I know that it is paid to the principle, not to the man. I know that is intended to produce its impression in another place; and happy do I feel to think of the good which may result to Ireland from this manifestation of the sentiments of so many distinguished men.” (Mr. Montgomery was repeatedly cheered in the delivery of an eloquent and splendid speech, of which we have found ourselves totally unable to afford more than a faint outline. He concluded by proposing the health of the Chairman, in very complimentary terms, and resumed his seat amidst loud and long-continued applause.)

The Chairman returned thanks at some length, and alluded, with much spirit, to the progress of liberal opinions at the present day, as contrasted with what he remembered to have seen about thirty years since.

Mr. YOUNG rose to remark, that, notwithstanding the manner in which the Chairman had blended together civil and religious liberty, there was one very important distinction between them. Of civil liberty a portion may be rightly and wisely sacrificed for the security of the rest. No such compromise can take place in respect of religious liberty. The right of worshipping God according to the dictates of our consciences is, from its very nature and to its whole extent, personal and inalienable.

The Chairman then gave—

“The Rev. Mr. Aspland, and thanks to him for having first proposed this Meeting”

Mr. ASPLAND said, that he might truly express his concern at being singled out for this mark of honour; but it was, perhaps, more becoming that he should bow to the authority of the Chairman, so generously exercised, and so flatteringly supported by the respectable company before whom he stood. He would not presume to apply to himself in the letter the complimentary expressions that fell from the chair; he accepted cordially, however, the kindness which prompted them. Similar kindness he had been accustomed to receive from the same hand for a long series of years. Amongst other pleasant recollections of his first pastoral connexion with a congregation at Newport, in the Isle of Wight, not the least was, that it had introduced him to the acquaintance and friendship of the Chairman, whose re-

spected father he had there, after some interval, succeeded. He well remembered the encouragement he felt as a young minister from the respect and gratitude always testified by the members of the congregation to the memory of Mr. Sturch, to whose name the epithet “good” was commonly attached; and he doubted not that he might appeal to the present minister of the congregation, (Mr. E. Kell,) whom he saw in the room, to bear witness that the venerable pastor is yet spoken of by the survivors of his flock as an example of high integrity, sincere piety, and warm benevolence. Such a name the Chairman had inherited, and no one that knew him needed to be told, that it had not been sullied in his keeping, but had acquired new and more public honour. (*Applause.*)

Mr. Aspland confessed that he had taken a willing part in calling the present meeting, and after what they had heard, who of them did not rejoice that it had been called? Their guest had been well known to them by name and character. They had admired his talents, sympathized in his zeal, and applauded his eloquence. Looking on from a distance, they perceived with satisfaction and delight his mingled wisdom, firmness, and temper, and their spirits went with him in the noble contest which he was maintaining against bigotry and persecution. One of his antagonists in the Synod of Ulster had asked by what free-masonry Mr. M.’s party knew one another? He (Mr. A.) would tell the querist:—the love of religious liberty, that beams in benevolence from the countenance, and that drops from the tongue in accents of charity, is the true, the moral free-masonry that brings and keeps together all wise and good men of all nations and all churches. Of this free-masonry the sign is never mistaken. Their guest came among them shewing the token; they knew and hailed it; and in their name the master of their lodge of religious freedom, the worthy Chairman, had hailed him as a friend and given him the right hand of fellowship; an earnest, the speaker hoped, of the time, not far distant, when the love of religious liberty would be the bond of union throughout the world, and when, through the influence of this sentiment, every man, into whatever country and whatever temple he entered, would be welcomed as, in the most important sense, a brother. (*Loud Applause.*)

In this testimony of respect to Mr. Montgomery, the company meant also to testify their regard to the truly estimable

body of men with whom he was associated in the defence of the rights of conscience; of whom, indeed, they had no personal knowledge, but for whom they must ever entertain the esteem and gratitude that is due to the champions of intellectual freedom. Amongst these, he (Mr. A.) must be permitted to select one name, which was distinguished by being the mark at which bigotry had specially aimed its arrows. He referred to Mr. Porter, whom a cruel party-spirit had tried to wound through his feelings and anxieties as the provider for a family: but the integrity of this good man's conscience was invulnerable; he had shewn himself ready to sacrifice every thing for truth and liberty, and was at this moment more firm and more ardent than ever in his resistance to intolerance and oppression. His character entitled him to their admiration; and on this occasion it was impossible to overlook that he had a representative amongst them, in a gentleman near him, his son, the pastor of one of the liberal Dissenting congregations in the metropolis, who had already given proof of his devotion to the cause maintained by his honoured father, and for whose future growing usefulness and reputation he (Mr. A.) begged to express, and he was sure the company would be eager to join in the expression, his most fervent wishes. (*Applause.*)

We are not uninterested spectators (continued Mr. A.) of what is passing in Ireland. What belongs to one man's conscience concerns every man's conscience. The attempt to revive intolerance amongst the Protestant Dissenters of the sister island is only an experiment. Let it succeed, and we are no longer safe. The enemies of Religious Liberty there know full well the import of the rhyming maxim, ripe in the mouths of our fathers about two centuries back,

He that would England win,  
Must with Ireland first begin.

The bigots have begun their practices in Ireland, but our eyes are open to their artifices; we are upon our guard, and the present meeting is a cheering pledge that England will not be won.

Mr. Aspland alleged another reason why the major part of the company took some interest in the proceedings of the Synod of Ulster: they too were denominated (with what propriety he would not say) Presbyterians, and as friends of Religious Liberty must be anxious to renounce the intolerance that had been or might be associated with the name.

He lamented to admit that Presbyterians had been persecutors, avowed persecutors, and persecutors upon principle. He would read a short extract from a sermon preached before and published by order of the Long Parliament: the preacher was high in favour with both parliament and people, was one of the Assembly of Divines to whom the world is indebted for the Confession of Faith and Catechism, the still idolized standards of orthodoxy, was one of the formidable body of inquisitors called Tryers, and was moreover Assistant to the Commissioners for ejecting heretical and scandalous ministers and schoolmasters in London. His name was *Obadiah Sedgwick*. The title of the sermon was "An Arke against a Deluge," and towards the conclusion of it, the preacher thus delivers himself:

"Lastly, for God's house, I humbly conceive, that the arke to save it may be made, as times now are with us, of the following act of yours—your abhorring of the mentioning, yea, of the very thoughts of tolerating, all opinions in the church. This were such a monstrous prodigy! Such an intolerable way of confusion! Such a mocking of the people of God! Such a mocking of God himself, to whom we have all solemnly engaged our utmost for uniting in doctrine, and uniformity in discipline; such a speedy grave for the kingdom and church, that mischief itself could not easily dig the like. Such a spirit to revive Arianism, Pelagianism, the Turkish Alcoran, the Popish host, &c. And yet I have seen printed books for this purpose. For my part, Right Honourable! I should rather wish to be in my grave than to behold such an intolerable toleration."—He then refers with evident satisfaction to the fate of "that monstrous heretic, Servetus," towards whose most foul murder the intolerants of succeeding ages have always cast a longing, lingering look, meaning that his honourable auditors, then wielding the power of the nation, should act up to this notable example of zeal "for God's house." He (Mr. A.) did not know whether the majority of the Synod of Ulster were well read in Obadiah Sedgwick; they were certainly the heirs of some portion of his spirit. They were accustomed to reproach the minority with being followers of the *new light*; he (Mr. A.) had given the company a specimen of the *ancient darkness*, and let the Synod have all the honour belonging to them that "love darkness rather than light." (*Much laughter and applause.*)

Presbyterian as he was nominally, (Mr. A. continued,) he had no great liking for synods; all ecclesiastical bodies having power were prone to intolerance, and an intolerant synod was in his view much the same as a *Brunswick Club*. The Brunswick Clubs cry out "Protestant ascendancy," meaning the domination of a faction; synodical clubs cry out "Orthodox ascendancy," meaning precisely the same thing. Let them succeed and grow in power, and both would trust in the end to no argument so much as the *argumentum baculinum*, which is in mother English, *club-law*, the favourite law of all clubs, however named, which have been formed for the purpose of interfering with conscience.

It would seem (said the speaker) that as far as regards bigots the great men of every age and country have lived in vain. Would those that are so intent upon orthodoxy but consult the master-minds of our race, they would learn that important as faith is, there is one thing still more important, and that is charity. Upon this subject he would refresh the memory of the company with the words of John Milton, one of the truly noble of the earth, who stood forward ages before his contemporaries, and of whose greatness there was this proof, that it grew with the succession of time. In his own peculiar language, rising to the level of his exalted thoughts, this writer for posterity had said, that "Charity is the high governess of our belief;" that "the true way of knowledge is to hold that for truth which accords most with charity;" and that "God hath put all things under the feet of his Son, but his commandments he hath left all under the feet of charity." (*Cheers.*)

If, however, the intolerant will not take lessons from the great masters in the school of moral and divine wisdom, let us abandon them (said Mr. A.) to the lash of satire. Their *tests* will cease to be formidable when they become ridiculous; and there was not a more biting satire upon the shibboleths of religious party, than in one of the homely tales of the Spectator, full of Addison's sly and quiet humour. On the taking of Namur by King William, a loyal justice of the peace, of Coleshill, in Warwickshire, resolved to celebrate the victory by rustic games and sports. One of the entertainments was a grinning match, and a gold ring the prize. The candidates shewed themselves in succession upon a table, and after several had tried their powers, up rose one who was in those times a malcontent, a great master in

the art of grinning, but excelling particularly in the angry grin, insomuch that he was said to have made half a dozen women miscarry. He no sooner began his feats, than the gold ring was adjudged by common consent to be his. In this crisis, it was whispered in the ear of his worship, that the fellow who was grinning in his face was a Jacobite; upon which the Justice, unwilling that a disaffected person should carry away the prize and obtain the reputation of being the best grinner in the county, ordered the *oaths* to be administered to him, which the grinner refusing to take, he was set aside as *unqualified*. (*Loud laughter.*) There is a moral in this mirth. The application of it to the case of parties in Ireland is unhappily too natural and just. Oppression, abetted, if not carried on, by the Presbyterian as well as Episcopalian Orangemen of the North, makes the mass of the Irish people look sour and complain, and this very sourness and these very complaints are alleged by their oppressors as proofs that they are not qualified for the enjoyment of civil rights.

The state of Ireland at the present moment (concluded the speaker) is fearful and appalling. A heavy responsibility is upon our rulers. Their policy in this matter will probably affect the condition of the whole kingdom for generations. They may wish for an *oblivion* of Irish claims, but the thing is impossible, and every day's experience shews that to attempt to forget Ireland is to neglect the dearest interests of England. It is bigotry that divides the two countries, and as long as this is cherished by the government, or suffered to live, there can be no cordial or real union between them. An old tradition runs, that there was once a contention between Scotland and Ireland for an island lying contiguous to both, and that at length the dispute was ended by this singular agreement, that a snake should be put upon the island, and that if it lived, Scotland was to be the possessor, if it died, Ireland. The story is a warning. A contest there is between Ireland and a faction, a faction subsisting partly here and partly there. The serpent of religious bigotry is thrown by the faction into the quarrel. If the snake lives, (which Heaven forbid!) Ireland dies; if the snake dies, (and die it must, for no venomous reptile can long live in the land of St. Patrick,) Ireland lives, and in her life England will refresh and prolong her own. (*Continued cheering.*)

The Chairman then proposed the healths of the "Rev. Mr. Fox, Dr. Car-



penier, and the other ministers present."

The Rev. Mr. Fox spoke nearly as follows: "I have been sitting, Sir, at this table, not only without any intention to take any part in the business of this evening, but with a fixed purpose not to do so; not from any feeling of indifference to the person or cause which has called us together, but because my state of health, and the fatigue which I have had occasion this day to undergo, leave me little ability for so doing. The manner, however, in which you, Sir, have introduced, and this company received, the mention of my name, has left me no option. (*Applause.*) Most certainly indifference either towards the person or the cause can find no place in my heart; for what could more deeply interest me, and I presume all those who are now here, than an opportunity of paying this well-merited tribute of respect to a man who, in his own country, has in the best manner fought one of the best of battles in one of the best of causes? (*Cheers.*) And who, by argument the most clear, and eloquence the most over-powering, has defended the cause of religious liberty at a time when principles were opposed to principles in the most naked, open, and uncompromising manner. (*Cheers.*) When a contest was arrayed forth to ascertain whether men were allowed to form and express their own opinions, and act as independent members of the Christian Church, or whether they were to be placed under the yoke, crushed into submission, and trampled upon by a spirit so intolerant and fierce that, if utterly unchecked, we might almost expect that it would revive all the worst scenes that have taken place in that unhappy country, and conduct by easy gradations from penalties and excommunications, once more to the pitch cap, the triangle, and the scaffold. (*Applause.*) I therefore feel grateful, in common with you all, to a man who so well, so ably, and so admirably resisted this state of things on an occasion which embraced the dearest of causes — for what can be more dear to us than the defence of Religious Liberty, which carries with it the defence of Civil Liberty, and the defence of all on earth that is conducive to human happiness? (*Applause.*) I trust that the influence of this meeting on his mind, and on yours also, will be that of encouraging increased devotion to that cause with which our best interests, and the best interests of all mankind, are bound up. (*Applause.*) In supporting this, we shall

be led to exercise our minds vigorously on important subjects, teaching ourselves to rise into the true dignity of human beings, and be attentive, not only to our rights, but our duties, by asserting the one and discharging the other — In the same proportion that we obtain or extend Religious Liberty, do we advance the safety, prosperity, and happiness of our country; and I, therefore, trust, that we shall be devoted to it in all its ramifications. — Sir, we must assert these principles, not only for ourselves, but for others, however they may differ from us, either minutely or remotely, in their religious creeds. We have gained the Repeal of the Test and Corporation Acts, but we still have to demand, in the face of the Legislature and the country, that freedom for others also. (*Cheers.*) We, Dissenters—we, Unitarians, did we not shew ourselves most earnest and determined as to that particular case into which the general question of Religious Liberty may now be considered as resolving itself; did we not identify ourselves with the cause of Catholic Emancipation (*loud cheers*); did we not enter heart and soul into the great attempt that is now making to strike the final blow at bigotry and intolerance, we should shew ourselves the most selfish, the most despicable, the most vile, and the most degraded beings that ever crawled on the face of the earth. (*Great Cheering.*) In our own success, which we have been so fortunate as to obtain, and in their conflict which they still have to maintain, and in which we must summon every energy to co-operate with them, we still have the same star to guide us; we are still sailing in the same vessel; and whether we bear our course triumphantly, or, on the contrary, are battered or driven about, and seemingly overpowered, our duty will still be the same; we shall still have to see that, in the hour of victory, our flag be not sullied by exclusiveness or selfishness; and in that of defeat, if defeat must unhappily be again experienced, we must copy that brave American captain, of whom his monument records, that after his masts were gone overboard, his cannon disabled, and himself mortally wounded, he exclaimed with his expiring breath, 'Don't give up the ship.' (*Great Cheering.*) Let us then hold on; every thing seems to augur an ultimate triumph; but whether it be gained or not, still our duty is plain. (*Hear, hear.*) The wise man says, 'There is a time to be silent, and a time to speak.' On this



vital question of religious liberty, the time to speak is so long as life and breath hold with us; the time to be silent will come when we are in our graves." (*Applause.*)

Dr. CARPENTER read and commented upon some extracts from a letter from Lord Holland, expressive of the Noble Lord's opinion as to the course which it became Dissenters to pursue in the present state of the Catholic Question; and of his confidence in their promoting, by the part they would take in the discussions now going on, both local and general, on this topic, the extension to others of the rights which had recently been recovered by themselves.

On Mr. TOWGOOD's health being drunk, that Gentleman briefly returned thanks.

The next toast, and it was drunk with continued cheering and applause, was, "The Marquis of Anglesea, and may there be no ascendancy in Ireland but the ascendancy of just and equal laws."

Mr. CHARLES BUTLER's health was drunk, upon which that Gentleman returned thanks. He said, that the whole body of Catholics to which he belonged, and that he himself, were highly honoured and obliged by the manner in which they had been mentioned, and the expressions in favour of Catholic Emancipation which had been used by several of the gentlemen present, and by the manner in which these had been received. He mentioned that he was in his seventy-ninth year; that in his twentieth year, he had attended the trial of a Mr. Mahony, a Roman Catholic clergyman, who was condemned to perpetual imprisonment for baptizing a child after the Catholic rite; and that, about the same time, he had attended the trial, at the Old Bailey, of the Hon. James Talbot, a brother of the then Earl of Shrewsbury, for saying mass; and who, if the case had not failed for want of evidence, would have been sentenced to the same punishment. He had advocated the cause of Catholic Emancipation during half a century, and had always advocated it on the broadest principles of civil and religious liberty—on principles equally applicable to every denomination of Christians—to Lutherans, Calvinists, Arminians, Presbyterians; and last, but not least in love, Unitarians. Mr. Charles Fox had once sent to him, and asked him what was the best ground upon which he could place the cause of Catholic Emancipation. He told Mr. Fox that it was, that the state

had no right to deprive any persons of any of their civil rights on account of their religious principles, if these were not contrary to allegiance, good order, or morality. "No, Sir," Mr. Fox replied, "this is not the best ground; the only true and real ground, and such as is impregnable in every part, is, that *action*, not *principle*, is the object of penal infliction;" that "principle, till it is carried into action, is no more than thought;" that "God rewards good thoughts, and the devil punishes bad ones, and these should be left to him." He had mentioned the trials which he had witnessed in the twentieth year of his age. In his seventy-eighth year, he had witnessed the noble legislative enactment for the repeal of the Corporation and Test Acts,—an event at which none of his Majesty's subjects, not even the persons benefited by it, more sincerely rejoiced than the Roman Catholics. He declared that what had passed at that meeting would never escape his or their memory or gratitude. Before he sat down he begged to appeal to Mr. Blount, to confirm the truth of his representation respecting the feelings of Catholics towards Dissenters.

Mr. BLOUNT expressed his gratitude to the Meeting for the flattering reception they had given to the mention of his name; he assured them that no event had occurred for years which had been so grateful to the Catholic body as the recent repeal of the Sacramental Test; that the Catholics had used their best endeavours to promote its attainment. The highest in the body, as well as others of every class, had pushed forward to sign petitions to Parliament in its favour; and he knew no instance in which a signature had been refused. It had been insinuated to them that the Catholics were not following the course, in so doing, the most conducive to their own interest—that they were assisting to diminish the mass of public discontent, and eventually ruining themselves. The reply of the Catholics universally was, No dread of consequences or measures of expediency shall induce us to be unjust, or to sacrifice the principle which we have laid down as the line of our conduct; namely, that no human power was entitled to interpose between man and his Maker, by imposing civil disabilities on account of religious beliefs; and that the Catholics would submit to any evil rather than abandon this sacred principle. (*Loud cheers.*) That in this instance, however,

they feared no evil consequences to themselves; they were convinced that those who had been so lately the victims of exclusion, would not, now they were relieved from their own fetters, seek to rivet the chains of others. (*Great cheering.*) The best proof that could be given of the futility of such fears, was to be found in the meeting he had the honour to address. Mr. Blount sat down amid loud cheers from all parts of the room.

"The London University" was drunk; upon which

Mr. Professor PATTISON returned thanks, and urged the necessity of universal education, which he thought would be the best promotive of civil and religious liberty.

### *Glasgow Unitarian Chapel.*

ON Thursday evening, the 8th of January, the anniversary of the Unitarian Congregation, Glasgow, was held in the Assembly Rooms. Upwards of 160 individuals, male and female, drank tea together. The Honourable D. G. Hallyburton, of Pitcur, had been requested to preside on the occasion; but in his unavoidable absence, the Rev. George Harris was called to the Chair. The meeting commenced with prayer, and after tea a hymn of thanksgiving was sung. Various sentiments connected with the progress of knowledge, the prevalence of liberty, the cause of uncorrupted Christianity, Catholic emancipation, and the diffusion of Christian charity, were proposed, and called forth animated addresses from various individuals connected with the congregation, and from some of the English students attending the University.

Early in the evening an address was delivered by Mr. Smeaton, in the name of the congregation, to their honoured and respected pastor, on the conclusion of his first engagement with the society. The address commenced by stating the difficulties which would in any country, and in circumstances however favourable, have impeded the progress of Christian reformation, and enumerated the peculiar obstacles which, in Scotland, opposed the prevalence of opinions inimical to old and long-cherished doctrines. It then detailed the situation of the society previously to Mr. Harris's acceptance of the invitation to become their minister; and expressed their thankfulness to God for the success which, under his protection and blessing, had already attended the indefatiga-

ble labours of their pastor. "The schools," the address continued, "which you attempted permanently to establish, and to which you devoted, not merely on the Sundays, but on two evenings during the week, no inconsiderable portion of your time and attention, and which, while they continued, were productive of considerable benefit, and the good effects of which we still perceive, and many gratefully acknowledge; the formation of a society justly denominated the Benevolent Society, cheering the chamber of sickness, and relieving the necessities of poverty, and binding together by the Christian law of love, the rich and poor of the congregation; the publication of 'The Christian Pioneer,' the organ of our sentiments, the explainer of our principles, and the channel of communication for inquiring minds of all denominations, the clearer away of misrepresentation and obloquy, and the precursor of better views and brighter prospects; the reduction of that incubus on our former efforts, the debt on the chapel, which, through your unwearied labours, aided by the generosity of our English brethren, will, we hope, be speedily reduced to at least one half of its past amount, thus accomplishing, in this respect, as much as had been effected in the preceding fourteen years; the attempts made by you to aid the infant congregations in our neighbourhood, strengthening their hands, and encouraging their comparatively isolated efforts; the kind attention manifested to all of us, whatever may be our relative condition in the world; the labours of friendship, and the instructions of social intercourse—all demand our warmest praise, and have our esteem, respect, and affectionate gratitude."

The address went on to state, that, aware of the sacrifices made by Mr. Harris for the promotion of Christian truth and righteousness, the society would not bear their testimony to those exertions in words alone, but begged his acceptance of a purse, containing a mark of their esteem and attachment. "We should have rejoiced," say the congregation, "had it been more proportioned to your labours, and to the sense we entertain of their worth and their importance. But we are satisfied you will accept with pleasure what has been contributed with cheerfulness, and that the motives which prompted our offering will enhance the value of the gift." Expressions of the hopes of the congregation, that the continued union between them and their pastor would prove a lasting source of

comfort, improvement, and happiness, concluded the address.

The reading of the address was accompanied by warm and unanimous applause: and Mr. Harris replied in a tone of strong feeling and impassioned eloquence, which was rapturously cheered. Every mind seemed impressed, and every heart animated to renewed and persevering efforts in the promotion of scriptural inquiry, and the progress of religious knowledge. The whole evening was spent in a truly rational and delightful manner, and was closed by singing a hymn, composed for the occasion, by prayer and benediction.

#### *Unitarian Worship, Borough.*

ON Sunday evening, the 18th January, the Lecture-room of the Southwark Literary and Scientific Institution in Trinity Place, Blackman Street, Borough, was opened for Unitarian religious worship, when an excellent and most appropriate sermon was preached on the occasion, to a numerous and intelligent congregation, by the Rev. E. Chapman, of Deptford.

#### *London Dissenting Ministers.*

AT a special meeting of the general body of Protestant Dissenting Ministers of the Three Denominations, resident in London and its vicinity, held at Dr. Williams's Library, on Tuesday, January 20, and, by adjournment, on the 27th, several resolutions were passed, declaratory of an earnest desire of the repeal of all the remaining statutes that attach civil disabilities to religious opinions, of loyal confidence in the wisdom and conciliatory spirit of the Legislature and of His Majesty's Government, and also of the propriety of petitioning both Houses of Parliament for the speedy adoption of such measures as may allay discontent, and unite all the subjects of the realm in the enjoyment of equal religious liberty. Petitions were also adopted founded upon these resolutions. That to the House of Peers is to be presented by Lord Holland, and that to the House of Commons by Lord John Russell.

#### *Removals of Ministers.*

The Rev. W. TURNER, Jun., late of York, has accepted the pastoral charge of the Unitarian congregation assembling in North-gate Chapel, Halifax.

## LITERARY NOVELTIES.

Andrew Ure, M.D., F.R.S., &c., has in the Press, a large Octavo Volume, entitled, "A New System of Geology, in which the Great Revolutions of the Earth and Animated Nature are Reconciled at once to Modern Science and Sacred History." The Author has undertaken to solve, on the known laws of Physics and Chemistry, without invoking Comets or any Astronomical Fictions to his aid, the various Enigmas relative to the Temperature of the Antediluvian Globe, and to the Gradation of the Organic Remains of its successive Strata, which Cuvier, Humboldt, and other philosophers, have regarded as beyond the scope of Science to explain. Many new and very striking Accordances are brought out between the Results of Physical Research and ancient Record; confirming to demonstration the Divine Inspiration of Moses.

This work will be illustrated by Copper-plate Engravings of Shells, characteristic of the Strata and Superposition of the Bone-Caverns, and of Casts of Fossil Plants; besides about Fifty Wood Engravings, representing the most curious Animal Inhabitants of the primeval World described by Cuvier and other Fossil Zoologists.

In the Press, Natural History of Enthusiasm. Contents; Enthusiasm Secular and Religious; Enthusiasm in Devotion; Enthusiastic Perversion of the Doctrine of Divine Influence; Enthusiasm the Source of Heresy; the Enthusiasm of Prophetic Interpretation; Enthusiastic Abuses of the Doctrine of a Particular Providence; the Enthusiasm of Christian Philanthropy; Sketch of the Progress of Enthusiasm.

It is said, that the Lords of the Treasury have issued, or intend to issue, an order to the Postmaster-general, permitting the free transmission to authors residing in the country of the proof sheets of any work going through the press, and which may be sent to them for correction. For this purpose the proofs are, it is said, to be sent open to Mr. Francis Freeling, who will inclose them in a post-office cover, and forward them according to the address, and perform the same on their return. This arrangement, if carried into effect, will certainly be an accommodation, as far as it goes; and we think that other important concessions to the interests of literature might be made without injury to, and even to the advantage of, the revenue. In France all the new publi-

cations, except those of very great weight, are forwarded by the mail coaches at a trifling expense; so that persons who reside in the provinces may receive them with the greatest possible rapidity. If at a moderate rate per pound weight new works could be forwarded from London by our mail coaches, individuals who reside at a distance from the large towns to which parcels of newly-published books are sent, or even in those towns,—for it does not answer the purpose of a bookseller to have down one or two books in a parcel for a single customer,—would in such an arrangement find a great accommodation. An additional hundred weight to each of the mail coaches would be no drawback upon their speed or safety; and all new works of immediate interest might be thus circulated throughout the country. As in France the regulation alluded to was made exclusively in favour of literature, a method of preventing deception has been adopted. Persons sending books, are required to leave them open at the ends, a band with the address upon it being simply placed round the centre.

*Antediluvian Botany.*—At a recent sitting of the Académie des Sciences, M. Adolphe Brongniart read a very singular paper, entitled, “General Observations on the Nature of the Vegetation which covered the Surface of the Earth at the various Epochs of the Formation of its Shell.” According to M. Brongniart, vegetable fossils, studied in the order of their creation, indicate the existence of three grand periods, during each of which vegetation has preserved the same essential characters, while its characters are totally different when it passes from one of those periods to another. The first, or most ancient period, comprehends the space of time which elapsed between the earliest deposit of earthy layers of sediment, and the deposit of the formations of coal; which latter may be considered as resulting from the destruction of the primitive vegetation of the globe. The antiquity of the layers in which the vegetables belonging to this earliest period are found, proves that life began on earth with the vegetable kingdom. During the whole of that period, only animals destitute of vertebræ existed on the spots of earth which were uncovered; and it is

doubtful whether there were any fishes in the sea. After this period, we begin to find a new vegetation, quite different from the former, and which continued until the period of the chalk deposits. During that period, it does not appear that there were any mammiferous animals on the earth, which was inhabited by monstrous reptiles, endowed by nature with the power of flying and swimming. The third period is that during which have occurred the last deluges of which our earth has been the scene, with the intervals which have allowed the propagation of many kinds of animals now lost, as well as of those still existing. The fossil remains of trees, such as the American fern-tree, to the luxuriance of which warmth and moisture are necessary, belonging to the first of the above-mentioned periods, are of extraordinary size, being above double the height of that of the trees of the same species now growing; from which circumstance M. Brongniart infers, that at that period the temperature of the globe was much higher, and the general humidity much greater, than at present. The paper contains a great many curious and interesting details, into which we have not space to enter.

A complete edition of the works of Professor Reid has appeared in Paris, with some fragments of Royer Collard.

The History of the Rise and Progress of the Mahomedan Power in India, from its commencement in the year 1000 till 1620, translated by Lieutenant-Colonel John Briggs, late resident at Satara, from the Original Persian of Mahomed Kasim Astrabad, entitled *Ferishta*,—is about to be published.

Tales of the Wars of our Times, by the Author of *Recollections of the Peninsula*, will be published about Easter.

An allegory is announced, entitled a Geographical and Historical Account of the Great World, with a Voyage to its several Islands, Vocabulary of the Language, &c.; illustrated by a Map.

At Erlangen, in Bavaria, a new edition is announced of the complete works of Luther, and also of Melancthon.

The Bishop of Lincoln is preparing for publication, *Some Account of the Writings and Opinions of Justin Martyr*.



## NEW PUBLICATIONS.

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Sunday Lectures. By Mrs. Ives Hurry. 3s. 6d.

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### MISCELLANEOUS.

Memoirs of the Affairs of Europe from the Peace of Utrecht. By Lord John Russell, M. P. Vol. II. 4to.

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We agree with Justus on "*Guinea Tickets*," as to the absurdity of Dissenters attempting to pursue "a worldly and aristocratical policy;" but he has introduced language much too strong and considerations much too solemn for the occasion.

The "*Memoir*" is not altogether suited to our purpose; there will, probably, be an opportunity soon for a more complete notice of its illustrious subject.

The *Defence of Napoleon* was in type, but is necessarily postponed by the influx of matter of more immediate interest; it will appear in our next; as will also the Unitarian Layman's Letter, Enquirer on the Resurrection, and the Notes on Dr. Bruce.

The *History of Gas-Lighting* was sent.