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BIOGRAPHY.

MEMOIRS OF THE LIFE AND WRITINGS OF DR. JAMES  
FOSTER.

MR. (afterwards Dr.) James Foster, a native of Exeter, the son of a fuller in that city, and a Dissenter, and the grandson of a clergyman at Kettering, in Northamptonshire, was born Sept. 16, 1697. His father received his religious principles from an uncle, by whom he was educated. His mother left the character of being one of the best of women.

At the early age of five years, he was placed at the grammar-school in Exeter, under Mr. Thorpe, whose highest applause he secured by his rapid progress in classical learning. At this seminary he formed an intimacy with a school-fellow, afterwards Dr. Conybeare, whom he lived to see advanced to the See of Bristol.

His academical studies were commenced and prosecuted under the Rev. Joseph Hallet, sen. in the same city, who generously patronised his youthful genius, by admitting him *gratis* to an attendance on his lectures, till he had finished his studies—a favour for which Mr. Foster ever expressed his gratitude. Several who afterwards made a distinguished figure received their academical learning under Mr. Hallet; as his own son, the Rev. Joseph Hallet, eminent as a scriptural critic, and the continuator of “the great” Mr. Pierce’s “Paraphrase and Notes on the Epistles;” the Rev. Zechariah Mudge, who afterwards conformed; and the celebrated Dr. Huxham\*, of Plymouth.

His superior natural abilities, quick apprehension, solid

\* Dr. Huxham, the son of a butcher, was a native of Totness. He received his grammar-learning under Mr. Gilling, a respectable and liberal Dissenting minister at Newton-Abbot. In 1709 he became a pupil of Mr. Hallet, and went through the course of his seminary. He then studied a year and a half under Dr. Boerhaave, at Leyden, where he applied to his medical pursuits with great diligence, and made the best improvement of his advantages and abilities. When he had gone through the course of lectures there, he removed to Rheims, in France, to take his degree, because it could be obtained on cheaper terms there than at Leyden.

judgment, happy memory, and free commanding elocution, attracted the notice and admiration of Mr. Foster's tutor and fellow-students. His academical exercises expressed clearness in his conceptions, a talent for close and just reasoning, and modesty and integrity in the avowal of his sentiments. The candour of his spirit, the tenderness and benevolence of his mind, and his piety, were highly esteemed.

In 1718, when he was twenty years and a half old, he entered into public life, by beginning to preach; but circumstances soon constrained him to withdraw into a studious retirement. Mr. Hallet, jun. his tutor's son, had held a secret correspondence with Mr. Whiston, about the time when he was engaged in publishing his "Primitive Christianity;" the consequence of which was, that he began to waver in his belief of the received doctrine of the Trinity, and to incline to the Arian scheme. When the class to which he belonged came to be lectured on Pictet's chapter concerning the Trinity, Mr. Hallet, in confidence, communicated his ideas to a few of his fellow-students. About five or six of them entered into the same views, but conversed together on the subject with great secrecy and caution. The notion, however, by degrees got abroad amongst some of the citizens, who at first talked of more than they understood. The matter reached the ears of the ministers, who began to be alarmed: the danger of heresy was uppermost in their conversation, in their prayers and sermons\*. Suspicions fell particularly on the learned Mr. Pierce, one of the ministers at Exeter. An inquisition into his sentiments was set on foot. Some other respectable gentlemen, who sustained the character of ministers in the city and the neighbourhood, were implicated in the like suspicion. They were called upon, in order to remove the doubts entertained concerning their orthodoxy, not only to explain, in their own words, their sentiments on the doctrine of the Trinity; but they were also required to sign the first and second Articles of the Church of England, and the Answer in the Assembly's Catechism on the subject, as test of truth and orthodoxy. Thus Protestant Dissenter, forgetting their own principles, attempted to introduce other standards of faith than the Holy Scriptures.

Mr. Foster, from his first coming to the academy, had expressed a disdain of all human authority in matters of religious opinion, faith, and practice. A furious controversy, to which the preceding circumstances gave birth, broke out and spread through the West. Mr. Foster, though his ministerial labours

\* MS. Letters of Mr. Fox, a gentleman of Plymouth, and a student under Mr. Hallet, who was educated for the ministry.

had met with great acceptance about the country, and he was in high esteem with many, but with none more than with Mr. Pierce, soon felt the spirit of the times; he had embraced the obnoxious opinions, and the clamour ran high against him. In deference to the judgment and advice of some friends, he removed from the county of Devon, and accepted an invitation to Milbourn Port, in Somersetshire. He continued in this situation for a short time, till it was made uneasy to him by some of his hearers who had caught the infection. Driven away by their misguided and unhallowed zeal for orthodoxy, he found a friendly asylum and a calm retreat, at the house of the Rev. Nicholas Billingsley, at Ashwick, under the Mendip Hills. Here he formed an intimacy with the Rev. Mr. Stogdon, another young minister, who sought peace and the liberty of inquiry under the hospitable and friendly roof of their liberal-minded protector. In this retreat, Mr. Foster pursued his studies with close application, and preached to two poor plain congregations, which he served with great cheerfulness, though both together, the one at Colesford, the other at Wookey, near Wells, did not raise him more than the yearly salary of 15*l*. “His chief view,” said a worthy divine who knew him well, “was to maintain his own integrity, and promote the honour of his great Lord; bearing difficulties with a rational firmness and calm submission to the Divine will.” His poverty, it has been justly observed, ought to be considered as in the highest degree honourable; for it was solely the effect of his upright adherence to what he regarded as the cause of religious truth\*.

From Ashwick he removed to Trowbridge, and officiated with a Presbyterian congregation in that town, which did not ordinarily consist of more than 20 or 30 persons. Here his finances were so low, that he had an intention to quit the ministry, and to learn the trade of a glover, from Mr. Norman, a respectable person in that line, with whom he boarded. But other prospects opened before him: “for, while he resided in that connection, he was convinced,” says Dr. Fleming, “by reading Dr. Gale, that baptism by immersion was most proper;” or, as Mr. Bulkley states it, “being convinced that there was in the New Testament no foundation for the baptism of infants, but that the adult only were the proper subjects of that ordinance, he declared against the one and in favour of the other, and was himself baptized in London.” Though this change in his sentiments made no difference between him and his people, yet his expectations of worldly advantages were brought by it

\* *The British Biography*, V. x. 236-

into a still narrower compass. This was a consideration that never appears to have had weight with him to relax the vigour of his mind in the search after truth, nor in any degree to pervert the principle of integrity in acting up to his convictions. It was not long before the steps which threatened to cast a darker cloud over his prospects, eventually opened his way to a more public and advantageous situation. Divine Providence raised him up a friend in Robert Houlton, Esq. who took him into his house as his chaplain, and treated him with kindness and respect. In the year 1724, on the death of the learned Dr. Gale, he received an invitation to succeed him at Barbican, in London, and, on the first of July, was ordained co-pastor with the Rev. Joseph Burroughs. In this situation, his pulpit talents became known. A Physician, of rank and eminence, held in great esteem in the city, happened to pass by the place of worship in which Mr. Foster was preaching, and, standing up for shelter from a shower of rain, was so charmed by a few sentences which caught his ear, that he went in and staid out the service. The report of this gentleman, who upon all occasions used to speak of him with emphatical esteem as a *preacher* gave him the first *eclat*, and threw him on the wings of fame. To this may be imputed the institution of a Lord's-day Evening Lecture, in 1728, which he carried on at the Old Jewry, for above twenty years, in the winter-season, with great popularity and applause, to a crowded auditory of every rank, station, and quality; "wits, free-thinkers, numbers of clergy—who, whilst they gratified their curiosity, had their prepossessions shaken, and their prejudices loosened. Of the usefulness and success of these lectures he had a large number of written testimonies, from unknown as well as known persons. The flowers of oratory," says Dr. Fleming, "here grew upon the plant of divine truth and reason, from which his audience might gather fruit of the highest mental taste and moral complexion."

They who hold the sentiments concerning baptism which Mr. Foster embraced, it is well known, have generally (especially at that period), from a desire to adhere to the original order of the Christian institutions, in which baptism preceded the Lord's Supper, limited their communion to those who agree with them in sentiment, that immersion, on a profession of faith, was the only and true Christian baptism, and the initiatory ordinance of the Christian church. It was irregular, in their opinion, for any to sit down at the Lord's Table, who had not first entered by the proper door into his church. Mr. Foster's views were different: he was an advocate for mixed communion, leaving others at full liberty to act

on their own ideas of the nature and design of baptism, and was averse from changing into a symbol and instrument of division, an ordinance which was designed as an emblem and means of universal charity; though it should be at the expence of a strict adherence to order in the observance of the Christian institutions. After Mr. Foster had been a number of years minister at Barbican, it was proposed to open and enlarge their communion by the admission of those who differed from the congregation on the questions concerning baptism; but the motion was lost. This inclined Mr. Foster to dissolve his connection with that church, and to accept an invitation, in 1744, to succeed the judicious and amiable Dr. Jeremiah Hunt, in the pastoral charge of the Independent Church at Pinner's-Hall\*. He preached his first sermon there Jan. 6, 1745.

In 1746 Mr. Foster was called to an office which proved a severe trial of his tenderness and benevolence. This was, at the request of the unfortunate nobleman the Earl of Kilmarnock, who had been concerned in the rebellion the year before, to assist his preparation for death. The case of the Peer, and the affecting offices to which he was called, are supposed to have made deep impressions on his sympathising heart. These were aggravated by the conduct and reflections of some dissenting ministers—the Rev. Mr. Pickering, and the Rev. Mr. Wilson, both popular preachers of the day; the former a pastor of an Independent Church, in Jewin-street; the other of a Calvinistic Baptist congregation in Goodman's-fields, who laboured to give the world an ill idea of his conduct, because his advices and counsels were not formed according to their systems—because he thought it sufficient to recommend his Lordship to a firm reliance on the mercy and goodness of God in Christ Jesus.

From that time Mr. Foster's vivacity declined, till April, 1750, when he was visited with a violent disorder, from which he never entirely recovered, though he continued to preach occasionally till January 5, 1752. Three days after, a paralytic shock so impaired his faculties, that he never regained his vigour, but, with some intervals only of mitigation, drew out his existence, in a very debilitated state of body and mind, for twenty-two months, till the 5th of November, 1753; when, in consequence of another severe stroke of the palsy, ten or eleven days before, (which, however, left him sensible and calm, though it struck all his right side), he breathed his last. “It was observed, that he never once discovered, in his

\* On the information of a deceased Friend.

most sensible seasons of reflection, any the least uneasiness with his theological system; but to the last spoke with great dissatisfaction of the narrow and confined schemes of the divine mercy.”

[To be concluded in our next.]

## MISCELLANEOUS COMMUNICATIONS.

ORIGINAL LETTER OF DR. PRIESTLEY'S.

*To the Editor of the Monthly Repository.*

SIR,

I shall thank you to preserve in your Repository a letter from Dr. Priestley, which was written to me on the following occasion. I happened, in 1792, to be a delegate from the Dissenters in Essex, who, like their brethren in the other counties, had united with the deputies from the dissenting congregations in and about London, to consider of a renewed application to Parliament for the Repeal of the Corporation and Test Acts. At the first meeting of the Committee in Essex after the Birmingham riots, they unanimously voted an address to Dr. Priestley, which I had the pleasure of conveying to him. In the course of the address, they hinted at their great differences with him upon theological questions, for they were almost exclusively Calvinistic. To this circumstance, as you will perceive, Dr. Priestley refers.

These friendly intercourses among Christians of different sentiments would very naturally give an alarm to the more zealous among the orthodox. Such an alarm appears, from the preface to that work, to have produced “The Calvinistic and Socinian Systems compared,” from the answers to which\* we are indebted for two able and gratifying representations of what Unitarians must become whenever they are so happy as to do justice to their own principles.

I remain, Sir, your's,

Clapton, Jan. 4, 1807.

J.T. RUTT.

“SIR,

“I beg you would return my thanks, in the most respectful manner, to the Committee of Protestant Dissenters in Essex, for their very acceptable address to me. It is more particularly pleasing to me, as a proof that difference of sentiment, on subjects of consi-

\* By Dr. Toulmin and Mr. Kentish.

derable importance in religion, does not always lessen a regard to the common principles of Christianity and humanity, which indeed are of infinitely more value than all those with respect to which we differ. With such sentiments as those contained in this address, all Christians may consider one another as brethren, and feel a common interest in all that befalls them; and this will gradually tend to lessen party spirit in this world, and fit us for meeting in a better.

“ I am, with much respect, Sir, your very humble servant.

“ *Clapton, Feb. 17, 1792.*

J. PRIESTLEY.”

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SHORT ACCOUNT OF M. PILLONIERE.

*To the Editor of the Monthly Repository.*

SIR,

THE “ Inquirer,” in the Monthly Repository for November,\* is desirous of having whatever information any of your readers can give him concerning Mons. Pillioniere. He asks, first, ‘What is his history? Is there any satisfactory account of it on record? Did he continue a Protestant to the end of his life? And, lastly, was he in communion with the church of England?’

In giving the following short but imperfect account, I must inform your correspondent, that it is taken from a pamphlet in my possession, published by M. Pillioniere himself (in the year 1717), in justification of his character, and in proof of the sincerity of his conversion from Popery to the Protestant faith; for the one had been violently attacked, and the other called in question by Dr. Snape and other bigotted persons.

It does not appear where or when he was born; but that his father resided at Morlaix in Brittany, and, from several incidental observations scattered through his work, it may be inferred that he was a person of no inconsiderable respectability; young Pillioniere was placed by him amongst the Jesuits at Paris for his instruction, where he continued for about two years, and then of his own accord, before he was fifteen years of age, and contrary to the intentions of his father, entered himself as one of their order. He afterwards became tutor to the young Marquis du Roueve, nephew to the Duke de la Force; and after he abandoned the Jesuits, he was received by the Duke into his family. During his noviciate, he says his time was “wholly employed” (as is their custom) “in a perpetual train of superstitious and devout trifles.”

When we consider the efforts made by the elder Jesuits to

instil into his mind the grand principle of their order—blind obedience\*—and afterwards his zeal in defending their absurdities (though attended with a doubtful inquisitiveness respecting the arcana of their different systems), we must perceive him to be an extraordinary instance of the power of truth in dispelling the most rooted prejudices and erroneous preconceived opinions, where a person has resolution enough to keep the mind guarded, yet open to conviction; for after harassing his mind with the fooleries of Fathers Hardouin, Tournemine †, &c. &c. and then again with the system of F. Malebranche ‡, he became a rational, consistent Protestant, and that of the first order; one of the greatest advocates in his time for the right of private judgment; and one of the most determined opposers of persecution, under whatever form she appeared in—whether in that of the monk, the Episcopalian priest, or the sleek-faced son of the Conventicle.

After giving a particular account of his contests with friends and enemies, we find him at length abjuring the errors of his church, and manfully maintaining those truly apostolical, mild, charitable Christian principles, which would render him an ornament to any age or nation. Abandoned by his father, an exile from his country, we find him a refugee in Holland: here he joined the church of the Arminians, and adds, “not so much because their doctrines, summed up in Five Articles, appeared to me agreeable to the New Testament, as because they were of all Protestants the least chargeable with the uncharitable spirit of Popery, professing to receive and to communicate with all those who profess to believe the Scriptures to be the word of God, and live according to it”—a fine example for our modern sons of orthodoxy.

It appears while in Holland he published a work against Popish superstition; and likewise, at the request of the learned Le Clerc, he undertook a French translation of “Grotius on the Christian Religion.” He likewise wrote, and presented to his Majesty George I. at the Hague, in 1714, when on his journey to England, a poem on his accession to the Crown, and after that, (in England,) another upon his coronation.

Notwithstanding the kind offer of his friends in Holland to entrust him with a considerable sum of money to settle in trade

\* The motto of the Jesuits,

† In the midst even of his uncertainties, he appears to have had no small portion of humour in entrapping the then contending Fathers, and playing off in an artful manner their absurd conceits against each other—p. 12 and 13.

‡ Of the excellencies of the private character of this great man he speaks in the most affectionate manner, to whom, he says, he is indebted for the removal of almost all those clouds that darkened his understanding.



there, he determined to follow his Majesty, in hopes of meeting with something more agreeable to his inclinations and former way of living. He accordingly embarked for England, carrying with him a recommendatory letter from M. Le Clerc to the then Bishop of Salisbury.

After he had been about six months in England, he was induced to accept the office of a French teacher in a school at Croydon, kept by Mr. Mills. This was during the time of the Rebellion; and while here, amongst other things, he translated into French the four Sermons of Bishop Hoadly against the free-thinkers—Dr. Clark's work "On the Existence and Attributes of God"—and designed to go on in translating his second volume of Boyle's "Lectures on the Truth of the Christian Religion;" "none of which," says he, "should I ever have voluntarily undertaken to trouble myself about, had I *put on*, as I am falsely and barbarously accused, the air of a free-thinker."

After he left Mr. Mills, he was so strongly recommended to the patronage of that excellent prelate, Bishop Hoadly, as to induce him to take Mons. Pillioniere into his family; and the Bishop, in a preface to the work from whence this account of M. Pillioniere is taken, gives the strongest testimony to the uprightness of his character, as well as his full conviction of the sincerity of his abandoning the Catholic faith.

On his first coming to England, he communicated with the Calvinistical Church in the Little Savoy, in which the Liturgy of the Church of England was used, and, after that, with the Church of England very frequently. Here, as far as relates to M. Pillioniere himself, the account terminates. How long he lived, where he died, and whether he continued a Protestant to the end of his life, it is not in my power to satisfy the "Inquirer." I can only speak for myself, and say, that in reading attentively the account he has given of himself, I perceive a mind so enlarged with rational and consistent views of Christianity, together with that true Christian spirit, the absence of which, in late years, we have had too much reason to deplore, both amongst Churchmen and Dissenters, that I am persuaded within myself, such a mind could hardly ever revert back to the abominable tenets and absurd practices of that Church from which he so much gloried in being emancipated. It might be farther added, that the persecutions he endured, the privations and sufferings of various kinds, the desertions of intimate friends, the dissolution of endearing connections, and the endearing name of father turned into that of enemy, are so many presumptive proofs of the sincerity of his adherence to the Protestant faith.

To the work of M. Pillioniere are added several letters, addressed to him by the learned Fathers of his Order, some of them curious: one is from Father Malebranche, which shews him to be of an amiable disposition, and of a liberal mind; to this is added, M. Pillioniere's formal public renunciation of the errors of the Romish Church.

Should the above account be worth inserting in your Miscellany, I will send you this last article, for a future number, if desirable.

I am, Sir, your's,

T. B.

A CATHOLIC'S APPEAL AGAINST THE ORTHODOX.

*To the Editor of the Monthly Repository.*

SIR,

As your Repository is conducted on a very liberal plan, I hope a Catholic may be heard in it as well as men of other parties. What I wish to say is, that we Catholics have been unjustly censured and condemned by many Protestants. It is well known that, in speaking of the Virgin Mary, we sometimes call her "the Mother of God," and that we sometimes pray to her. For these things we have been charged with blasphemy and idolatry, and that too by men who themselves say that the Son of Mary, is God Almighty, and who frequently pray to him. What I allege is, that if such Protestants be right we cannot be wrong, and that they cannot condemn us without condemning themselves. If the Son of Mary, be the true God, as multitudes of Protestants assert, how can it be wrong for us Catholics to call her "Mary, Mother of God?" In condemning us for saying "Mary, Mother of God," they evidently condemn themselves for saying that the Son of Mary is the only true God; and whilst they think themselves justified in calling the Son, "God," they justify, by their conduct, our calling the mother "Mother of God." As to our praying to Mary, if it be idolatry to pray to her, because she was a woman, who was born and died, how can it be otherwise than idolatry to pray to her Son, who was as really born, and did as really die, as his mother? All the difference is, that we pray to both Mother and Son, and they to the Son only; but if we be idolaters, they must be such also, our practice being essentially the same, though circumstantially different; both being in the practice of praying to a Being on all hands confessed to be human.

Hoping this short communication will not be denied a place in your Miscellany, merely because it comes from a Catholic,

I remain, Sir, your's, &c.

Q.

P. S.—If this be favoured with a place in the Repository, which you profess to keep open to all parties, I shall send you a defence of the doctrine of transubstantiation, founded upon modes of argument admitted by orthodox Protestants.

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ALLEGORICAL INTERPRETATIONS OF SCRIPTURE.

*To the Editor of the Monthly Repository.*

SIR,

“DECEITFUL workers,” and men who “handle the word of God deceitfully,” are characters which the Scripture marks out with the most pointed disapprobation and abhorrence; and they seem to be contrasted with, and opposed to those who “rightly divide the word of truth.” That there have been many such characters in the religious world in former times, there can be no doubt; nor can it be supposed that they are now become extinct. On the contrary, they are probably as numerous as ever, and seem to have crowds of admirers almost every where. There may be said to be very many, and different sorts of them; but it is the design of this paper to point out only one of those—the *allegorizers* or *spiritualizers* of Scripture. In the hands of these the Bible becomes a mere plaything, or childish riddle. They may be said to make whatever they please of it: even the historical parts are by them turned and twisted, spiritualized and tortured, without mercy and without shame. No portion of the Bible, perhaps, has furnished them with more ample materials for the exercise of their presumptuous invention than the book of Canticles. There they have found clearly and fully all the parts and depths of evangelical knowledge. The book of Ruth also, and that of Esther, are fields where they have often exercised themselves very industriously and successfully. Indeed no part of Scripture appears to have escaped their foul handling. In Genesis xxxv. 8. we read that Deborah, Rebekah’s nurse, died and was buried under an oak. Our spiritualizers have made Deborah here to signify the law, and Rebekah the church, and the death of Deborah the abolishment of the law, and the oak-tree the cross of Christ.

Leah’s tender eyes, Gen. xxix. 17. have been made to typify the blindness of the Jews, who could not see clearly, and therefore rejected Christ.

The great pot, the wild vine and wild gourd, and death in the pot, and the healing of it by casting the meal into the pot, have furnished our allegorizers with rich materials for spiritual instruction, which they have dealt out with an unsparing and liberal hand.

Nor have they found less suitable to their purpose, or less productive of spiritual meaning, Esther x. 3. Mordecai, the Jew, was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed. Ahasuerus here has been made to typify God the Father, and Mordecai, God the Son, and the rest the mutual love of Christ and his people.

An instrument of ten strings, in Psalm xcii. 2. has also been curiously played with by our allegorizing orators. The instrument has been made to signify man, the ten strings his five bodily senses and the five faculties of his soul, all employed in the adoration and praise of God.

Even that passage in Isa. xl. 20. "He that is so impoverished that he hath no oblation, chooseth a tree that will not rot;" and that in chap. xlv. 17. "He worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God," have been most wonderfully allegorized for spiritual instruction. The impoverished man that hath no oblation is the awakened or sensible sinner; the tree that will not rot, is Jesus Christ; the falling down before it, and worshipping it, imply the believer's views of Christ and veneration for him, belief of his divinity, &c.

In the hands of these people, the man who went down from Jerusalem to Jericho, and fell among thieves, has been made, spiritually, to mean mankind in their fallen state; the priest, the moral law; and the Levite, the ceremonial law; the good Samaritan, Jesus Christ; the inn, the church; and the two pence, the law and gospel, or Old and New testament, &c. Nay even the nine-and-twenty knives in Ezra i. 9. and the two legs and piece of an ear, in Amos iii. 12. have been all converted by these teachers into some deep doctrines and important spiritual truths.

All this, no doubt, and much more of the same kind that might be added, may very justly be denominated "deceitful working," "corrupting the word of God," and "handling it deceitfully;" as it is very certain that the Sacred Writers, or the Holy Spirit that inspired them, had no such meaning in any of those passages. It is therefore devoutly to be wished that those teachers might be prevailed with to give up this allegorizing and spiritualizing practice; or, at least, that they would agree not to exercise this ingenuity or wit of theirs upon the Scriptures. It is certainly not a harmless or blameless practice. If they must be still doing in this way, let them rather by all means take their subjects or texts from the pagan poets, or heathen mythology. If they should be at a loss for a model or directory for the purpose, I can assure them they

may find an admirable one, ready to their hands, in old Alexander Ross's "Mystagogus Poeticus; or, the Muses' Interpreter;" the sixth edition of which, corrected and enlarged, was published in 1676. It contains abundance of what may be called Skeletons of Sermons, some of which are what some people would call highly evangelical. One of the shortest of Alexander Ross's Skeletons of Sermons of the above description I beg leave here to subjoin, by way of sample. If your readers should wish to see more of them, they may be accommodated at a short notice.

[Text.] GANIMEDES—"He was the king of Troy's son, who, whilst he was hunting, was caught up to heaven by an eagle, Jupiter's bird; and because of his extraordinary beauty, Jupiter made him his cupbearer."

*The INTERPRETER [or Skeleton of a Sermon].*

1. When Ganimedes was caught up to heaven, he let fall his pipe, on which he was playing to his sheep; so, whilst we are carried up by divine raptures and contemplations, we must fling away all earthly delights.

2. Whilst Ganimedes was piping on his cane, and keeping of his father's sheep, then was he caught up to heaven. God is never better pleased with us, than when we are most faithful and diligent in our calling; not the sad and melancholy, but the cheerful mind, is fittest for God and heavenly raptures.

3. Ganimedes (*Γανυμειδης*) is one that delights in divine counsel or wisdom; and wisdom is the true beauty of the mind, wherein God takes pleasure.

4. Every eagle is not Jupiter's bird, as *Ælian* observeth, but that only which abstains from flesh and rapine, and that was the bird that caught up Ganimedes; so fleshly minds and thoughts, set upon rapine and carnal pleasures, are not fit to serve God, or carry the soul up to heaven.

5. The quick-sighted eagle is divine contemplation or meditation, by which Ganimedes, the soul, is caught up to heaven.

6. When, by holy raptures, we are carried up to heaven, the best nectar we can pour out to God is the tears of repentance and of a broken heart.

7. Ganimedes was caught up by one eagle only; but if we have the true inward beauty of the mind, we shall be caught up in the air by legions of angels, to meet the Lord, and shall for ever serve him at his table in the kingdom of heaven.

8. I wish that the Roman Eagle would not delight so much in rapine and human flesh as he doth, but rather endeavour to be carried up to heaven, that is, to their ancient dignity, the decayed and ruined parts of the empire.

9. As the eagle caught up Ganimedes, so the wings of a great eagle were given to the woman, *Rev. xiii* to carry her from the dragon's persecution. The great eagle was the Roman empire, whereof

Constantine was the head, by whose power and help the church was supported.

10. Our Saviour Christ is the true Ganimedes, the Son of the Great King, the fairest among the sons of men, the wisdom and counsel of the Father, in whom God delighted and was well pleased, who, by the power and on the wings of his Divinity, was caught up to heaven, where he is pouring out his prayers and merits before God for us; and like Aquarius (to which Ganimedes was converted) is pouring down the plentiful showers of his grace upon us.

11. Vespasian set up the image of Jupiter, and Ganimedes caught by the eagle, in the Temple of Peace; so the image of God and heavenly raptures are found in that soul whercin is the peace of conscience.

12. As the eagle carried Ganimedes, so Moses compareth God to an eagle, who carried the Israelites on his wings through the desert. And St. Ambrose saith that Christ is the eagle who hath caught man from the jaws of hell, and hath carried him up to heaven.

I remain, Sir, your willing servant,  
 Sept. 22, 1805. GWILYM DYFED.

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ESSAY ON DIVINE WISDOM,

Read before a Literary Society.

(By the Rev. R. B.\*)

Questions.—“*Does not the idea of wisdom involve the notion of a connection between means and ends?*” and if it does, “*Must we not infer thence the existence of such a connection independent on the divine will?*”

It will not be necessary long to detain your attention, gentlemen, in examining the first of the two questions here submitted to your consideration. The true answer to it will be evident, if the word “wisdom” be but properly defined. What else is understood by wisdom but the discernment and option of the fittest means to obtain a chosen end? If ends could be attained without means, or if all means were equally conducive to bring about the end proposed, is it not plain, there could be no room for the exercise of wisdom? This then clearly shews that the idea of wisdom does actually involve the notion of a connection between means and ends—a connection, of course, not arising from the will of the agent, who, perceiving the fitness of the means, has recourse to their instrumentality, but originating from the nature of the means used, and of the end to be produced. Otherwise, the agent would be at liberty to effect the end without the use of the means,

\* The “Dialogue on a Reflection of Dr. Jortin’s” (see Monthly Repository, Vol. I. p. 14) is from the same pen.—EDITOR.

and therefore could not evince any wisdom either in the discernment or in the option of the means. Assuming it then as a settled point, that wisdom is employed here in its genuine appropriate sense, and that the first question before us must be answered in the affirmative, we may now pass on to the discussion of the second, which, after what has been already observed, does not appear of difficult solution. If wisdom cannot be ascribed to an agent on account of the production of an effect brought about without the intervention of means, or else by means that have not with the effect any connection independent on his will; and if wisdom be an attribute of the great Former of the universe, conspicuously displayed in his works, it then follows, it should seem by undeniable inference, that there exists, independently on his will, a connection between means and ends. That in the maintenance of the existence and order of nature, in the production and preservation of life, in the government of the material, animal, and moral worlds, he acts by means or which is but another word expressive of the same idea) by laws, is surely too manifest to require proof; and in these laws and contrivances do we not admire his wisdom, because we consider these to be in themselves well adapted to bring about the ends which we believe him to have in view? Let us suppose that these ends might be accomplished by a mere volition. In that case will not the means cease to be means? Will they not be superfluous? Will they not be beheld rather with the contempt excited by idle parade, than with the admiration called forth by the display of skill and intelligence? If in an Eastern fiction one of the genii, though said to be able to raise a palace by a single word, were represented as forming materials and workmen, in order to erect some stately structure, who would not deride this as an absurd conceit? Alphonso the Wise, king of Spain, who lived in an age when Ptolemy's system of astronomy was generally received, and who had the sagacity of perceiving it had not the stamp of divine wisdom, is reported to have said he could have given some good advice to the Maker of the universe, had he been consulted with respect to the motions of the heavenly bodies. In like manner, with respect to the notion entertained by numbers, that the Supreme Being can by a mere *fiat* produce any effect he pleases, obvious is the remark, that, were this true, a simpler method of executing his will than that adopted by him might easily be suggested. Should any be of opinion, that in the construction of the universe the divine Architect has employed means, not as necessary instruments to work with, but in order that his intelligent creatures might by the contemplation of these means, and of their seem-

ing effects, exercise and improve their understandings, be taught to reverence and imitate the marks of design conspicuous throughout nature, and be led to find out and adore the invisible Author of the vast fabric, I am certainly not disposed to deny this, nor does this at all militate against what I am endeavouring to prove. On the contrary, the objection takes it for granted, that this apparatus of means and ends has been contrived by the God of Wisdom as the most effectual method of instructing us and making us wise—a method, therefore, without which this purpose could not have been answered equally well. Between this method and this purpose the connection must then be acknowledged to be independent on the divine will; and for this very reason is it, that the choice of this method, with this purpose in view, evinces the divine wisdom.

But if this representation be conformable to truth, will it not follow, that omnipotence belongs not to the Deity? This does not appear to me a just conclusion. The fair inference is only this, that the notion usually formed of Almighty Power is erroneous. Indeed it must be so, if it be not compatible with a rational belief that God is wise. Omnipotence is conceived by most to be the power of producing any effect whatever by mere volition. But surely this is not affixing to the term its proper signification. The being who can do whatever he pleases, though not at once, nor without the intervention of means, may be said, in strictness of speech, to be omnipotent. The true definition of omnipotence is not the power of doing whatever may be deemed possible by creatures of limited knowledge, but the power of doing whatever in its own nature is possible. This, indeed implies that there is a nature of things independent on the Divine will; but that it is in any instance contrary to this will is not, however, to be thence inferred. He, whose is all-comprehensive knowledge, is perfectly acquainted with that nature of things, and therefore never wills that which lies not within its verge. He is truly almighty; for he, even he alone, can do whatever can be done; and a power greater than this cannot exist, since the very supposition of it is absurd. All possibilities are known to him; impossibilities are never the objects of his choice; and whatever be the end which he chooses, he is acquainted with the best means of bringing it about. He therefore never experiences the slightest disappointment, and every event happens in the place, at the time and in the manner fixed upon by his will.

Here it appears to me, I might, and it may seem fittest I should, conclude; for I have laid before you the argument



which leads me to believe, that there exists a connection between means and ends, independent on the Divine will; which argument is plainly this. Were it not so, wisdom, which is so evidently an attribute of the Deity, could not be ascribed to him: and I have further attempted to shew, by way of answer to an obvious and plausible objection, that the belief of such a necessary connection between means and ends is not inconsistent with our entertaining just and rational sentiments of the Divine omnipotence. Nevertheless, relying on your indulgence, I yield to the desire of presenting to your view some observations, suggested to my mind by the foregoing train of reasoning. I trust you have excused my having chosen a subject closely connected with thoughts that frequently engage my hours of musing, and that have long appeared to me far more interesting than the discussion of any question, literary, philosophic, or political; I trust you will forgive me, if, impelled by the wish of inviting you to drink at those springs which I have found to be the most pleasant, exhilarating, and salubrious, I call upon you to favour me some time longer with your attention.

If it should be true, that to the Supreme Being belongs almighty power, in that sense which seems, for the reasons adduced above, to forbid its alliance with wisdom; if any effect whatever may be produced by his *fiat* alone; we should then be obliged to renounce as ungrounded the most delightful idea the mind can form, and as delusive the most cheering hope the heart can cherish. This idea is, that God wills every sentient creature to be happy: this hope is, that there is a future state, where that which he wills, is to be, with respect to all of the human race, sooner or later fully accomplished. Now this idea, this hope, must be given up, if the Almighty can do whatever he wills, by merely willing it, at once and without the use of means; for, if it be so, then it is plain from actual stubborn fact, that it is not his will every sentient being should be happy; nor yet is there any room to imagine, that he wills anything to be hereafter otherwise than it is at present. From the supposition now reasoned upon, it further follows, that, however strong, however striking is the evidence arising from the works of creation and providence, or from any other quarter, to attest the benevolence of the Maker and Governor of the universe, it is still more evident, that benevolence is not his ruling principle, or that something there is which he wills in preference to the happiness of those whom he has called into existence. But if the hypothesis, to combat which is the purport of this essay, be really contrary to truth; if omnipotence be not of such a nature as to exclude the assistance of

wisdom; if it cannot attain the end it chooses but by the instrumentality of suitable means; then there exists nothing in what we see or experience that can invalidate any clear, positive evidence that God is good—that can set aside any sound argument to prove that he is supremely good—or, in other words, that well-grounded as well as delightful is the idea, that he wills every sentient creature to be happy. Then too, or rather therefore, there is nothing to forbid—there is much to countenance—the cheering hope of a future state, wherein, sooner or later, we shall all be raised to happiness. It is to be particularly observed here, that wherever wisdom is admitted, there is a plan that has a beginning, middle, and end—a system, of which the parts bear a relation, but are not alike to each other, and together combine to form one whole—a design, the symmetry of which may perhaps be conjectured, but cannot be clearly discerned by one to whose eye a portion only is exposed. Wherever means are used, there is contrivance to bring about some remote end; there is a process that requires time, and a succession of operations to carry it to perfection; there is, in short, a progressive state of improvement, concerning which, if under the direction of wisdom, it may justly be remarked, that if, when beheld at any given moment, it strikes us as defective, we may safely argue, from that very defect, that it is not yet brought to its conclusion. To ascertain, if possible, what is the great ultimate end of the administration of the Supreme Ruler, what will be the result of the laws of his government with regard to every one of us, must surely be deemed by all who believe that he is and presides over the universe, of all objects of inquiry the most important and interesting. Now that this end is the production of individual and universal happiness, that this result will be our being made, each of us, to rejoice with well-grounded gladness in the gift of existence, must be manifest, if we can obtain satisfactory proof of God's benevolence, of his being truly, essentially, perfectly good. If with this view the general laws by which this world is governed be all, one by one, duly examined, the direct tendency, the final cause of each of them will be found to be the production of happiness. To this let it be added, that the highest excellence that can be conceived of is goodness, or sincere active love towards every thing that has feeling; that man is capable of acquiring this excellence in a high degree, and that no creature can be more excellent than the Creator; and, further still, that he who has all things within himself cannot be imagined to be actuated by any other motive than the desire of doing that which is in itself most excellent. Now these considerations seem to me to amount to satisfactory proof that God is

perfectly good, provided it be not opposed by some positive evidence, that he does not actually produce all the happiness that can be produced, and that his creatures here will never be made truly happy. But such evidence cannot be adduced, unless it be true that the omnipotence he is possessed of can give existence to any effect by a mere *fiat*, without the use of means connected necessarily, or independently on his will, with the end they are to accomplish; but this cannot be true, unless his omnipotence excludes the exercise of wisdom, which, without such a connection between means and ends, can have no existence, and yet which all his works compel us to ascribe to him. Again, as the exercise of wisdom implies the carrying on of a process consisting of several steps, it is reasonable, with respect to any process under the management of a wise being, to conclude, so long as it does not produce the effect seemingly intended by the agent, that it is not completed. And as this is actually the case with respect to the present state of things, where we discern unequivocal marks of a design to produce happiness, and yet where happiness is plainly produced but in a very imperfect degree, it is highly rational to believe, that the process so clearly carried on and so clearly unfinished here, will, in some future period, by Him who has instituted it, and of whose perfect goodness we possess, within our own moral frame, such strong presumptive evidence, be terminated, in regard to every one of us, and to the entire satisfaction of all intelligent and benevolent beings. If it should be objected that this blessed consummation may, for aught we know to the contrary, be impossible in the nature of things, and therefore not lie even within the sphere of omnipotence, it seems sufficient to observe that, so far from our seeing any reason to render this supposition at all probable, the very circumstance of our discerning the existence of a noble, extensive plan, bearing evident signs of its not being completed, affords strong presumption, considering the manifest wisdom of Him who formed the plan, of the possibility of its being perfected, especially when we reflect that all the means or instruments of operation are at the disposal of the Supreme Artist—that he knows the precise force and tendency of each of them—and that he has no less a length of time to subdue every difficulty, and remove every obstacle, than the infinite duration of eternity.

Permit me to add one word more. In order to keep within proper limits the discussion to which the thoughts here laid before you may give rise, I would beg leave to observe, that both the existence and the government of God are in this essay

taken for granted, and therefore are not points to be canvassed at this time.

Now, once more, Gentlemen, I must entreat your pardon for having so long detained you by my prolixity; and, in hopes of a valuable addition to my little stock of ideas, I wait for your remarks to elucidate a subject compared with which every other sinks almost to insignificance.

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DEFENCE OF MR. STONE.

*To the Editor of the Monthly Repository.*

SIR,

SEEING in your Repository for November last (Vol. I. p. 591.) a letter, under the signature of "Whistonius," containing "Remarks on Unitarian Ministers in a Trinitarian Church, occasioned by Mr. Stone's Visitation Sermon," I was induced to commit a few observations on that subject to paper, which I now send you, hoping they will serve to shew that the remarks of that writer are not so just as they may appear at first sight.

Whistonius regrets Mr. Stone's continuing in his present living: but is not his boldness in the cause of truth evident enough? and does it not add more to his merit that he exposes himself to the censure of his clerical brethren, and subjects himself to the disgrace (if it can be called so) of being deprived of his gown, than if he tacitly laid it aside, together with his opinions? How ample a room has he left to his fellow-churchmen, to confute, if they can, his opinions.

It may be presumed that neither Mr. S. nor any man of integrity would hesitate a moment in throwing up his church preferments when his conscience could not be reconciled to keeping them. He has, it is worthy of notice, many more opportunities, by preaching in a Trinitarian church, of making converts to Unitarianism, than if he preached to Unitarians themselves. Is a man always to be of the same religious opinions, because, ten or twenty years ago, he subscribed to the Thirty-nine Articles, when he was in the heat and ardour of youth, and hardly knew what they were? Mr. S. may probably have a family depending on him for support; and while he acts conscientiously in the discharge of his moral duty as a churchman, who will consider him unworthy of his gown? He may be of opinion that he is not called upon to believe what he does not understand; and undoubtedly he is not. Mysteries, as such, constitute no part of a man's faith: and why is that man to be called a "slave," who will not sacrifice his only

means of subsistence, and lay aside his preferments to make way for some worthless orthodox churchman, only because his sentiments differ from his former professions. Who can read the Thirty-nine Articles, and say with candour, "I believe them all?" Whistonius wishes, sneeringly, that Mr. S. had styled himself the "*late* Rector of Cold Norton," and I will venture to say that he inwardly wishes himself his successor. I almost suspect, from the tenour and spirit of his remarks, that this writer is not a Unitarian, though he affects to be so: from his name, we may infer that he is as much a disciple of Hoyle as of Whiston.

C. G.\*

## INSTITUTION OF TRANQUILLITY.

*To the Editor of the Monthly Repository.*

SIR,

THE very liberal and handsome manner in which you were pleased in your Repository (Vol. I. p. 434,) to approve of the Institution which I have proposed to the Public, under the name of "Tranquillity," has given you a claim upon me, for every degree of information with which I might be able to furnish you relative to that Institution; and if I have hitherto appeared insensible of the obligation, it has been because until now I have not been able to report any intelligence to you, relative to its progress, that could have been in any way satisfactory. The Institution will doubtless be more likely to ameliorate the condition of the people by proceeding surely, than advancing rapidly; and it is so essential to an establishment in which great confidence must be placed, that every species of jealousy and suspicion should be set at defiance, that it would have been a wanton waste of reputation, and a prodigal hazard of failure, to have taken any step towards raising a fund, previous to the formation of a respectable and independent trust, who should guarantee its due appropriation. Five gentlemen have kindly condescended to sustain that character, of whose respectability it will be unnecessary to say one word after giving a list of their names. They are, Sir Walter Stirling, Bart.; Maxwell Garthshore, Esq. M.D. F.R.S. F.A.S.; Charles Pears, Esq. F.L.S.; John Towill Rutt, Esq.; and William Watson, Esq. But, I may venture to pay them the compliment of saying, that *they*

\* Having inserted the "Remarks" on Mr. Stone, we could not refuse to admit

are among the persons who are guided by the pure and simple motives of patriotism; for they can neither acquire emolument nor patronage, by aiding this establishment. Your readers, at least, will receive great pleasure in witnessing an association of persons, who, disregarding all religious and political differences, have united to promote the interests of unadulterated and unadorned benevolence; and we may all hope to see that system of liberality reduced to practice, which is the end of all religion and all philosophy, and which a person might leave unaccomplished, "although he gave all his goods to feed the poor."

As soon as the trust was formed, and not till then, a small number of persons paid their first subscription into the "Economical Bank;" amongst whom a widower paid two shillings as the commencement of an intended payment of one shilling per week, to provide annuities for each of his two daughters at the age of fifty-six. One of the children is now fourteen, and the other six years of age; and the father justifies his arrangement by observing, that he "frequently spends a shilling in fruit or pastry for them when they do not want it, and often goes to the pit or the gallery when he should be better away from it." He will therefore be able to make a real and valuable provision for his children, by a contribution that he will scarcely feel.

The point already gained, though not clearly discernible by the vulgar eye, will be of immense value to the reflective mind. It is nothing less than having reduced to practice some very greatly admired positions which we have hitherto been satisfied to contemplate as mere visionary theories. "National reform," it has been said, "must be preceded by individual reform;" and it is added, that "the people must be taught to preserve their independence before they can value freedom." We are also told, that "the possession of property tends to check criminal habits;" and that "it is more beneficial to society to reward virtue than to punish vice." But wise men seem to have said good things merely for their amusement; and both the wise and the foolish have been too fastidious to apply them to real life.

Whilst this institution professes to improve the condition of the people, its provisions are accommodated to their circumstances; for the poorest labourer may bank his solitary sixpence, with the same facility as the man of opulence his congregated pounds; and that no discouragement may be thrown in the way of any practicable exertion, the benefit of each subscriber is exactly proportioned by his own payments, without

exposing him either to the pain of exclusion, or of exertion beyond his strength.

The success of this institution will, I think, supersede a great deal of the business, which, owing to a laxity of expression, we generally call "charity;" and by enabling the people to make provision for themselves, will permit a great many persons to go back to their own affairs, who now complain heavily of the attention that they are called upon to devote to the concerns of the poor.

I am informed that there are several new charitable institutions in a state of preparation. Now, though I never hear of our large consumption of charity without pain, because it obliges me to admit that we stand in need of it, I do not regret the news upon the present occasion; for I entertain a hope, that out of so much charity I may find a little benevolence: nay, I shall think myself unfortunate, if this paper does not fall into the hands of some persons, who will contribute one guinea a year, to promote an establishment which shall enable the whole people to provide for their own independence, rather than ten to preserve the system of pauperism.

Permit me, Sir, to add, that at a vast sum of risk and toil, I have introduced the plan to the notice of the public, and have overcome every difficulty but such as money alone can remove; and I now appeal to the enlightened friends of the country, in behalf of the advancing generation, which may be rendered happy, with a tythe of the generosity so injudiciously applied to keep their fathers miserable. A few respectable persons have called here and subscribed single guineas, as members of the "Society for the gradual Abolition of the Poor's Rate," in order to bear the expences of establishment—a measure essential to the final accomplishment of the plan, as the institution could not otherwise secure to the annuitants the *full* advantages of their contributions; and no inferior promise would be sufficiently intelligible to induce the generality of people to accept it. I am much mistaken, or the subscribers for this purpose will be so numerous, as to leave a large surplus to increase the fund for the benefit of the widows and orphans of deceased members; but as I have no interest beyond what every friend of improvement must take in the success of this measure, I will not attempt to persuade them by argument, but leave them to their own good sense.

I am, Sir,

Your obliged and obedient servant,

Office of Tranquillity,  
Albion-street, Blackfriars Bridge,  
Jan. 15, 1807.

JOHN BONE.

## THE MONTHLY REPOSITORY.

[Much as we are flattered with this letter, we hesitated, for some time, as to the propriety of publishing it, fearing its insertion in the Monthly Repository would appear indelicate, on the part of the Editor. We lay it, at length, before our readers, for the following reasons. 1. The writer is a highly respectable and well-known correspondent, who is wholly independent of the management of the work, but is extremely interested in its success, and very desirous of awakening, by means of this address, the same interest in the minds of our friends. His initials, which will be found again in the department of Biblical Criticism, need no decyphering.—2. Having undertaken the work on public grounds, we feel no shame in avowing our want of support, and the impossibility of proceeding without it. At the same time, we are happy to repeat, for the satisfaction of our readers, that our sale is increasing, and to state that from the arrangements made in the commencement of a New Volume, and the zealous exertions of our friends, we have just reason to expect in the present year a sale answerable to our wants.—3. Many well-wishers to the Monthly Repository—THE ONLY LIBERAL THEOLOGICAL MAGAZINE, WHICH EXISTS IN ENGLAND—want only the stimulus of such a letter as this to induce them to take it under their immediate patronage, thereby to establish it on a permanent, immovable foundation.—These are the reasons which have prevailed on the Editor to insert L. C.'s communication. Whether or not they will justify him in the eye of the reader, remains to be seen. They will, at any rate, serve to demonstrate his zeal in a cause in which he has embarked, not without considerable inconvenience and labour.]

*To the Editor of the Monthly Repository.*

SIR,

IT is with much pleasure that I learn from your preface, “the gradually increasing sale of the latter numbers” of the First Volume: I willingly hope that the promise which this gives of an adequate support, will be amply fulfilled.

I have, however, heard, that the sale of the Repository is still insufficient to defray its expences; and that if it be not considerably increased, the object must eventually be abandoned. If this be correct, I have no hesitation in saying, that you have strong claims upon the exertions of your fellow labourers, in the cause of Christian truth; and I beg leave to lay before them the following hints.

They can confidently recommend the Repository, to the patronage of the friends of truth, as a “publication which is open to free and impartial theological inquiry and discussion,” and which stands *single* in this respect; and farther, as the *only* public source of information respecting the proceedings of those, whose creeds suit not with the Evangelical, Arminian, and Orthodox Churchman’s Magazines, &c.

As a receptacle for liberal discussion and criticism, and as a source of religious intelligence, it stands on high grounds; I imagine that the general character of its contents, will not disappoint the reasonable expectations of its purchasers. If



*On an improved Version of the New Testament.* 25

the friends of the work here doubt, let them contribute their assistance towards increasing its value. Their contributions would increase its interest, at least, in their own circle of acquaintance.

They will, if I may judge from experience, find several in that circle, who would readily give the Repository their support, if the opportunity were afforded them; and some such representations as what I have stated will effectually call the attention of their friends to the object. It is surely worth the trial.

I regard a periodical publication as a very important instrument, in giving a bias to reflection. I have no doubt that the permanent success of the Methodists, depends nearly as much on their magazine, as on their preaching.—It will often, too, communicate a zest for religious inquiry, among those who would not look into a regular treatise.

The Repository somewhere informs us, that of the Evangelical Magazine, 18,000 copies are sold; I have heard that 20,000 are sold of the Arminian. The sale of the latter depends upon the exertion of the *Preachers*. We cannot yet do as much as they: let us do what we can.

Some of your readers perhaps would gladly recommend the work; but one friend would not *like* the expense, and another cannot *afford* it. *Three* persons subscribing *one penny* a week, have a fund sufficient to purchase it.

I feel that I have the interest of the Repository much at heart; I believe I do not overrate its importance to the cause of truth; and I most cordially hope, that it “will not fail for want of support.”

I solicit the candour of your readers for these remarks, and am, Sir, your's very sincerely,

L. C.

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## BIBLICAL CRITICISM.

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*To the Editor of the Monthly Repository.*

SIR,

Your insertion (Vol. I. p. 594.) of the Remarks which I ventured to offer, respecting the proposed Version of the New Testament, encourages me to request the same favour for a continuation of them.

Of the idioms in the original, there is one class which, though not agreeable to the idiom of the English language, are perfectly intelligible, and are familiarized to the reader of the

New Testament: these it is needless to give up, though Newcome sometimes does it. Another frequently occurring class of idioms, not only are not accordant with the structure of our language, but are either harsh or unintelligible, or both. The simplest corresponding expression should here be chosen for the text; but, as the version is designed for the unlettered thinker, the literal translation should be inserted in the margin. To this should be prefixed, *Lit.* or some similar contraction, and not *Gr.*—for this (which Newcome uses) has a tendency to lead the reader to the idea, that the corresponding expression is to be considered rather as a paraphrase than an exact translation; whereas that only is the exact translation of the original expression, which gives to the English reader the same total of thought which the Greek reader received from it; and if the translation do this, a diversity in the fractional parts, where it cannot be avoided, must be submitted to, and will seldom prove of ill consequence.

The customary meaning of words is not always the literal meaning, especially in particular combinations of them: still less is the customary meaning, in classical writers, always the literal translation of expressions employed in the New Testament. Where it can be well ascertained, that the customary classical meaning is not the meaning in the New Testament, or that even the customary meaning in the New Testament is not the meaning in any particular passage, there appears to be no propriety in stating the customary meaning as a literal representation of the Greek. For instance, “so that it was fulfilled,” is as literal as, “that it might be fulfilled.” The former is not indeed the customary meaning; but it is indisputably the meaning in the New Testament. If it be desirable to notice the latter in the margin, neither *Gr.* nor *Lit.* should be prefixed, but, *Or.* denoting merely a variation in the translation. Another very important case of the same kind occurs in the class of expression noticed by Symonds, page 150.

While I earnestly wish to see the proposed work calculated for the wants of the unlettered thinker, I am aware that there may be an extreme and perplexing attention to such considerations as I am stating. On this account, I do not think it desirable to notice every practicable variation of translation; but where there is more than one plausible rendering, consistent with the connection, and with the general custom of the New Testament writers, or of the particular writer, it will answer an useful purpose to insert in the margin, that or those which the conductors of the version do not prefer for the text.

Where any custom can be easily and fully understood by the English reader, either the exact translation of the expression founded upon it should be employed, or at least an expression perfectly consistent with it. (I would extend this rule farther, but foresee that even in its limited application it is liable to some objections.) For instance, the ancient posture at meals may be easily understood; why not give an exact translation of the words employed to denote it? I observe Dr. Symonds objects to this, and even approves rendering them "sitting." Newcome has taken a more guarded plan; and if the exact translation be not adopted, his mode is surely next to be preferred. The literal translation should in all such cases be scrupulously noticed in the margin.

The right management of the connectives forms a very important part of the translator's duty. In our language, juxtaposition is a continually occurring mode of connection: it was not the mode of the Greek and Latin languages; and even their sentences were almost alway united by connective words. These should be always translated; but the meaning should be varied to suit the kind of connection, unless any word can be found in English of equal extent with the original. *Kai* and *δε* are continually employed for almost every kind of connection; *and* has the same generic signification, but is not susceptible of the same specific application; and that less general connective should be employed, which better suits the exigencies of the situation. Without diminishing the exactness of the translation, this would give it more energy, because more intelligibility. *Γαρ* has a less extensive application; but much more than our *for*, which, as every reader of Horne Tooke knows, always means *cause*. What the connective is which must supply its place in given instances, must be left to be determined by the known usage of the particular writer, of the New Testament writers, or of the Greek writers in general; but it seems necessary to perspicuity and force, to give the appropriate English connective, provided it is authorized by known usage. This is frequently neglected by Newcome.

The grammatical usages of our language should be rigidly observed. This will direct to a change in Newcome's employment of *an* and *thine* before words in which the *h* is sounded. The unpleasant sound, *an house*, is continually occurring. Perhaps to the same head may be referred his employment of the relative, in such cases as the following—"He saith to the commander, May I speak to thee? Who said, &c." It surely should be, "And he said," &c. Every person conversant with the Greek and Latin languages, knows that the relative, in its

customary force, is no more than a demonstrative with some connective particle, or even alone.

Dr. Symonds has the merit of pointing out the great importance of supplying the antecedents, where omitted in the original, yet necessary for intelligibility in our own language. Newcome has made good use of his remarks; but sometimes he has omitted to supply them where this was desirable; and sometimes the reference is still somewhat ambiguous.

I believe I have pretty nearly exhausted the topics on which I proposed to offer my remarks. Should those which I have offered be attended with any advantage, direct or indirect, I shall be amply repaid; and if they appear useless, or at least unnecessary, I trust I shall be excused on the score of intentions.

I am, Sir, your's very respectfully,

L. C.

## POETRY.

### *To the Editor of the Monthly Repository.*

SIR,

I NOW send you two more poems by my young friend JOHN JACKSON, whose first and second productions you obligingly inserted in the number for September last\*. The following pieces were communicated to me in a short-hand letter, abounding with sentiment, and exhibiting in every line strong and unequivocal marks of original genius.

That John Jackson possesses the genuine temperament of poetic inspiration these pieces do abundantly manifest. In a letter which I have this day received, my young friend laments his present situation in the following couplet:—

Here, 'midst my fellow brutes, I spend my days,  
Uncheer'd by learning's salutary rays.

These lines are part of a Poetical Epistle, addressed to a certain Lyric Bard, of high poetic fame. As some apology for a trifling defect in the last stanza of "Lines written in a Wood," it should be understood, that both the poems are the first unpolished effusions of an unlettered muse; and that I present them to the notice of your readers, only as the promising buds of future excellence, which time will mature, and which the candour of your readers will hasten towards perfection.

Your obliged reader,

*Fleet-Street, Jan. 12, 1807.*

J. NIGHTINGALE.

Poetry.

TO SOLITUDE.

Written in a Wood, Nov. 30, 1806.

BY JOHN JACKSON.

HAIL Solitude! still, dark, sequester'd gloom,  
Where silent bats and blinking owlets sleep,  
Where undisturb'd the dangling wildflow'rs bloom,  
And where the child of grief retires to weep!

If I a faithful friend had never known,  
Had never mourn'd his loss with grief sincere;  
If, turn'd by stern misanthropy to stone,  
Had never shed a sympathetic tear;

If, bow'd with age, sad, fretful and forlorn,  
Each youthful pleasure hateful to my sight;  
For thy still shade I'd leave the world in scorn,  
And hide my frailties in thy cheerless night.

Far otherwise! my longing anxious heart,  
In love with social joys, shrinks from thy view;  
At friendship's call from thee I'd gladly part—  
Gladly I'd bid thy darksome shades adieu.

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THE ORPHAN.

BY THE SAME.

I've no parent to protect me,  
No one calls me *love* or *friend*!  
All of some foul crime suspect me\*?  
Where shall all my sorrows end?

He † that ought to feed and clothe me,  
Worse than all the rest is he;  
Mean and wretched, all men loathe me,  
Comfort I shall never see!

Winter comes and finds me naked;  
Soon its storms shall lay me low!  
I shall sleep nor more be waked,  
Till the last loud trump shall blow!

I've no parent to protect me,  
No one calls me *love* or *friend*!  
All of some foul crime suspect me;  
Death shall all my sorrows end!

\* A person in a mean habit, though innocent, is often suspected of guilt.  
† The Overseer of the poor.

## REVIEW.

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“ STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME.”

POPE.

ART. I.—*A Chemical Catechism.*  
By S. PARKES, *Manufacturing Chemist.* 8vo. 624 pages.  
12s. Symonds. 1806.

This publication being designed to direct the young to the contemplation of the wisdom and benevolence of God, as displayed in the works of creation, at the same time that it instructs them in the rudiments of an useful science, we deem it worthy of notice in our Review; though the utmost that we can be expected to do is to give a faithful analysis of its nature and contents, and this plan we shall frequently adopt in our examination of books of importance, as being most fair with regard to writers, and most useful to readers.

The excellent design of the work is stated by the author in the preface.

“ A more powerful motive,” he observes, “ was the desire to exhibit, in a popular form, a body of the most incontrovertible evidence of the wisdom and beneficence of the Deity in the establishment and modification of those laws of matter which are infinitely and beautifully varied, and whose operation is *too delicate* to be the object of general notice; for if it could be proved to the satisfaction of youth, that matter is subject to a vast variety of laws which escape common observance, and that, in the adjustment of those laws, the most minute attention, if it may be so expressed, has been paid to our convenience and comfort, it was imagined such a detail would tend to make a

more indelible impression on the young mind, than the display of the same goodness in the operation of causes which come under our daily notice and observation.”

The work is divided into thirteen chapters; to which are subjoined 34 pages of additional notes, a variety of chemical tables, a chapter of instructive and amusing experiments, a vocabulary of chemical terms, and a very copious general index. The First Chapter, entitled “ Introductory and Miscellaneous,” treats of the difference in the outward appearance of natural bodies, and explains the cause of solidity, fluidity, and gaseity; the difference between absolute and specific gravity; the cause of bodies swimming in fluids; the nature of evaporation; the formation of clouds, and the production of rain, &c.

Chap. II. “ Of Atmospheric Air,” treats of its properties, its extension, its various uses, its weight and pressure, its composition, the properties of the different gases of which it is composed, the nature of its action in the support of animal life, and the provision which has been made for its perpetual renovation.

Chap. III. “ Of Caloric” (or the matter of heat) treats of the different sources of caloric, of latent caloric and free caloric, of the different capacity of different bo-

dies for caloric, of specific caloric and the caloric of fluidity; of the thermometer and pyrometer; of the general and particular effects of caloric upon bodies; and concludes with an account of a remarkable deviation from the general law of nature in the freezing of water.

Chap. IV. "Of Water," treats of the different states in which water exists; of the formation and decomposition of water; of the nature of its component elements, oxygen, and hydrogen; of the solidity of water in a state of ice, and its still greater solidity in cements, spars, and salts; and of the general advantages which we derive from water.

Chap. V. "Of Earths," treats of the characters of an earth; of the nature, properties, origin, and uses of the nine distinct earths; and of the collective advantages arising from this class of bodies.

Chap. VI. "Of Alkalies," treats of the nature of an alkali; and of the origin, the distinguishing characteristics, properties, and uses of the different alkalies; with reflections on the production of such powerful substances from the effete, recrementitious parts of animals and vegetables.

Chap. VII. "Of Acids," treats of the origin and nature of acids in general; of the particular properties of the thirty-one different acids with which we are at present acquainted; of the uses of the several acids; of the composition of various rocks and mountains; and of other natural productions which are indebted to the acids for their natures and properties.

Chap. VIII. "Of Salts," commences with the definition of a

salt; explains how the different salts are distinguished from each other and describes the nature and uses of the new chemical nomenclature: it then enumerates the principal salts of each species, and describes the generic characteristics of each: it next treats of the nature of crystallization; of the deliquescence, efflorescence, and solubility of salts; and of the nature and cause of saline decompositions; it then enumerates the native salts, and concludes with reflections on the immense quantities of salts that enter into the composition of many of the mountainous parts of the globe.

Chap. IX. "Of Simple Combustibles," commences with the definition of a simple substance, and, after enumerating all the simple substances in nature with which we are at present acquainted, proceeds to the consideration of the four simple combustibles, hydrogen, sulphur, phosphorus, and carbon; and of the various compounds formed by their union with other substances. The consideration of carbon occasions reflections "on the rich economy of nature, whereby the admirable variety observable in the vegetable kingdom is produced by the union of only four or five natural substances:" this leads to the consideration of the nature and cause of vinous fermentation, and the chapter concludes with reflections on "the unbounded comprehension of the Divine mind, which, in the act of creation, could foresee and appoint such important effects to result from the combinations and changes of the most inodorous and insipid substances."

Chap. X. "Of Metals," first

explains the general character of this class of bodies; how they are purified from their ores; and how classed by modern chemists: the twenty-three different metals are then separately treated of under five distinct heads, viz. how each metal is procured; what is the nature of each; what is the effect of oxygen upon each metal; the salts formed by each separate metal; and the particular uses of each. The whole having thus been succinctly treated of, the general properties of this class of bodies are recapitulated, and the obvious advantages which we derive from them enumerated; together with the various means which nature hath adopted, in order to render these bodies subservient to our wants, and capable of ministering to our comfort and gratification. The chapter concludes with reflections on "the astonishing properties of oxygen, whereby the Author of Nature hath not only supplied our wants and administered to our comforts, but even to our luxuries."

Chap. XI. "Of Oxides," explains the nature of oxides; treats of the oxidizement of metals, and their subsequent solution in acids; of the de-oxidizement and reduction of metallic oxides; it also explains the nature of the other known oxides, and concludes with a reflection on the multiform properties of oxygen, "which enable it not only to perform for us an infinite number of valuable and important offices, but to become one of the grand agents of decomposition and destruction."

Chap. XII. "Of Combustion," commences with a definition of combustion and of the di-

vision of combustibles as classed by modern chemists; of the supporters of combustion; of the nature, operation, and effects of combustion; of the origin and nature of light; and of the de-oxidizement and unburning of bodies. The chapter concludes with reflections on the indestructibility of matter by combustion, and "on the wisdom of that Being who has so effectually prevented the destruction of those elementary principles which are actually essential to the preservation of the world."

Chap. XIII. "Of Attraction, Repulsion, and Chemical Affinity," commences with an account of the different kinds of attraction, and explains the difference between attraction of cohesion and the attraction of composition: it thence goes to the laws of chemical affinity, and treats of simple affinity, compound affinity, and disposing affinity. The nature of quiescent attractions and divellent attractions are then explained; also the uses of the tables of chemical affinities. The nature of repulsion is then considered, and the uses of that property of matter. The whole concludes with reflections on the planetary attraction, and on "the energy of that omnipotent Being who had wisdom to contrive, and ability to endue the matter he had formed with the astonishing power of operating upon its fellow-matter either in contact, or when separated by the infinity of space."

In treating these various subjects, Mr. Parkes exhibits a high degree of science. He writes with ease and correctness; and in explaining the most abstruse parts



of chemistry makes himself at all times intelligible.

Prefixed to the work is "a Dissertation on the importance of an early cultivation of the understanding, and on the advantages of inspiring youth with a taste for chemical knowledge," the value of which to the superintendents of our various manufactories is pointed out at some length, and with considerable ability: but the great excellence of the Catechism is, in our opinion, its making science auxiliary to religion, and its leading the minds of youth "from nature up to nature's God." This is the great charm of Dr. Priestley's philosophical writings. The merely scientific man may think that some of Mr. Parkes's moral and religious reflections might have been spared; but it should be remembered that the work is compiled for the young, in whose minds it is of the first importance to form early religious associations. Should, therefore, the professional chemist censure the author for departing from his province, the parent and the teacher will, for this very reason, thank him; his book being, on this as well as on other accounts, the most valuable elementary work on chemical science which they can put into the hands of their pupils and children.

We are much pleased with the following remarks on the moral advantages of a chemical education:—

"It is the necessary consequence of an attention to this science, that it gives the habit of investigation, and lays the foundation of an ardent and inquiring mind. If a youth has been taught to receive nothing as true, but what is the result of experiment, he will be in little danger of ever being led away by the

insidious arts of sophistry, or of having his mind bewildered by fanaticism or superstition. The knowledge of facts is what he has been taught to esteem; and no reasoning, however specious, will ever induce him to receive as true what appears incongruous, or cannot be recommended by demonstration or analogy."

ART. II.—*Dialogues, Letters, and Essays, on Various Subjects.* By A. Fuller. 12mo. 3s. 6d. pp. 306. Burditt. 1806.

Our readers will be sufficiently instructed in the nature of this work when they learn that the greater part of it consists of republished pieces from the Evangelical and other kindred magazines, and that the original pieces differ in nothing from the selections. The author is a great adept in orthodox divinity, a Calvinistic casuist. Conscious of his theological dexterity, he delights in handling what our brethren the Calvinists call difficult questions; and where he chooses not to solve, though here he displays considerable ingenuity, he, somehow or other, contrives to elude them. He is appealed to as an oracle by his party; and his decisions contain quite sufficient of oracular dogmatism.

"The writer," says Mr. Fuller of himself, p. 156. "was some time since in a company where mention was made of one who believed in the final salvation of all men, and perhaps of all devils likewise. 'He is a gentleman,' said one, 'of liberal principles.' Such principles may doubtless be denominated liberal, that is, free and enlarged, in one sense: they are free from the restraints of Scripture, and enlarged as a net which contains a great multitude of fishes, good and bad; but whether this ought to recommend them, is another question. What would be thought of one who should visit the felons of Newgate, and persuade them that such was the good-

ness of the Government, that not one of them, even though condemned, would be finally executed! If they could be induced to believe him, they would doubtless think him a very liberal-minded man, but it is likely the Government and every friend to the public good would think him an enemy to his country, and to the very parties whom by his glozing doctrine he had deceived."

Mr. F. relates, in p. 252, some queries which were once put to him, and the answer which he returned. The querist, apparently a sensible and modest inquirer, asks, How the doctrines of human depravity and divine influences are reconcileable with man's accountableness? Our divine tells him, "he would do well to consider whether he be not off *Christian* ground;" (substitute *Calvinistic* ground, and Mr. F.'s suggestion is right: as soon as a man begins to inquire into the reasons of his belief and hope, he is truly off *Calvinistic* ground) and then proceeds to illustrate his advice by a story concerning some honest millers and himself.

"I remember," says he, "when a boy of about ten years old, I was bathing, with a number of other boys, near a mill-dam; and the hat of one of my companions falling into the stream, I had the hardihood, without being able to swim, to attempt to recover it. I went so deep, that the waters began to run into my mouth, and to heave my feet from the ground. At that instant, the millers seeing my danger, set up a loud cry, 'Get back! get back! get back!' I did so, and that was all. What the millers said to me, modesty, sobriety, and right reason say to all such objections as the above. 'Get back! get back! get back!'"

Mr. Fuller has written many books for the use of various adventurous heretics, which may possibly be thought too volumi-

nous for their perusal. We shall therefore render a service to these daring inquirers by stating that the substance of them, and we trust they will lay it to heart, is the miller's warning: "Get back! get back! get back!"

ART. III.—*An Apology for Dr. Michael Servetus: including an Account of his Life, Persecution, Writings, and Opinions: being designed to eradicate Bigotry and Uncharitableness; and to promote Liberality of Sentiment among Christians.* By RICH. WRIGHT. 8vo. pp. 458. Boards. Price 9s. Vidler.

The benevolent design of the author, in the composition of this work, "To eradicate bigotry and uncharitableness: and to promote liberality of sentiment among christians," is kept in view in all its parts: and we feel confident that the impartial reader cannot fail to have excited in his breast an abhorrence of bigotry and persecution, and a higher tone of liberality, by the perusal of the facts and observations which Mr. W. has placed before him.

Mr. W. has very properly inscribed his book, "To Calvinists in general; to the admirers of Mr. Andrew Fuller's book, entitled the *Calvinistic and Socinian systems compared as to their moral tendency, in particular.*" In the preface he justly observes, that "If it be still contended that the truth of religious systems is to be determined by the temper and conduct of those who adopt them, we must insist that Calvinism ought to be judged of by the spirit and conduct of Calvin, from whom it derived its name."

If Mr. Fuller, and his admirers, still think their ground tenable, this work certainly calls for their most serious attention, as, on Mr. F.'s own principle, it tends to set aside his conclusion in favour of the truth of Calvinism, not indeed by a self-righteous parade of the superior sanctity of Unitarians, but by the exhibition of facts which cannot be gainsayed, concerning the unholy temper and wicked conduct of Calvin.

Chap. 1. Consists of preliminary observations; and is divided into four sections. Sect. 1. Contains important remarks on persecutors and persecution. Persecution is described as the offspring of superstition and bigotry. The inconsistency of a persecuting spirit with genuine christianity is stated. The crooked ways of persecutors, and the mischievous tendency of their conduct, are pointedly brought into view. Sect. 2. Shews that some of the wisest and best of men have been charged with heretical pravity. To prove this, Mr. W. refers to the Euchites among the Greeks, the Waldenses among the Latins, the Reformers, who were called heretics by the Papists, and the Puritans who were charged with heresy by the Episcopalians; to Paul of Samosata, Pelagius, Wickliff, Huss and Jerome of Prague, who were all persecuted as heretics. To show on what trivial grounds many were charged with heresy formerly, he refers to the Semipelagians, who bore the charge, for maintaining that man by the mere force of nature might desire to do good; Nestorius, for asserting that the

Virgin Mary ought not to be called the mother of God; the Monothelites, for teaching there was but one will in Jesus Christ. Mr. W. observes (p. 44.) "Had it not been for the support trinitarianism derived from the patronage of successive Emperors, and its advancing under the banners of the victorious armies of Justinian, by which the supporters of Arianism were crushed, it is possible Arius might have been the reputed saint, and Athanasius the reputed heretic, to this day." He pays a just tribute of respect to modern Unitarians, who are still charged with heresy by many of the reputed orthodox, and shows that some of the greatest scholars, most distinguished philosophers, and profound theologians, our own country has produced, must be ranked with that denomination of Christians. Sect. 3. Contains a statement of the circumstances which render the obtaining of a full and impartial account of Servetus, and many other reputed heretics, extremely difficult. The remarks in this section are calculated to make the reader cautious how he gives credit to the reports of the reputed orthodox concerning those who differ from them. In sect. 4. Mr. W. glances at the state of the christian world down to the period of Servetus's sufferings. A short view is given of christianity as taught by Jesus and his Apostles: a sketch of its leading corruptions follows, and of their consolidation in one unwieldy mass of superstition and iniquity, during the darkness of the middle ages. The reformation is then noticed, and its na-

ture and value duly estimated. This chapter, though preliminary, forms an important part of the work.

Chap. 2. Contains the Life of Servetus, to the time of his arrest at Vienne in Dauphine. It is divided into seven sections. The first relates to his minority. Mr. W. has attempted to show how his character might be formed; his conjectures on this difficult point are summed up in the following passage, (p. 96,) which reminded us of many interesting passages in Mr. Godwin's Life of Chaucer.

"The face of nature might, by the magnificent objects it exhibited, inspire the love of liberty in so ardent a mind, and awaken grand ideas. The voice of paternal instruction might foster the impressions nature made, and direct his thoughts into the channel in which they flowed. - If he met with no written account of the Waldenses, traditions concerning them were likely to reach his ear, and excite sympathy and congenial thoughts. Conversation with Jews or Mahomedans might convince him more fully of the divine unity, and an attention to the scriptures mature his judgment and establish him in his opinions.

These conjectures Mr. Wright founds on the circumstances of the country where Servetus was born and educated. Sect. 2 and 3. Contain an account of Servetus during his stay in Germany; of his first publications about the Trinity; and the alarm they created among the protestants. It seems the young reformer, fearless of danger, in the first productions of his pen, dared to attack the leading corruptions of christian doctrine. This brought upon him a torrent of abuse from the great protestant leaders. One of them (Bucer) declared from the pulpit that Servetus ought to be cut in pieces, and to have his bowels torn out of him! Another, (Aecolampadius) thought it necessary the protestant divines should make it their business to cry him down! and Melancthon, the mild Melancthon, wrote to the popish senate of Venice, urging, them to use the utmost of their endeavours to prevent the circulation of his books in Italy! In the following sections, we have as full an account of Servetus as can well be given, during his residence at Paris, Charlev, Lyons, and Vienne. His literary attainments, academical honours, professional engagements, controversies on medicine and theology, are briefly related; the whole interspersed with important reflections.

Chap. 3. On the persecution of Servetus, contains nine sections. In the first, Calvin is shewn, to his indelible disgrace, to have been guilty of betraying his protestant brother, because he differed from him in opinion, into the hands of papists, and of instigating them to persecute and destroy him! Mr. W. has entered particularly on the evidence of this fact. Tric's Letters to Arney, believed to have been dictated by Calvin, are given at length. Sect. 2. Narrates the proceedings against Servetus at Vienne, where he narrowly escaped being burned alive, and was really burnt in effigy with his books; and of his flight to Geneva, where Calvin caused him to be arrested, contrary to the laws of the Republic and to Calvin's own sabbatarian notions on a Sunday, and after he was stripped of the property he had, with him, committed to prison. The trial of Servetus at

Geneva, which is circumstantially related in sect. 3. exhibits a shocking scene of injustice and cruelty, in which Calvin appears, throughout, the principal actor. In sect. 4. we find the articles which Calvin selected from the books of Servetus with a view to criminate him, and the Dr.'s answer. "In drawing up these articles it is easy to perceive," as Mr. W. justly observes, (p. 192.) "Calvin rather acts the part of a partial reporter, who is anxious to criminate, than of a faithful copier who states fairly what another has written." Servetus's petitions to his judges form the next section. Reduced to poverty and misery, languishing out his days and nights amidst the damps and gloom of a prison, infested with vermin, in a Protestant city, he petitions for relief, but, as this writer says, (p. 212) "his petitions were as fruitless as if howled out to the winds: his cruel persecutors were not to be moved by any considerations of either justice or compassion; bigotry had steeled their hearts." In the next sect. Mr. W. gives the correspondence between Calvin, the magistrates of Geneva, and other reformed ministers and magistrates, on the case of Servetus; which shows how totally ignorant of the nature of Christian liberty, and destitute of Christian charity the leading Protestants at that time were. Mr. W. leaves the reader to make his own remarks on this correspondence, after asking one question: "If the spirit it discovers be the spirit of reformation, what is the spirit of Popery?" The next sect. contains the process drawn up against

Servetus, and the sentence by which he was condemned to be burnt alive, with suitable remarks on each: a process and sentence which may vie with those of which the Popish bishops of the same age were the execrable authors. Servetus's dying speech forms another section. This article is the more important as it exhibits the doctrines in defence of which he became a martyr.\* The last sect. describes "the last act of this tragedy, which was performed at Geneva, on the 27th of October, 1553." "On this day," says the author, (p. 256.) "with many brutal circumstances, the sentence was executed, to the encouragement of Catholic cruelty, to the scandal of the reformation, to the offence of all just men, and to the everlasting disgrace of those ecclesiastical tyrants, who were the chief instruments of such a wild and barbarous deed."

In chap. 4. Mr. W. enters the lists with those who endeavour to palliate orthodox cruelty, and proves that persecution, by whatever party practised, is utterly indefensible. Calvin and his associates, to justify the murder of Servetus, attempted to prove that heretics ought to be put to death by the civil magistrate! This murderous doctrine Mr. W. combats by arguments which cannot be resisted, where the voice of truth is regarded, and concludes, (p. 273,) that "all pretensions to dominion over conscience is treason against society, and against

\* The dying speech of Servetus, as also an oration, by Mr. W. on his martyrdom, are each published separately.

Jesus Christ, the only person appointed to exercise authority over the consciences of men. Whenever civil magistrates assume dominion over the faith of others, and punish them for their supposed heretical opinions, they are guilty of a vile usurpation. To invest civil governors with authority to interfere with the conscience, and punish men for their religious sentiments, is to constitute them odious tyrants, and has a tendency to destroy all liberty." Mr. W. goes on, in the following sections, to show that persecution is irrational, anti-christian, highly injurious to the church, and baneful to Christianity; that it has been disapproved by wise and moderate men, in all ages, and that persecutors are the real heretics, and schismatics. This division of the work is written with the spirit of Milton, the strength of Locke, and the ingenuity of Robinson.

Chap. 5. Contains an account of the writings of Servetus, the chief of which were against the Trinity and other reputed orthodox notions. His Preface to the Bible and specimens of his Notes are here inserted. What he wrote relative to the circulation of the blood is given at length. The passage in his edition of Ptolemy's Geography, which Calvin quoted as the ground of a criminal charge against him, is fully considered; and a letter to one of the ministers at Geneva, inserted as a specimen of his epistolary writings.

From the summary of the Dr.'s opinions, contained in chap. 6. it appears he was a Unitarian Baptist, denied the popular notion of original sin, differed materially from the reputed orthodox reformers in his views of the

law and gospel, and of justification; was singular in his ideas of the Jewish prophecies, and showed himself a zealous friend to Christian liberty.

In chap. 7. Mr. W. vindicates Servetus, on the ground of natural right, of reason and scripture, of antiquity; by the example of Calvin and his associates, by the effects produced by his writings and sufferings, by the countenance his leading doctrines have received from some of the greatest men since that time; and shows that his failings did not arise from a vicious principle.

The eighth and last chap. is an oration on Servetus, in which the leading circumstances in the preceding history are recapitulated, and placed before the reader in a light that must excite an abhorrence of bigotry, and lead him to cherish the principles of Christian liberty.

A variety of notes are added, in which the cause of religious liberty is pleaded with firmness and zeal, and many important subjects are brought forward, and briefly considered. Mr. W.'s design in the notes seems to be to give his work a more direct bearing against bigotry and intolerance in all the forms they assume: consequently he pleads for Catholic emancipation, the abolition of the test laws, of spiritual courts, &c. and gives the due meed of praise to those who have distinguished themselves as the friends of Christian liberality, among whom Mr. Wright distinguishes the celebrated W. Penn.

Having now given a faithful analysis of this interesting work, we shall beg leave to recommend it to the notice of our readers. It is the only complete life—that we

know of—of the great, much-injured Unitarian Reformer. It assumes the form of an *Apology*, not because it is premeditated and uniform panegyric, but because the memory of Servetus is so enveloped in calumny, that an impartial biographer in searching for the truth of facts relating to him, must necessarily appear as his advocate, or rather the adversary of his slanderers. The work is, perhaps, diffuse—the real biography of Servetus might have been compressed into a narrower compass—but no one will consider this as a blemish, who has gone farther in the book than the table of contents. The excellent essays (if we may so call them) which accompany the life of Servetus, cannot be any where out of place: though no place could be fitter for the exposure of persecution, and the recommendation of charity, than a volume devoted to the character and memory of a Unitarian martyr.—The *Apology* deserves a place in every library, and every intelligent family, and will, we doubt not, be patronised by such as wish to convince the world by a practical proof of the evil and execrable nature of bigotry and intolerance.

W. A.

ART. IV.—*The Utility of Academical Institutions to the Church of Christ. A Sermon preached at Hoxton Chapel, June 26, 1806, before the Supporters of the Hoxton College, at their Anniversary.* By BEN. CRACKNELL, A. M. Minister of Weymouth Chapel. 8vo. pp. 37. Longman and Co. 1s. 6d.

We are truly happy to perceive

a growing conviction prevail among the Dissenters, of the necessity of academical learning to their ministers. Learning is, we are persuaded, favourable to truth, as it certainly is to candour. And as the public mind is becoming daily more enlightened, the liberal education of Christian teachers is absolutely necessary to give their instructions a becoming share of dignity, and to make them efficacious. A learned ministry would redeem the Dissenters from the contempt into which they seem to have fallen in the eye of scholars, and produce in the end a greater degree of union and cordiality among themselves. Ignorance and vulgarity are the rank soil in which grow the baneful weeds of prejudice and bigotry.

The discourse before us is honourable to the author's ingenuity and liberality. It will, we hope, be eminently useful to his own denomination, the Independents, into whose hands it is most likely to fall; though there is no class of Dissenters who may not read it with pleasure and profit. We wish, at the same time, Mr. Cracknell had not adopted the pompous style of calling our academies, colleges; our ministers, priests and ambassadors; our pulpits, sacred desks; and the like expressions, which are unsuitable to Christian simplicity and modesty, and seem to be an affectation of hierarchical dignities, or as our fathers would have called them, vanities.

ART. V.—*A Defence of the Established Protestant Faith. A Sermon preached in the Parish*

*Church of St. Mary, Newington Butts, Surrey. Oct. 19, 1806, being the Sunday following the Interment of the late Right Rev. the Lord Bishop of St. Asaph; with an Appendix, containing a Sketch of the Life of the Bishop.* By ROBERT DICKINSON, Curate and Lecturer. Fourth Edition. Rivingtons. 1806. 8vo. pp. 34. 2s.

Dr. Horsley was originally curate, and then lecturer of Newington Butts, and is interred in Newington Church. It was therefore natural enough that Mr. Dickinson should have preached a funeral sermon for this unquestionably learned and distinguished prelate; but we wonder much that any real friends either to Mr. Dickinson or to Bishop Horsley, should have countenanced its publication, and much more that it should have come to a fourth edition. The bishop deserved an abler panegyrist; the church of England is capable of a better defence.

From the Epistle of Jude, v. 3, the curate endeavours to shew,

“First, what the faith is which was delivered unto the saints. Secondly, the necessity of our contending for it. And, thirdly, the manner in which we ought to contend.”

The Christian faith is, according to the preacher, the Protestant faith, and the Protestant faith is the exact faith of the “church of England.” The Presbyterians of Scotland, and the Lutherans of Germany, have, it seems, no claim to the character of Protestants.

The faith of the church of

England is to be zealously defended, because Dr. Priestley, “the prince of heretics,” by his own “dreadful confession,” artfully laid some time ago, a train of gun-powder to blow up the church, and to destroy its “royal defender and the civil constitution.” We really thought this contemptible cant, or rather this inflammatory, mob-adapted style of haranguing, had been thoroughly exploded from our pulpits.

The mode of church defence is to be copied from the plan of “the renowned Bishop of Asaph,” in his contest with the fierce “abettor of Unitarianism,” namely, Dr. Priestley, who attempted, like a vulture, to tear away “the very vitals of Christianity,” but was driven off from the savage attempt by the eagle-eyed and eagle-taloned Horsley.

Of the bishop the orator remarks, that “his life may be said to have been a life of labour and of love;” and to induce his auditory, “to dry up every tear of affliction,” on account of his loss, he exhorts them to “contemplate him on a seat in Heaven, where he will have a view of that blessed and divine Saviour, the Word or Son of God, in whose cause he enlisted.”

This discourse is an amusing instance of the alarm which a certain class of ministers of the church have taken at the late visible increase of Unitarians. The author displays a ludicrous ignorance, however, of the men whom he so sincerely dreads; describing them as “forming one class, consisting of Arians, Socinians, Independents, and the like.” He,



says they, by their own examples justify the church in establishing its creed, and requiring subscription to it; for they have "drawn up the articles of their religion, and called them a confession of faith:" from the sentence containing this notable discovery, we are referred to a note, which is, literally, as follows: "A creed, but very different to what we receive and approve.—See Dr. Priestley's."

The curate of Newington Butts is grieved at the sight of "the number of conventicles which surround him," and says, "it is much to be wished that sectarian delusions may be speedily restrained by the power of the magistrates, and their public influence abolished by the authority of Parliament." In the same spirit of zeal for the honour of the church, he has placed the following observation, on a page by itself, at the end of the sermon:—

"Clergymen who live by the church and preach against it, may be considered as enemies to the ecclesiastical and civil state, and rebels to their God. The late Edward Evanson was turned out of the church by the inhabitants of Tewkesbury, for a much less offence than what was lately committed in a sermon preached at an Archdeacon's visitation."

We are informed, in a note, that Bishop Horsley was translated by Lord Sidmouth from the see of Rochester to that of St.

Asaph, for opposing, in the House of Lords, the question of peace, at the close of the session of Parliament.

*a worthy disciple of the Prince of Peace!*

ARTICLE VI.—*The Continual Superintending Agency of God, a Source of Consolation in Times of Public and Private Calamity. A Discourse delivered to the United Congregations of Protestant Dissenters in Exeter, Nov. 2, 1806. By Lant Carpenter. Longman and Co.*

THIS is a very interesting discourse on a common subject. It evidently was composed with a view to the calamitous death of Mr. Fox, and the perilous state of Europe; but it is so written that it will never be out of date: it is applicable to all persons, all times, and all occasions.

Mr. C. adopts a critical rendering of his text (Isa. xlv. 5—7.) after M. Dodson and a French version of 1556, which is, we think, very happy: instead of "there is none besides me," he reads "there is nothing without me;" and this branch of the passage is the foundation of the sermon.

We have seldom read a discourse which breathes a warmer spirit of devotion. It will be no disparagement to Mr. Carpenter to say, that a glow of fervour is diffused throughout it by the occasional insertion of sentiments and passages from the devotional works of Mrs. Barbauld.

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## OBITUARY.

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Dec. 29, 1806.—At Goodwood in Sussex, in the 72d year of his age, CHARLES, DUKE OF RICHMOND, Lenox and Aubigny, &c. This nobleman, who was born 22d Feb. 1735, was

grandson of one of the illegitimate sons of Charles Second, that accomplished but licentious monarch, for whom, according to Burnet, the complaisant churchmen of his time invented the royal title

in the common prayer of "our most religious king." His regal descent the Duke of Richmond appears at least during one period of his life, to have esteemed but lightly. He is reported to have declared in the House of Lords, with reference to the anniversary of the "ever-blessed martyr," that he would not join in the solemnities of that day, as he "believed that his ancestor suffered most justly." The Duke thus differed widely from the late learned Bishop Horsley, whom we remember to have heard, when preaching to the lords on a 30th of Jan. he described that day, with his deep-toned elocution, as "never to be sufficiently deplored, though some had dared to call it a proud day for England," alluding, we apprehend, to an expression then lately dropt by the celebrated Admiral Lord Keppel, and perhaps, also to a passage in Priestley's "Essay on the First Principles of Government."

The Duke of Richmond succeeded to the peerage on the demise of his father in 1750. He entered on public life in a military capacity, and served as a volunteer in the battle of Minden, but as a politician he will be chiefly known in the history of his time. He had the high honour of associating with the late Dr. John Jebb, Sir George Saville, and Mr. Fox, (who was his nephew,) Major Cartwright, Rev. C. Wyvill, &c. in various patriotic, though unsuccessful, attempts to reform the public expenditure, by giving the people that voice in the legislature for which the unpopular American war supplied so powerful an argument. To that war he was uniformly hostile, opposing in 1778 a superior but less consistent statesman, who after rejoicing that America had resisted, raised his almost expiring voice against the acknowledgment of her independence, the necessary result of a successful resistance.

"In life's last scene what prodigies surprize,  
Fears of the brave and follies of the wise!"

"Who will dare, said Lord Chatham, to disinherit the Prince of Wales and the Bishop of Osnaburg?"—a truly conclusive reason why "toiling millions should resign their weal and all the honey of their search," in the prosecution of a hopeless contest. The late

Marquis of Lansdown shared this weakness with Lord Chatham, though he lived to conclude the peace of 1782, on the terms of the Independence of America, happily finding that "the sun of Britain" was not then, as he had predicted, "set for ever."—To return to the Duke of Richmond. In 1780, he gave notice in the House of Lords of "a bill for annual parliaments and a more equal representation of the people in the House of Commons." The day for introducing this subject, the disgraceful 2d of June, proved most unfavourable to a discussion of popular claims. While he was speaking the intolerant protestant association were besieging the doors of parliament, and insulting the members as they passed to and from the house. The Duke's parliamentary career he had continued with great activity for several years, displaying more of plain good sense than of shining talent. It appears to have closed in 1782, on the following occasion. He then brought before the House of Lords the case of Colonel Haynes, an American officer, who had been executed by the orders of Lord Rawdon, (the present Earl Moira) on whose conduct he animadverted in terms of great severity. A challenge was the consequence, and the Duke made an apology. He certainly proved himself "the wiser of the two" in refusing a submission of their differences to the Gothic arbitration of a duel. Yet he probably felt the degradation of an acknowledgment which he was enjoined to make publicly in the House of Lords, "that he did not intend any personal attack on the justice or humanity of Lord Rawdon." From this time he never took any part in political discussions, though the period was so eventful, and seldom, if ever attended the House.

When the Marquis of Rockingham succeeded Lord North, in 1782, the Duke of Richmond became Master-general of the Ordnance, a post which, excepting the short interval of the coalition administration, he filled till 1792, giving a too rare example of minute personal attention to the duties of his office, and the strictest punctuality towards the persons under his employment: a laudable system on which he appears to have regulated his private concerns. In 1786 his plan for raising fortifications on different parts of the coast was rejected in the House of Com-

mons by the casting voice of the Speaker, Mr. Cornwall, an almost singular instance of defeat, till the recent case of Lord Melville.

The Duke of Richmond's political notions were very liberal indeed, which if, like Pitt, when in administration he ceased to profess, he never ventured like him openly to retract; still less to persecute those among whom he had imbibed them. In 1780, the Duke became a member of the "Society for Constitutional Information," as he was also of the "Revolution Society." In 1783, he addressed a letter to Colonel Sharman, Chairman of the Delegates from the Volunteers of Ireland, in which he says, "I am more and more convinced, that the restoring the right of voting universally to every man not incapacitated by nature, for want of reason, or by law, for the commission of crimes, together with annual elections, is the only reform that can be effectual and permanent." With such a constitution of the House of Commons, he judged that the Peers should have a voice in money bills, but as to "the negative of the Crown," he deems it "preposterous that the will of one man should for ever obstruct every regulation which all the rest of the nation may think necessary." He adds, "I object to it, as I would to any other prerogative of the Crown, or privilege of the lords or people, that is not founded in reason." This letter to Colonel Sharman, the Duke was called upon to acknowledge in 1794, on the trial of Mr. Hardy, when he conducted himself with great propriety, and gave not the least hint of any change in his opinions.

As to literature or science the Duke of Richmond does not appear to have been distinguished above his contemporaries. Of "The Society for the Encouragement of Arts, Manufactures, and Commerce," he was one of the first promoters. To him Dr. Kippis dedicated the third volume of his *Biog. Britan.* describing him as "an early patron of the Fine Arts, a zealous encourager of historical and constitutional knowledge, and a steady and ardent supporter of civil and religious liberty."

His attachment to religious liberty the Duke had discovered in 1772 and 1773, by supporting in the House of Lords a bill which in each of those years had passed the Commons for the relief of Protestant Dissenting Ministers and

Schoolmasters, from the obligation to subscribe 36½ of the 39 articles. In both cases he was unsuccessful, though he had the honour to join the Lords Camden, Mansfield, Shelburn, and Lyttleton, who introduced the bill. The bishops were on the side where they are always looked for on such occasions, and almost always found. Even Dr. Law, then Bishop of Carlisle, neglected to support this claim of mere justice; and it is mortifying to observe, that the Duke of Grafton, then Lord Privy Seal, a nobleman, who has since discovered such enlightened attachment to religion and religious freedom, was an opposer of this bill, though he is reported to have "made great concessions in its favour." It is well known, that in 1779, after indulgences had been very properly granted to the Roman Catholics, it was considered but decent to listen to the Protestant Dissenters. A bill easily passed to relieve their "Ministers and Schoolmasters" from an obligation to subscribe the articles, yet reserving the main point, the magistrate's right of interference in religious concerns, by obliging them to subscribe, at his command, the truth of the scriptures.

The Duke of Richmond was thus happily free from that spirit of intolerance which is so often generated by honest superstition, but which Court-craft and Priest-craft have so well agreed in accommodating to their designs. His own faith was probably that common to statesmen, in a country where we are all *nationally* christians, and not long ago were even fighting for our religion. We are aware that the pride of family distinction and the resources of opulence may present temptations to human imperfection, from which a mediocrity of station so favourable to domestic virtue, is far more secure. Yet it would be vain to enquire after the practical christianity of one who in his latter years, the season of sober thought, could rather fix upon an innocent offspring the indelible brand of bastardy, than be so unfashionable as to become the husband of a person of inferior rank, with whom he chose to form the most intimate union. So opposite, however, are the laws of the Gospel, and the maxims of the world, called christian, upon this point especially, that the report circulated just before the Duke's death, of the mother of his three daughters being really his wife, was presently contra-

dicted "upon authority" as a "ridiculous rumour!"

The remains of the Duke of Richmond were interred in the Cathedral of Chichester, in the family vault—the inscription upon which, '*Domus Ultima*,' produced the following Epigram from the Rev. Mr. Clark, a learned antiquary, formerly Chancellor of the Diocese of Chichester.

"Did he who thus inscrib'd the wall  
Not read, or not believe St. Paul,  
Who says there is, where'er it stands,  
Another house, not made with hands:  
Or, may we gather from the words,  
That house is not a House of Lords."

Jan. 1st, at Charmouth, aged 69, the Rev. P. GOOD. He was the youngest of three children, (all sons) of Mr. W. Good, of Romsey, in Hampshire, one of the most extensive shalloon manufacturers of that town, in which the family had resided at the date of his birth, for about a century and half, in its different generations. He was born in June, 1737. A retired and studious disposition inclined him to the ministry at an early period of life; and his father indulging the bias of his heart, he was regularly trained up for its functions, first in Dorsetshire, under the care of a very worthy and excellent tutor, Mr. Lavington, who has not yet paid the debt of nature; afterwards, in the dissenting academy or college at Daventry, in Northamptonshire; and, again, under Dr. Conder, at Mile-end. At the age of twenty-two, he accepted an invitation to become pastor to the dissenting congregation at Epping, Essex, where he soon formed a close and intimate friendship with that truly pious and liberal, as well as justly celebrated character, the Rev. John Mason, A. M. of Cheshunt; with whom, in the ensuing year, he became personally connected, by a marriage with Miss S. Peyto, his niece and adopted daughter, Mr. Mason's sister having been married to the Rev. H. Peyto, of Coggeshall, in the same county. In this situation he continued for about nine or ten years; but, at length, on an unanimous and flattering invitation from the congregation of Presbyterian Dissenters, in Wellenborough, Northamptonshire, he removed from Epping to this last town. He was here, as in his former connexion, highly respected, and universally beloved; and here it is probable, he might have continued till the day of his death, had not

the decease of his elder, and, at that time, only brother, Mr. John Good, of Romsey, rendered it necessary for him to remove to the place of his nativity, in consequence of the manufacturing concerns and property of the family having, by this event, unexpectedly devolved upon his hands. For some time anterior to this period, he had been habitually troubled with a spasmodic affection of the chest, which often rendered his respiration difficult, and at times almost prevented him from speaking, and consequently, from discharging the duties of the pulpit: and having been strenuously advised to relinquish for a time, the functions of his ministerial life, he now complied with the advice; and, arranging his family concerns, devoted himself altogether to the education of his three sons; during whose instruction he also consented to receive, under his care, a small number of boys, from respectable families in the neighbourhood. The education of his sons being completed, and his own health ameliorated, he again resolved to return to the duties of the ministry, and about the year 1777, accepted an invitation from the Dissenting congregation at Havant, Hants. The congregation was small, but affectionate; and the natural debility of his constitution rendered him incapable of fulfilling, to his own satisfaction, the duties of a larger sphere. He continued at Havant till his family (consisting of three sons and a daughter) had all married and settled at considerable distances from himself; when, not chusing to be so remote from all of them, and feeling the infirmities of age attack him at an earlier period than is common, he again removed; or, rather retired to a village, named Bishop's Hull, about a mile from Taunton, and not many miles from Charmouth, Dorset, at which last place his daughter resided. To a small, but warmly attached congregation, in this village, he still devoted himself as long as he was able to ascend into the pulpit, or even into the desk, anxious to dedicate the last moments of his life to the service of his God, in his public capacity and employment; and constantly lamenting that the possession of a weakly constitution had, from year to year, prevented him from equalling those more highly favoured and active efforts evinced by various other ministers of the gospel with whom he was intimately acquainted. About two years ago he

found himself wholly incapable of fulfilling any longer the duties of his station. In his walk he was so feeble as to require a staff in each hand to support him, his voice was extremely debilitated, and his hearing was imperfect; and with much grief of heart he announced to his congregation his necessity of relinquishing his pastoral office among them, and provided them with an able and worthy successor. It was his intention to have taken a formal leave of them, and of his ministerial functions, from the pulpit, by a farewell sermon he had prepared for the occasion, but the sensibility of his heart was well known; and his congregation, conceiving such an effort would have been fatal to him, dissuaded him from the attempt; and his sermon, instead of being preached, was only circulated among them. He retired to Charmouth very soon afterwards, where he sedulously dedicated the remainder of his days to the private exercises of devotion. His increased deafness, and difficulty of walking, rendered him incapable of attending on the public services, or ordinances of the church. By way of amusement, he composed, occasionally at this period, several little pieces of sacred or moral poetry, having always possessed a turn for poetic composition; many of these have a considerable portion of merit, and the world may yet, perhaps, be favoured with them in some form or other. At this period, St. Austin's Meditations appear to have been studied by him with a particular degree of pleasure, and some of the poetry with which they are interspersed, he took much delight in rendering into English verse, and accomplished with success. Towards the close of the last year, he was again attacked with violent spasmodic affections, that extended by degrees from the chest over the whole region of the abdomen; and his feeble frame being incapable of resisting so severe an assault, he died on January 1, 1807, in the seventieth year of his age. He was twice married; having a year or two after the death of the niece of the Rev. John Mason, who died in childbirth about the year 1766, re-married to Miss Baker, daughter of Mr. J. Baker, of Cannon-street, London, who now survives him.

In his person, he was rather below the common stature; but in his manner, and especially in the pulpit, dignified and commanding. His discourses were well studied and arranged; his language per-

spicuous rather than flowery; and his style rather argumentative than sentimental. Upon thorough conviction in his own mind, he was a Dissenter and a Trinitarian; yet, from an intrinsic liberality of heart, and from always allowing to others the same claim to private judgment which he exercised for himself, he succeeded in living on terms of the closest friendship with several clergymen of the established and Roman Catholic churches, as well as of a variety of other communities. With him, the Christian religion was a system of love and harmony; and he hence always preferred adverting to those points on which all Christians agreed, to points on which they differed. On this account, he constantly endeavoured, in all less important matters, to assimilate as nearly as possible his own mode of conducting public worship to that of the church of England. He uniformly wore a gown, commenced the service in the desk, and strongly inculcated by precept, as well as example, that very decent and reverential act of addressing a short prayer to the Supreme Being on entering into the pew. By this happy system of conciliation, he never failed in producing harmony and marked esteem among Christians of all parties in the different towns in which he resided, although, in more than one instance, he found them in his first entrance among them divided by the bitterest animosities. For the same reason, he was always adverse to the custom of itinerary preaching, or licensing private or other houses for the purpose of diffusing different religious opinions, which has of late years been becoming so common. He was ready to admit that some benefit might result from it; but in the party spirit, divisions and jealousies it introduced, he was convinced that the benefit was by no means equal to the mischief. He was also one of the very few Dissenters who disapproved of the late petitions to parliament for a repeal of the Test Act. By the excellence of the constitutional code, and the liberality of the present times, he conceived that Protestant Dissenters were already in possession of all the liberty that is necessary to their acquisition of wealth or honours, and especially to that of their eternal well-being; and he was fearful that if this grand party-wall were once broken down, Dissenters would by degrees, become so much interwoven and amalgamated with the established church, as that the very or-

der itself would soon be extinguished in the community. The friends with whom he appears to have lived on terms of the closest intimacy, beyond those of his own personal connexions, were the late Rev. Dr. Wren, of Portsmouth, justly celebrated for his benevolent attention to the wants of the American prisoners during the colonial war; the Rev. Mr. Renaud, rector of Havant, a most worthy and exemplary clergyman, with whom during the whole period of his residing at Havant, he lived on the footing of a brother, rather than of any other character; the Rev. Dr. Hussey, a highly celebrated member and ornament of the Roman

Catholic church, and the most popular preacher of his day; and the Rev. Dr. Toulmin, who has lately removed from Taunton to Birmingham. In his literary acquisitions, he was well acquainted with the French and the Hebrew languages, which last he always read with the points, and deeply and critically skilled in the Latin and Greek tongues. His printed productions never amounted to more than a few single sermons, preached on particular occasions. The vanity or ambition of becoming an author, having always yielded to the desire of being useful in a more retired, but, perhaps more important capacity. F.

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## RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

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### RELIGIOUS.

**UNITARIAN SOCIETY.**—The Second Report of the Committee of the Unitarian Society, appointed to consider of the best means of obtaining and publishing an Improved Version of the New Testament:—

“THIS Committee have the satisfaction to report, that as far as their inquiries and their means of information have extended, the plan which the Unitarian Society have proposed of publishing an Improved Translation of the New Testament, meets with universal approbation; and the method which the Society have recommended, of taking the late Archbishop Newcome’s excellent Version as the basis of their own, with no other variations than such as may appear to be necessary, has been very generally approved, as being most practicable, and at the same time the least liable to cavil and objection.—The Committee acknowledge with gratitude, that they have received many valuable communications and hints from persons of great learning and judgment, who are desirous of promoting the object of the undertaking, and they trust that they shall be furnished with further communications of a similar kind, from the same, or other quarters, in the progress of the work.—Having thus digested the plan upon which the work is to proceed, the Committee are solicitous that it may be carried into effect without delay. To this end they beg leave to recommend, that a Subscription be forthwith set on foot, to raise the sum which may be necessary for printing a large Edition of

the Improved Version; and that the Subscribers be requested to pay the money at the time of subscription, that the Society may be able to treat with the persons whom they may employ upon the best terms; and that as soon as a sum fixed by the Society shall be paid into the Treasurer’s hands, the work shall be immediately sent to the press.—Your Committee further recommend, that a number, not less than five thousand copies of the Improved Version, should be printed; four thousand upon a royal duodecimo, and one thousand of an octavo size.—The expense of the undertaking, to the best of their judgment, will amount to a sum not less than seven hundred pounds.—As the demand for the New Testament, and the charges attending it, will probably be more than for all the other books of the Society taken together, your Committee beg leave to recommend that a separate fund and a separate account be kept for the purpose of publishing and distributing the Improved Version.—And they also recommend, that, in the first instance, one hundred pounds of the funds of the Unitarian Society for the current year be appropriated for this purpose, in preference to all other claims, after the just debts and the necessary expences of the Society are discharged.—They further recommend, that means should be immediately adopted for circulating the Society’s Proposals, and that as soon as three hundred pounds shall have been paid into their Treasurer’s hands, the work shall be sent to the press.—And the Committee likewise recommend

that every Subscriber of One Guinea shall be entitled to Five Copies of the New Testament in extra boards, and so on in proportion, according to the amount of each person's subscription: and that the price of the octavo edition to subscribers be Six Shillings and Sixpence each copy.—The Committee also recommend, that all the following Gentlemen, members of this Society, be earnestly solicited to receive subscriptions, and to transmit the same to EBENEZER JOHNSTON, Esq. No. 7, Bishopsgate-street, Treasurer; or to the Rev. J. JOYCE, 13, Gloucester Place, Camden Town, on or before the annual meeting in April next, viz.

“Mr. W. Alexander, Woodbridge. Rev. R. Aspland, Hackney. Rev. T. Belsham, Hackney. Mr. John Commin, Tavistock. Rev. John Corrie, Birmingham. Rev. Mr. Dewhurst, Hackney. Rev. Mr. Drummond, Ipswich. Rev. J. P. Estlin, Bristol. Mr. Thomas Foster, Bromley Hall. Rev. Ed. Harries, Hanwood, Salop. J. Hone, Esq. Dublin. Rev. T. Houlbrooke, Liverpool. Rev. N. T. Heinekin, Brentford. Rev. Mr. Higginson, Stockport. Rev. Mr. Holden, Tenterden. Rev. T. Jervis, Gray's-Inn Square. Rev. J. Joyce, Gloucester Place, Camden Town. Ebenezer Johnston, Esq. Stoke Newington. Rev. Mr. Johns, Manchester. Rev. John Kentish, Birmingham. John Kirkpatrick, Esq. Fair Lee, Isle of Wight. Rev. Theoph. Lindsey, Essex Street, Strand. Mr. R. Miller, Dundee. Rev. T. Morgan, Redcross Street. Mr. Nash, Royston. Rev. S. Parker, Lewes. Rev. T. Pine, Maidstone. Mr. R. Rees, Pater-noster Row. Rev. J. Rowe, Bristol. Rev. J. Simpson, Bath. Rev. R. Scott, Portsmouth. Rev. W. Thomas, Chester. Rev. Dr. Toulmin, Birmingham. Rev. W. Turner, Newcastle-upon-Tyne. Rev. J. Taylor, Nottingham. Mr. John Taylor, Norwich. Rev. Charles Wellbeloved, York. Rev. John Yates, Liverpool. Rev. Mr. Youatt, Chichester.

“At a GENERAL MEETING, January 8, 1807, the above Report being unanimously agreed to, it was ordered to be printed, and copies of the same to be sent to every Subscriber to the Unitarian Society. The Secretary was also ordered to write to all the above-named Gentlemen, entreating their aid in receiving Subscriptions, and transmitting

the same, in order that the work may be immediately sent to the press.

J. JOYCE, SECRETARY.

Jan. 1, 1807.”

PROGRESS OF RELIGIOUS INQUIRY IN AMERICA.—We are happy to lay before our readers an account of the establishment of a Book Society in the Western part of the State of New York, America, extracted from an American newspaper, and transmitted to us by the Rev. Jeremiah Joyce. Of the Unitarians in these parts, and of the Rev. John Sherman, their minister, some information has been already given in the Monthly Repository, Vol. I. pp. 385, 441, and 668. The Unitarian Book Society, London, have voted books, of the value of ten pounds, to the infant society in America. Their example will, we trust, be followed by the other Unitarian Book Societies, and by liberal individuals. Subscriptions and books will be gladly taken in, and forwarded to America by the EDITOR.

“COMMUNICATION.—At a meeting on Sept. 20, 1806, of the ‘Society for promoting the knowledge of the Sacred Scriptures, and the practice of the Gospel Doctrine’—Resolved to make the following publication:—

“The members of the ‘Society for promoting the knowledge of the Sacred Scriptures, and the practice of the Gospel Doctrine,’ informed by extracts, lately published from the minutes of the ‘General Synod of the Reformed Dutch Churches’ in this state, of the laudable endeavours of that High Reverend Body, to promote the interest of the Redeemer's kingdom, think it becoming their character and Christian profession, to co-operate with these endeavours, according to their ability, and in view of the situation allotted them by Divine Providence. The limited circumstances of the people of these Western parts do not enable them, at present, to afford pecuniary aid to their more wealthy brethren in the mercantile cities, for the particular purpose specified in the printed extracts of the General Synod. On the contrary, from the known generosity and affluence of our brethren, we might hope for pecuniary assistance from them, were they duly apprized of the various and increasing enemies of our Lord by whom we are surrounded. Notwithstanding the eminent blessings of a spi-

ritual nature enjoyed at the hand of a merciful Providence, our situation is rendered truly disagreeable by a growing fanaticism and enthusiasm which degrade the pure and excellent faith of our divine Master, and by a demoralizing infidelity, which, while it successfully triumphs against the absurd inventions of men sacrilegiously attached to the religion of Jesus of Nazareth, proudly boasts of victory over Christianity herself. Having deliberated on the radical causes of the prevailing evil, and candidly discussed the subject among ourselves, we are apprehensive that a shameful ignorance, on the one hand, and a disposition for licentiousness on the other, combine to give it birth, and that its only remedy lies in the diffusion of religious knowledge, and in a more exemplary deportment among the professed friends of the Christian cause. Aware, however, of the difficulty of comprising in a single view the various causes, direct and remote, which contribute to the sad phenomenon; at the same time sensible that the true causes must be apparent before our exertions to remove it can be directed in such a manner as to furnish a well-grounded hope of success, the Society propose to their enlightened Christian brethren the following questions; upon which the answers are expected before the first day of December, 1807, in a fair legible hand, copied by another, with a *Symbolum*, as usual, the author's name written in a separate sealed paper, superscribed with the symbolum of his dissertation, and forwarded with the dissertation, free of postage, to the Rev. John Sherman, Secretary of the Society,—

“1. What are the principal causes of the increasing fanaticism, enthusiasm, and infidelity within the limits of the Middle and Eastern States?—2. What are the most potent remedies for these moral diseases?—3. In what manner may these remedies be the most successfully applied?”

“The crowned dissertation upon these questions shall be published, and the author shall receive a premium of fifty dollars. The second shall be noticed with an *accessit*. Members of the Society, who write upon the subject, shall sign their dissertations with their proper names, without being candidates for the prize.

“The Society also propose the following questions for 1808—‘What degree of knowledge in Oriental and

Greek literature, Jewish antiquities and Ecclesiastical History, is requisite to qualify a Minister of the Gospel to silence the cavils, and successfully to refute the objections of ancient and modern infidels against the Jewish and Christian revelations?’

“The ‘Society for promoting Knowledge, &c.’ appeal to the hearts of their Christian brethren of all denominations, to co-operate with them in the important cause. Each member of the Society pays two dollars at his admission, and one dollar annually so long as he continues to be a member. Donations in money, for the general purposes of the Society, or in useful books and tracts, particularly Bibles, to be distributed among the poorer classes, will be thankfully received. The money to be transmitted to Col. A. G. Mappa, Treasurer, and the books, (free of expense) to the Rev. John Sherman, Minister of the Reformed Christian Church, both residing in Trenton, county of Oneida, and state of New York. A statement of the concerns of the Society shall annually be made at their general meeting.

Signed by order of the Society,

JOHN SHERMAN, Sec.”

“HORRID SECT.”—(*From the Evangelical Magazine.*)—Extract of a letter from a very respectable gentleman in Germany, dated August 15, 1806.—In some parts of Suabia, a horrid sect has lately arisen, of which I have received the following description from different quarters: The men wear white cockades; the women distinguish themselves by something worn in the bosom. They deny Christ and the Holy Trinity in a blasphemous manner, and declare the Emperor Napoleon to be the only true God; they renounce marriage, church, and sacraments; call every one *Thou*; and will not submit to magistrates. I don't know how numerous these mad people are; but that they are dispersed throughout a considerable district, and maintain such principles, is certain.—A subsequent letter from another respectable gentleman in Stuttgart, confirms the above account in all material points; it only adds, that some of the poor deluded fanatics call Buonaparte *Jesus Jehovah*; and also mentions, that some of the most obstinate of this sect have been seized by order of the King of Wirtemberg, on account of their riotous and rebellious conduct, and



are now confined in one of the public prisons, where the author of the last letter was introduced to them, in order, if possible, to bring them to their right senses; but he found that they were deplorably ignorant, obstinately persisting in their awful delusion."

## LITERARY.

LITERARY AND PHILOSOPHICAL  
SOCIETY  
OF  
NEWCASTLE-UPON-TYNE.

WE have received from a correspondent the annual Reports of this Society, from the latest of which it appears that it is in an unusually flourishing state. It was established in 1793. The early views of its projectors were limited to meetings for literary discussion. In 1794, however, it was resolved to establish a general library, and this measure greatly increased the number of the members. The library now contains a vast number of volumes, some of them, we observe, extremely valuable. In 1802, a New Institution, for Philosophical Lectures, grew out of the former institution, and is connected with it. The Rev. W. Turner is the lecturer. We have seen some of the syllabuses of his lectures, which give us a high idea, both of him as a philosophical lecturer, and of the growing state of science in Newcastle. A Report of the state of the Society at large is published every year, in which, after the manner of the French Academy, the deaths of eminent and active members are noticed, and their *éloge* briefly pronounced. We copy from the 12th Report the following beautiful character (we suppose, from the able pen of the Secretary) of PROFESSOR CARLYLE:—

"Among the deceased members of the past year, the Society has particularly to regret the loss of the Rev. Joseph Dacre Carlyle, B. D. late Vicar of this town, and Professor of Arabic in the University of Cambridge; of whose merit as a polite and elegant scholar the world has already had ample proof, in 'Select Specimens of Arabic Poetry,' and expects, with confidence, a powerful additional testimony, in those Poetical Effusions, inspired by the interesting scenery of the Troad, which will shortly be laid before the public. But his meditated services to the cause of Science and Religion would, doubtless,

have raised him to a deservedly high rank in the commonwealth of learning. The attainments which he had made in Eastern literature had eminently qualified him for both the arduous undertakings which he had planned; for one of which, the more perfect and complete collation of all the known manuscripts of the New Testament, he had made, as an individual, unprecedented collections. But it was not as a mere man of learning that his death is to be lamented by us. As a Literary Association, we have sustained a severe loss of great versatility of talents and variety of knowledge; enlivened by a brilliant vivacity of conversation, which rendered his society so eagerly sought by the few whose acquaintance in this place his health would allow him to cultivate; but which, in more favourable circumstances, would have qualified him to act an eminently useful part, not only as connected with this Institution, but as a member of society at large."

The following extract from the 13th and last Report will give the reader some idea of the nature and present state of the Society:—

"The Papers this year have not been numerous, but some have been of considerable importance. In April, Mr. Clennell read an 'Essay on the Expediency of disclosing the Processes of Manufactures,' a subject which was afterwards discussed at one or two meetings. In May, an Essay was read, 'On the Nature of Style, and the Causes of its Diversity,' by Mr. W. Turner, jun. In August, Mr. G. Gray gave an 'Account of some Experiments on the Root of the Crocus Vernus, as a Substitute for Wheat Flour,' with specimens of bread, &c. In September, Mr. Turner read a 'Sketch of the History of the Society, from its First Establishment to the End of its Twelfth Year,' which was ordered to be printed as an Introduction to the New Catalogue of the Society's Books, Philosophical Apparatus, and other property. At the November meeting was read 'Dr. Fenwick's Memoir of the Life, Character, and Professional Merit of the late Dr. Clark;' and also Dr. Ramsay's shorter 'Summary of Dr. Clark's Character, both as a Man and a Physician.' In December, Mr. Turner read an 'Outline of the Lectures on Optics and Astronomy proposed to be delivered in the Early Part of 1806, in the New Institution established under the Patronage of

the Society :’ at the January meeting, he communicated an ‘Account of several Improvements in Arts, Manufactures, and Agriculture,’ with which he had been favoured by an ingenious correspondent; and in February, a Letter, inclosing a copy of the Preliminary Discourse delivered to the Society of Antiquaries at Perth, by the Rev. James Scott, their President, was delivered by Mr. Clennell, who at the same time announced that the said Society had agreed to reciprocate the privilege offered in our last Report to the members of literary institutions and proprietors of public libraries. Similar communications have also been received from Felton, Ayr, Paisley, Greenock, and Kelso.

“Among the Members whom we have this year lost by death, it would have been particularly gratifying to your Secretary to have taken this occasion of testifying his high respect for eminent merit, and his sense of many personal obligations, in recording the loss of our excellent and most regretted associate, Dr. Clark: but, besides that he has already availed himself of a more immediate opportunity of doing both these, he is happy that to this Society more substantial testimony to his abilities and great professional eminence has already been presented, by two distinguished Members, who were so much better qualified to appreciate his worth. The Society will learn, with great satisfaction, that this united tribute to the memory of their friend will shortly be presented to the public at large, through the medium of the press \*”

Sir J. E. Swinburne, Bart. is the President; the Rev. W. Turner, who has been before named as Lecturer, is Secretary.—We shall be glad to receive similar notices of other provincial Literary and Philosophical Societies.

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MISCELLANEOUS.

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*To the Editor of the Monthly Repository.*

SIR,

THE inclosed paper, which I have just received from my friend Dr. Jenner, translated from the Spanish original in

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\* Since published under the title of “Sketch of the Professional Life and Character of John Clark, M. D. Fellow of the Royal College of Physicians at Edinburgh, &c. &c.”

his possession, is on a subject so interesting to humanity, that I promise myself you will oblige me by inserting it in your Repository.

I remain, Sir, your’s,  
Clapton, Dec. 16, 1806. J. T. RUTT.

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SUPPLEMENT

TO

*THE MADRID GAZETTE,*

Of the 14th October, 1806.

ON Sunday, the 7th of September last, Dr. Francis Xavier Balmis, Surgeon Extraordinary to the King, had the honour of kissing his Majesty’s hand, on occasion of his return from a voyage round the world, executed with the sole object of carrying to all the possessions of the crown of Spain, situated beyond the seas, and to those of several other nations, the inestimable gift of Vaccine Inoculation. His Majesty has inquired, with the liveliest interest, into all that materially related to the expedition, and learned, with the utmost satisfaction, that its result has exceeded the most sanguine expectations that were entertained at the time of the enterprise.

This undertaking had been committed to the diligence of several Members of the Faculty and subordinate persons, carrying with them twenty-two children, who had never undergone the small-pox, selected for the preservation of the precious fluid, by transmitting it successively from one to another, during the course of the voyage. The expedition set sail from Corunna, under the direction of Balmis, on the 30th November, 1803. It made the first stoppage at the Canary Islands, the second at Porto-Rico, and the third at the Caraccas. On leaving that province, by the port of La Guayra, it was divided into two branches: one part sailing to South America, under the charge of the Sub-director Don Francis Salvani; the other, with the Director Balmis on board, steering for the Havannah, and thence for Yucatan. There a subdivision took place; the Professor Francis Pastor proceeding from the port of Sisal to that of Villa Harmosa, in the province of Tobasco, for the purpose of propagating Vaccination in the district of Ciudad Real of Chiapa, and on to Guatemala, making a circuit of four hundred leagues, through a long and rough road, comprising Oaxaca; while the rest of the expedition, which arrived without accident at Vera Cruz, traversed

not only the vice-royalty of New Spain, but also the interior provinces; whence it was to return to Mexico, which was the point of re union.

This precious preservative against the ravages of the small-pox has already been extended through the whole of North America, to the coasts of Sonora and Sinaloa, and even to the Gentiles and Neophytes of High Pimeria. In each capital a Council has been instituted, composed of the Principal Authorities, and the most zealous Members of the Faculty, charged with the preservation of this invaluable specific, as a sacred deposit, for which they are accountable to the King and to posterity.

This being accomplished, it was the next care of the Director to carry this part of the expedition from America to Asia, crowned with the most brilliant success, and, with it, the comfort of humanity. Some difficulties having been surmounted, he embarked in the port of Acapulco for the Philippine Islands; that being the point at which, if attainable, it was originally intended that the undertaking should be terminated.

The bounty of Divine Providence having vouchsafed to second the great and pious designs of the King, Balmis happily performed the voyage in little more than two months; carrying with him, from New Spain, twenty-six children, destined to be vaccinated in succession, as before; and as many of them were infants, they were committed to the care of the Matron of the Foundling Hospital at La Corunna, who, in this, as well as the former voyages, conducted herself in a manner to merit approbation. The expedition having arrived at the Philippines, and propagated the specific in the islands subject to his Catholic Majesty, Balmis, having concluded his philanthropic commission, concerted with the Captain-General the means of extending the beneficence of the King, and the glory of his august name, to the remotest confines of Asia.

In point of fact, the Cow-pox has been disseminated through the vast Archipelago of the Visayan Islands, whose chiefs, accustomed to wage perpetual war with us, have laid down their arms, admiring the generosity of an enemy, who conferred upon them the blessings of health and life, at the time when they were labouring under the ravages of an

epidemic small-pox. The principal persons of the Portuguese colonies, and of the Chinese empire, manifested themselves no less beholden, when Balmis reached Macao and Canton; in both which places he accomplished the introduction of fresh virus, in all its activity, by the means already related—a result which the English, on repeated trials, had failed to procure, on the various occasions when they brought out portions of matter in the ships of their East India Company, which lost their efficacy on the passage, and arrived inert.

After having propagated the Vaccine at Canton, as far as possibility and the political circumstances of the empire would permit, and having confided the further dissemination of it to the physicians of the English factory at the above-mentioned port, Balmis returned to Macao, and embarked in a Portuguese vessel for Lisbon; where he arrived on the 15th August. In the way he stopped at St. Helena, in which, as in other places, by dint of exhortation and perseverance, he prevailed upon the English to adopt the astonishing antidote, which they had undervalued for the space of more than eight years, though it was a discovery of their nation, and though it was sent to them by JENNER himself.

Of that branch of the expedition which was destined for Peru, it is ascertained that it was shipwrecked in one of the mouths of the River de la Magdalena; but having derived immediate succour from the natives, from the Magistrates adjacent, and from the Governor of Carthagena, the Sub-director, the three Members of the Faculty who accompanied him, and the children, were saved, with the fluid in good preservation, which they extended in that port and its province with activity and success. Thence it was carried to the Isthmus of Panama; and persons, properly provided with all necessaries, undertook the long and painful navigation of the River de la Magdalena; separating, when they reached the interior, to discharge their commission in the towns of Teneriffe, Mompox, Ocana, Socorro, San Gil y Medellin, in the valley of Cucuta, and in the cities of Pamplona, Giron, Tunja, Velez, and other places in the neighbourhood, until they met at Santa Fe; leaving every where suitable instructions for the Members of the Faculty, and, in the more considerable

towns, regulations conformable to those rules which the Director had prescribed for the preservation of the virus; which the Viceroy affirms to have been communicated to *fifty thousand* persons, without one unfavourable result. Towards the close of March, 1805, they prepared to continue their journey in separate tracks, for the purpose of extending themselves, with greater facility and promptitude, over the remaining districts of the Vice-royalty, situated in the road of Popayan, Cuenca, and Quito, as far as Lima. In the August following they reached Guayaquil.

The result of this expedition has been, not merely to spread the Vaccine among all people, whether friends or enemies—among Moors, among Visayans, and among Chinese—but also to secure to posterity, in the dominions of his Majesty, the perpetuity of so great a benefit, partly by means of the Central Committees that have been established, as well as by the discovery which Balmis made of an indigenous matter in the cows of the valley of Atlixco, near the city of Puebla de los Angeles; in the neighbourhood of that of Valladolid de Mechoacan, where the Adjutant Antonio Gutierrez found it; and in the district of Calabozo, in the province of Caraccas, where Don Carlos de Pozo, physician of the residence, found it.

A multitude of observations, which will be published without delay, respecting the developement of the Vaccine in various climes, and respecting its efficacy, not merely in preventing the natural small-pox, but in curing simultaneously other morbid affections of the human frame, will manifest how important to humanity will prove the consequences of an expedition which has no parallel in history.

Though the object of this undertaking was limited to the communication of the Vaccine in every quarter; to the instruction of Professors, and to the establishment of regulations which might serve to render it perpetual; nevertheless, the Director has omitted no means of rendering his services beneficial, at the same time, to agriculture and the sciences. He brings with him a considerable collection of exotic plants. He has caused to be drawn the most valuable subjects in Natural History. He has amassed much important information, and, among other claims to the grati-

tude of his country, not the least consists in having imported a valuable assemblage of trees and vegetables, in a state to admit of propagation, and which, being cultivated in those parts of the Peninsula that are most congenial to their growth, will render this expedition as memorable in the annals of agriculture, as in those of medicine and humanity. It is hoped that the Sub-director and his coadjutors, appointed to carry these blessings to Peru, will shortly return by way of Buenos-Ayres, after having accomplished their journey through that vice-royalty, the vice-royalty of Lima, and the districts of Chili and Charcas; and that they will bring with them such collections and observations as they have been able to acquire, according to the instructions given by the Director, without losing sight of the philanthropic commission which they received from his Majesty, in the plenitude of his zeal for the welfare of the human race.

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#### AN ORATION

*Delivered by BENJAMIN MILNE, Esq.  
Collector of His Majesty's Customs at Bridlington, on the Exhibition of the Lights at Flamborough-Head—1806.*

ROME, in the plenitude of power, enriched with the plunder of conquered provinces, and elated with pride, erected stately pillars, ornamented with exquisite sculpture, to commemorate the achievements of her illustrious citizens; but those splendid embellishments were the ostentatious monuments of unbounded ambition, which grasped at universal dominion, and, in the career of victory, extended a wide scene of ruin and desolation. Under the influence of a better principle, and for purposes infinitely more useful, this superb edifice, for the exhibition of lights, is erected. It was raised with the benevolent intention of securing the property of individuals, and of preserving human life from the calamities of shipwreck. To the honour of the elder brethren of the Trinity-house, Deptford-Strand, London, it must be observed, that with laudable zeal they have patronized the undertaking, and completed the building in a style superior to every other of the same class in the United Kingdom—an eminent display of taste and judgment.

The grandeur of its situation, on this elevated promontory, is unequalled: the sublimity of the prospect must excite the admiration of every beholder: the vast sweep of the Northern Ocean fills the eye with its immeasurable expanse, and exhibits a scene which inspires exalted ideas. Innumerable fleets, laden with the produce of the coal-mines, and rich trading vessels from Scotland, daily pass in view. Ships, freighted with naval stores and valuable merchandise, from Archangel, from Norway, the ports of the Baltic, and Holland, and others from the Whale Fisheries, direct their courses to this distinguished promontory. Scenes of this kind are characteristic of national grandeur. The bold enterprise and mercantile spirit of Britain astonish the world; the magnitude of her commerce covers the sea with her fleets; her flag waves triumphant in every quarter of the globe; the unrivalled skill, industry, honourable conduct, and opulence of the country, are the solid basis of its stability. Surely, such important interests merit a sedulous attention to their security. While you view with complacency the multitude of ships floating on the extended ocean, should you at the same moment take into consideration the immense value of their cargoes, and the many thousands of seamen by which they are navigated, you would then be able to form some judgment of the extensive advantages which must result from the execution of a plan so highly useful and beneficent. If prompted by curiosity, you have ever surveyed the formidable rocks which line the adjacent shore, and have observed the foaming waves of the stormy ocean, dashing with irresistible fury against the perpendicular cliffs, the sight alone must have filled you with astonishment and dread! Figure, then, to yourselves the melancholy scene of some unfortunate vessel, enveloped in midnight darkness, driven by the tempest, and suddenly stranded on the tremendous coast! Paint to your imaginations the crews of helpless seamen sinking among the overwhelming billows, and raising their supplicating voices in vain, for aid! Reflect on the inexpressible agony of their tender connexions, deprived in one sad moment of all that is esteemed dear in life, and left perhaps desolate and forlorn, in a state of helpless indigence, to mourn the loss of a husband, a father, or a son! These are

not visionary ideas; they are scenes, alas! which have too frequently been realized. With such impressions on your minds, you must assuredly acknowledge the utility of a design calculated, under Providence, to prevent consequences so wounding to the tender sensibilities of human nature. Had this building been erected at a more early period, the loss of his Majesty's ship *Nautilus*, Captain Gunter, from the Baltic\*, and several of the vessels under her convoy, with many valuable lives, might in all human probability have been prevented. From the exhibition of these brilliant lights, innumerable will be the advantages to navigation. I will detail the most prominent. The sight of them will dispel the gloom which frequently seizes the boldest and most skilful navigator in a critical moment, and direct him, when surrounded by the obscurity of a winter's night, to avoid the dangers of this projecting coast; they will guide the tempest-beaten mariner to the *Humber*, or to a safe anchorage in *Bridlington Bay*, famed for its convenience and security: diffusing their friendly lustre afar, they will shine as leading stars to enable ships, in a large offing, to ascertain their situations with accuracy, and to take a new departure; and also to warn others contending with Eastern gales, to keep at a proper distance from the dangers of a lee-shore. To the fishermen, who are frequently exposed to great danger on the unstable element, they will be infinitely useful in the night: they will guide them to the proper fishing grounds, and direct them, on their return to the shore, to a place of safety. Numerous have been the disasters of this industrious race of men at *Flamborough*. I am persuaded that many of you who are now present, have witnessed the painful scene of the whole village in mourning; the lamentations of the disconsolate widow and mother must have pierced your souls. With inexpressible anguish I have seen the tears of the helpless orphan flow for an indulgent parent, who perished in the merciless waves. While I retain the faculty of memory, the sad impression will never be erased; and at this moment it is difficult to restrain my emotions; but the consideration that my humble exertions have been instrumental in promoting a design to prevent those

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\* In the year 1799.

calamities in future, will be a source of satisfaction to me to the remotest period of life. This description of an undertaking so conducive to the security of navigation will not, I trust, be deemed too highly coloured; the facts are incontrovertible, the utility is indisputable. So long as this noble edifice shall stand unshaken on its firm foundation, and lift its aspiring summit to the view of the admiring spectator, it will remain a conspicuous monument of the humanity and munificence of the British nation, unparalleled by any other of the maritime states on the face of the globe. May the kind providence of Almighty God favour this and every other effort of national utility with success, and crown with glory the ardent courage and determined resolution of our matchless seamen, in defence of their native land! While afflicted Europe mourns her desolated provinces and subjugated state, may the United Kingdom, firm in loyalty, in patriotism, and every

exalted virtue, oppose an insurmountable barrier to the impetuous torrent which threatens to overwhelm the earth! May Britain ever continue the envied possession of the Empire of the Main, and lifting her unclouded head with distinguished lustre amid the gloom which, at this awful crisis, overshadows the world, exhibit to desponding nations a bright example of glory—invincible on every hostile shock, unshaken as the rocks which guard her sea-girt shore.

N. B.—The height of the building, from the basis to the summit, is 85 feet, and from the level of the sea 250 feet. The lanthorn contains three frames, with seven large lamps and reflectors in each, making in the whole twenty-one. The lights revolve, and the motion is horizontal. One of the lights is red, to distinguish Flamborough lights from all others; and in a clear night, they may be seen at the distance of thirty miles.

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## CORRESPONDENCE.

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The Friendly Letter of the "Accidental Discoverer" did but lately reach us. We have taken all possible means of making the Monthly Repository known. If this Correspondent or any other person wish to assist us in increasing its publicity, he may be supplied with any number of copies of the Prospectus at the Publishers. The Treasurer and Secretary of the Unitarian Fund are, Joseph Holden, Esq. Lombard-street, and Rev. Robert Aspland, Hackney; the Treasurer and Secretary of the Unitarian Book Society are, Ebenezer Johnston, Esq. Bishopsgate-street Within, and Rev. Jeremiah Joyce, Gloucester Place, Camden Town; of whom accounts may be readily had of both those Societies.

We are not able to give our Correspondent the information he requests concerning the Unitarian Academy at York, the only one, we believe, in the kingdom: but some of our readers may possibly lay before the public, through the means of our Magazine, a particular account of this Institution. The "Accidental Discoverer" expresses a desire of subscribing to the York Academy, and the two Unitarian Societies, before named.