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BIOGRAPHY.

Memoir of the late Dr. Cogan.

THOMAS COGAN, of whom a portrait faces the present volume, was born at Rowell, in Northamptonshire, in 1736, of a respectable Dissenting family, who had been long seated in that place. His father was an apothecary of considerable reputation, who possessed a great fondness for metaphysical studies, and employed his leisure in publishing in several pamphlets the result of his inquiries. The subject of this memoir was placed under the care of Mr., afterwards Dr. Aikin, who kept a flourishing school at Kibworth, in Leicestershire;* and the pupil always spoke of the tutor with affectionate respect, and expressed regret that he had not longer enjoyed his valuable instructions. He was accustomed to speak with peculiar pleasure of the familiar theological lectures which the preceptor was in the habit of delivering to his scholars on the Sunday evening; declaring, that he always looked forward to them with delight, and, though educated in the strictest Calvinism, owed to them his first religious impressions.

At fourteen years of age he left school, and passed the two succeeding years under his father's roof. His views were now turned towards the Christian ministry, and he entered the Dissenting Academy, at Mile End, of which Dr. Conder was the Divinity Tutor; but being dissatisfied with the conduct of the institution, he, with one or two others, removed to the academy at Hoxton.

Little is now known, even in his

own family, of this period of his life. From some of his manuscript sermons it appears, that he was in Holland, in 1759, officiating as a preacher: it is conjectured, that he was assistant to the Rev. Benjamin Sowden, minister of the English Church, on the Dutch establishment, at Rotterdam.

We next trace him by his papers to Southampton, where he seems to have exercised his ministry in the years 1762 and 1763. The high tone of opinions, held by the congregation, did not accord with his own state of mind. On original sin and some other points, he was more than suspected of heresy. The consequence was, his withdrawal.

He returned to Holland, with the prospect of being junior minister in one of the English churches established in that country, and for a considerable period filled this situation with high credit; but for reasons which cannot at this distance of time be fully ascertained, he at length determined to quit the profession of divinity for that of medicine. He was subject to pulmonary complaints, which might alarm him for the consequences of continuing to exert himself as a public speaker. He had, always, besides, a strong inclination to the medical profession, and whilst he was minister at Southampton had walked the hospitals in London. The change was certainly not owing to any dereliction of faith or decay of religious feeling.

Before he commenced his new studies he paid a short visit to England, where, after delivering a few sermons with no small reputation, he dropt the character of a preacher. Returning to Holland, he entered himself of the University of Leyden,

* An interesting memoir of Dr. Aikin, from the pen of Mr. Turner, was inserted in our VIIIth volume, pp. 161—172.

then the most celebrated school of medicine in Europe. Having completed his course, he delivered for his degree, a Thesis "On the Influence of the Passions in causing and healing Diseases." This inaugural dissertation may be considered as the first draught of his work on the Passions.

Having graduated, he began to practise as a physician in Holland; led, probably, to the choice of this country for his residence by his having obtained in marriage the daughter of an opulent merchant, of the name of Groen, of Amsterdam, with whom he received a considerable fortune. He resided successively at Amsterdam, Leyden and Rotterdam. His growing reputation induced him to try his profession in his own country, and he accordingly came to London and took up his abode in Paternoster-Row. He devoted himself chiefly to midwifery, in which he had, for some years, an extensive practice. The severe duties of his profession, and the confinement of the metropolis brought on a liver complaint; and in the year 1780, he resigned his connexion to Dr. John Sims, who is still a practitioner in high repute.

While he was a physician in London, Dr. Cogan had the satisfaction and honour of being instrumental in the establishment of the Royal Humane Society. The idea of such an institution was first conceived in Holland, where accidents by water are frequent. In the year 1767, was formed at Amsterdam, a society, which offered premiums to such as should save the life of a citizen in danger of perishing by water: it also proposed to publish the methods of treatment, and to give an account of the cases of recovery. The first publication of these memoirs excited great and universal interest, and in 1773, Dr. Cogan translated them into English, "in order to convince the British public of the practicability, in many instances, of recovering persons who were apparently dead, from drowning. No sooner were they translated, than they engaged the humane and benevolent mind of Dr. Hawes. His very soul was absorbed with the animating hope of saving the lives of his fellow-creatures: but, in making the attempt, he had to encounter both with ridicule and oppo-

sition. The practicability of resuscitation was denied. He ascertained its practicability, by advertising to reward persons, who, between Westminster and London bridges, should, within a certain time after the accident, rescue drowned persons from the water, and bring them ashore to places appointed for their reception, where means might be used for their recovery, and give immediate notice to him. Many lives were thus saved by himself and other medical men; which would otherwise have been lost. For twelve months he paid the rewards in these cases; which amounted to a considerable sum. Dr. Cogan remonstrated with him on the injury which his private fortune would sustain from a perseverance in these expenses; he therefore consented to share them with the public. They accordingly agreed to unite their strength, and each of them to bring sixteen friends to a meeting at the Chapter Coffee-house, with the express intention of establishing a Humane Society in London: this was happily accomplished in the summer of 1774. The object of this Society was then, like that at Amsterdam, confined to the recovery of persons who were apparently dead from drowning.

"For the first six years Dr. Cogan prepared the Reports of the Society from year to year; nor was Dr. Hawes less attentive in aiding the designs and promoting the views of this Institution." *

The Royal Humane Society has, since this period, grown to a pitch of usefulness and prosperity which its wise and benevolent projectors could have scarcely hoped.† Whilst he lived, Dr. Cogan took a lively interest in its proceedings, and, when opportunity permitted, failed not to attend the annual meetings, where he of all others must have been gratified by the procession of the persons restored to life by the Society's methods. By

* Annual Report of the Royal Humane Society, 1818, pp. 2—4.

† It is stated in the Monthly Magazine, XIV. p. 136, that in the period of ten years, that is from 1774 to 1784, about three thousand persons had been rescued by the Society's means from premature death.

his will he bequeathed to his favourite institution the sum of one hundred pounds. The Society, as has been justly remarked, will be a standing monument of what may be accomplished by individual persevering exertions in the cause of humanity; and will transmit the names of Hawes and Cogan to posterity as benefactors to the human race.*

In 1780, Dr. Cogan again retired to Holland, where he continued, enjoying himself in literary and philosophical pursuits, and contributing to the enjoyment of others by his amiable manners and pleasant and instructive discourse, until the storm of the French Revolution drove him back, for shelter, to England. During this last residence on the Continent, he had visited Germany, and on his return to this country he collected and revised the notes which he made on his tour, and published them in two Volumes 8vo., under the title of "*The Rhine.*" There are few more interesting books of travels than this. The charm of the work is, that the reader feels himself to be a companion of the author's, and enters into his whole character; and Dr. Cogan's was a character that could not be known without being highly esteemed.

On his final settlement in England, Dr. Cogan made Bath his first residence. Here he indulged his taste for agriculture. He was an active member of the West-of-England Agricultural Society, and followed experimental farming with so much success on some land which he occupied in the neighbourhood of Bath, that he obtained several of the Society's premiums. He continued this pursuit in his subsequent removals to Clapton and Woodford, and at the time of his decease held a small farm in the vicinity of Southampton, to which he used to retire occasionally from his lodgings in London. His inclination towards agriculture was not prompted by the hope of gain; it was matter of taste; perhaps it was something higher, for he had so active a mind that he could not be content without some object before him, and his principles and feelings induced him to

choose such objects as were useful to mankind. Of farming, as a business, he used to say that "it is never profitable, except the farmer drive the plough, his wife be dairy-maid and the children scarecrows."

Whilst he lived at Bath, Dr. Cogan published, under the name of "*A Layman,*" the well-known Letters to Mr. Wilberforce on Hereditary Depravity, in which he combats with complete success this favourite tenet of the pious senator. This pamphlet has passed through several editions and has, perhaps, contributed more than any work ever published to correct dark views of human nature, and consequent despondency with regard to the plans of Providence. It merits the praise bestowed by Johnson on Burnet's *Life of Rochester*: "the critic may read it for its elegance, the philosopher for its arguments, and the saint for its piety.*"

During his residence at Bath, he published, also, first the *Philosophical* and then the *Ethical* Treatise on the *Passions*, which were followed at long intervals by three other volumes of moral and theological Disquisitions; forming together the complete system of the author with regard to the character of the Creator, and the moral constitution, duties and expectations of man. In the philosophical part of this extended work the arrangement is clear, the definitions correct and the illustrations happy; in the ethical it is proved that virtue and happiness are identical; and in the theological the Jewish and Christian revelations are fully vindicated, and are shewn to be means by which the universal Father is educating his children for final happiness and glory. But excellent as these volumes are, they would probably have been more useful if they had been published as distinct works, and

* The writer once heard Dr. Cogan relate that a popular and eloquent Calvinistic minister, on being asked his opinion of the *Layman's Letters*, made this declaration:—"I would not undertake to refute all the author's arguments, but I have this one answer to make to them all, *God owns our way of preaching.*" Is not this equal to saying, that the preacher who has the largest auditory has the surest evidence of being in the right?

* Annual Report of the Royal Humane Society, 1818, p. 5.

if the latest of them had been announced under somewhat different titles. But an author must be allowed to choose his own plan of writing; and in Dr. Cogan's mind all truth resolved itself into one idea, the moral perfection of God, including by necessary consequence the happiness of all his creatures. He had once proposed to himself to enlarge and republish his letters to Mr. Wilberforce as a part of the series; with which he declared that his design would be complete. The last work that he actually published, the *Ethical Questions*, which made its appearance in 1817, is evidently a continuation of his subject; and though he seems to soar into the region of metaphysics, he never leaves in reality his favourite province of morals.*

Thus employed, Dr. Cogan scarcely felt the advances of old age. His friends found him the same instructive and pleasing companion that he had ever been, and indulged themselves with the hope of enjoying his valuable society for years to come. But there is an "appointed time for man upon the earth." On the last day of the year 1817, he had walked in a very thick fog from his lodgings in Henrietta Street, Covent Garden, to visit a friend in St. Mary Axe, which brought on a cough more than usually troublesome; indisposition ensued; and with a presentiment that he should not recover, he went on Saturday, January 24th, to his brother's, the Rev. E. Cogan, at Walthamstow, where he expired on Monday, the 2d of February, in the 82d year of his age.

The following account of his death was drawn up by one best fitted by situation and character to describe justly the dignified scene:

"Many know how he lived, and some may wish to know how he died. For the gratification of such a wish, the following brief sketch is intended:

"The closing scene of his life, by

* The *Ethical Questions* are reviewed in our XIIth Vol. pp. 226—236; and in Vol. XIII. pp. 18—20, there is a letter of Dr. Cogan's upon the subject of the review. By a melancholy coincidence, the number containing this letter did not appear till the day of his death. See the obituary of the next No., XIII. p. 142.

which I mean the last few days of his illness, exhibited a spectacle such as has not often been witnessed. The vigour of mind which he displayed in his reflections on any subject that came before him, the vivacity with which he made his remarks on the occurrences of the moment, and the dignified composure with which he looked forward to the change which he pronounced to be approaching, excited the wonder of all who saw him, and frequently prompted the involuntary exclamation, What an extraordinary man!

"When he first gave up all expectation of a recovery, he said with animation, 'Why should I wish to recover? I should only have all this to endure again. I have had a long and a happy life, and I ought to depart contented. And I have many reasons for considering this as the fittest time for me to die, though I cannot look forward to death altogether without a feeling of awe. I have a firm confidence in the goodness of God; and though I may deserve more of chastisement than I have had in this life, I have *no fear whatever* for the final result.'

"On one occasion he said, 'I shall not die triumphantly, but I shall die happily;' on another, 'The nearer I advance to the grave, the brighter are my prospects.'

"When speaking on the subject of religion, he dwelt chiefly on the benevolence of the Deity, expressing his persuasion of the final happiness of all mankind, and his decided conviction of the falsehood of the Calvinistic system. One of the last things that he said to me (after having commented at some length on a part of the 15th chapter of the first epistle to the Corinthians) was *verbatim* as follows: 'When I could not sleep last night, I was reflecting on the affecting parable of the prodigal son, which is so beautifully, so *beautifully*, told. Where is your vindictive justice here? Where is your personal resentment?' He probably would have proceeded, but was fatigued with speaking. About twelve hours before his decease, he dictated three letters with a solemnity and dignity of manner which none who were present will ever forget. A short paragraph

from one of them will well depict the general frame of his mind on the prospect of dissolution.

“The solemn moment is at length arrived. I look forward to it with awe, but by no means without hope. The views of Christianity which I have long entertained have afforded the rule of my life, and will be my consolation in the hour of death.”

“He had for some years expressed his wish that his dismissal might be easy, or in his own words, that he might be let gently down. His wish was granted. After having taken some refreshment with considerable relish, he caught hold of the servant’s arm, and closed a long, honourable and useful life, without a struggle or a groan.”

Dr. Cogan’s “mental constitution was singularly happy. He viewed every thing in the most favourable light, and contrived to extract something of satisfaction from those little vexations which discompose and irritate ordinary minds. Qualities were combined in him which do not often exist in union. Though his vivacity enlivened all who enjoyed his society, he invariably pronounced gravity to be his character, saying, that through life he had been grave for himself, and cheerful for his friends. His wit, which remained with him to the last, was so chastened by a natural sweetness of temper, that it was never exercised to give pain to any human creature, and his playfulness, which might have appeared inconsistent with habits of sober thought, was the ebullition of the moment, which immediately left his mind at liberty to collect its energies for serious reflection. Reflection indeed was his favourite occupation, as his writings seem sufficiently to testify. And the subjects on which he reflected most, because they appeared to him to be most closely connected with human happiness, were morals and religion. And the moral principles which it was the chief object of his literary labours to inculcate, had a constant influence on his own mind, and in their practical effect pervaded the general tenor of his life.”

It may be truly said that benevolence was the habitual affection of his mind. Of this a signal proof has been

already recorded; and many equally decisive proofs might be adduced from his private life. He professed to love his species, and knew it to be the first ambition of his life to promote their welfare.* To his latest moment he was employed in a scheme for the benefit of one of his relatives, concerning which he said with great emphasis; that, *if he succeeded, he should finish well.*

As a writer Dr. Cogan occupies a middle, but truly respectable rank. His style is unpretending; sometimes it is adorned with the simple graces; and examples might be pointed out of passages where the fervor of his mind has raised him to a strain of rich and powerful eloquence.

His frequent residence on the Continent, where the French is a sort of universal language, led him into a familiarity with all the more eminent writers of that tongue. The celebrated French preachers were his favourite authors: their *onction* was congenial with his own taste.

He seems not to have consulted profit in his publications. He has allowed more than one cheap edition of his most popular work, the Letters to Wilberforce, to be printed for the use of the Unitarian Book Societies.

[*The Editor regrets that the remainder of this Memoir must be deferred till the next Number.*]

Tribute to the Memory of the late Mr. G. W. Meadley.

SIR,

IN the concluding Number of your former Volume, [XIII. 772,] you have noticed the death of your late occasional Correspondent, my very worthy friend, *Mr. G. W. Meadley*. It will, probably, be interesting to many of your readers to peruse, in the mean time, the following tribute to his memory, delivered on the Sunday evening after his funeral, by the respectable person† who usually con-

* These are his own words, in the Preface, p. xxiii. of the 2nd Volume on the Passions.

† Mr. THOMAS GRAHAM, shoemaker. We copy, for the sake as well of example as of information, the short account of this society, inserted in a “Historical and Descriptive View of Sunderland and the Two Wearmouths,” now publishing in numbers,

ducts the worship of a small society of Unitarian Christians in Sunderland;

and by whose permission I transmit it to you.

V. F.

and the rather, as it was furnished to the work by Mr. Meadley. "In an age of free inquiry, when the legislature has judiciously repealed those intolerant laws, by which Unitarians were exposed to pains and penalties for exercising the inalienable right of private judgment in the interpretation of the Scriptures, it might naturally be expected that some progress would be made among the inhabitants of this neighbourhood, to ascertain the proper object of religious worship, and the unequivocal doctrines of divine revelation. Accordingly several persons who, in the course of their inquiries, had successively imbibed those views of Christianity which, though sanctioned by the authority of Lardner, Jebb and Priestley, have frequently been confounded with an express denial of the authority of Scripture, began to meet in their own houses for religious worship and discussion. Their numbers increasing, they, in the autumn of 1814, took and registered for public service, at the Michaelmas Quarter Sessions, a large room in Maling's Rigg, formerly occupied as a Freemasons' Lodge.

"They believe in the sole Deity and Supremacy of God the Father, whom alone they regard as the proper object of religious worship, to the exclusion of every other person, being, mode or distinction whatsoever. Confessing Jesus Christ to be the Saviour of the world, they consider him to be the messenger, son and servant of God, acting by Divine appointment, but essentially inferior to the Father, and as such, not entitled to religious worship. Agreeing in these fundamental principles respecting God and Christ, they allow no minor difference of opinion, in matters not essential to Christian love and morality, to disturb their union. They believe also in the duty and efficacy of repentance to obtain the forgiveness of sins from the free and unpurchased grace of God; and inculcate a constant obedience to the precepts of the gospel, as indispensable to insure a good conscience, and a well-grounded hope in the Divine mercy. And in common with their fellow-Christians of every denomination, they believe in the resurrection of the dead and in a future judgment, when all men will be rewarded or punished according to their deeds. The government of this small society is independent; and not having at present a regular minister, the members conduct the worship among themselves. They profess open communion, and cultivate charity with all men." Pp. 256—8.

After the usual services of the evening, December 6, 1818.

"My friends, permit me to address you on a mournful subject, in which I have no doubt but you will, equally with myself, feel interested. The death of our friend George Wilson Meadley has filled us with sorrow: let us hope, however, that our loss in such a friend is his gain.

"It would be wanting in us, who had opportunities of knowing his sentiments of Christianity, and were eye-witnesses of his conduct, were we to be silent, when so many of his highly respectable friends have so handsomely expressed their respect for his memory, and borne testimony to his public and private worth: more especially as there are not wanting those, who, although they give him credit for his general knowledge and literary attainments, more than call in question his religious opinions.

"To such I say, 'judge nothing before the time;' and for my own part, having had an intimate acquaintance with him for upwards of five years, during which time I freely acknowledge that, although the principal religious opinions which I now hold were formed previous to our acquaintance, yet to him I am deeply indebted for my more extended religious knowledge; and shall (while I thank my heavenly Father for the helps I have received from him) cherish to the latest period of my mortal existence, that regard for his memory which, as a truly amiable man and sincere Christian, I think it deserves.

"Although, under such circumstances, it may naturally be supposed I am partial to my religious friend, yet upon the present occasion I shall endeavour to divest myself of it; and give you a faithful account of his leading views on the doctrines of Christianity, in connexion with his conduct and general Christian character.

"I have no certain data as to his entire secession from the Established Church; I suppose it might take place about ten or twelve years ago; prin-

cipally on account of the doctrine and worship of the Trinity. As he withdrew peaceably, and perhaps without publicly, at that time, giving his reasons, this excited suspicion in the religious world, and he was considered by many as verging towards Déism; than which nothing could be more false. For, though he seceded from the Church, it was with deep regret, and in despair of any sufficient reformation in these important points being effected. His secession was strictly conscientious and decided; for he could no longer allow himself to countenance, even by his presence, what in his conscience he thought wrong.

“ Yet he always spoke respectfully of Church-people; and not only lived on terms of intimacy with many of them, but seemed to cherish towards them, and especially towards many of their worthy and enlightened ministers, the sincerest esteem; and often regretted that the bill of the Petitioning Clergy in 1772 had been rejected by the then Parliament; which, by this time, he considered would have produced the best effects.

“ Having commenced Dissenter upon principle, he appears to have become the friend and correspondent of many eminent characters among them: not to mention others, the late Dr. Disney, the present Mr. Belsham, of Essex Street, and Mr. Turner, of Newcastle, by whom he was recommended to, and became acquainted with our society in its infancy. He immediately introduced himself to us, and, with his usual frankness, avowed his sentiments. Such of you as were then united with me in our present views, will recollect the valuable and useful religious books which he generously gave for the use of the society, besides making us welcome to the use of any books in his own valuable library.

“ From our first religious acquaintance he took a decided part and interest in this society: he appeared to enjoy the satisfaction of having a few with whom he could freely converse and cordially unite, on that important subject. And although, since our public meeting, we cannot say more than that he was an occasional attendant, yet we have the satisfaction to know that he approved in

general of our proceedings, and did not give his countenance to any other society in these towns.

“ It may be expected that I should candidly state the reasons (that have come within my knowledge) why his attendance in this place was not more constant. Whether he was correct or not in this point of deviation, I hold it proper that every man's religious liberty should be respected, and that he should ‘ be fully persuaded in his own mind,’ for ‘ to his own Master he standeth or falleth;’ and I trust that we are the last people in the world to advance the claim of infallibility. After his secession from the Church, he, with such persons of the family as were at home, attended to religious worship, and I believe used the Reformed Book of Common Prayer. While this practice shews a mind imbued with a just sense of religion, it forcibly reminds me of the similar course we chose on our own first departure from the popular Dissenters: and such of us as have enjoyed the satisfaction arising from such a practice, will know that it is not easily foregone, even for the sake of the more public services of religion. In this practice, I have reason to believe, he continued to persevere to the last.

“ Another reason existed, which, in our circumstances, was insurmountable. I believe his mind was not fully made up as to the propriety of uneducated persons, and persons in business, conducting public worship, and the services of religion; which, considering his own attainments, and allowing a little for the prejudices of others, was natural: but in this he was not tenacious. As to ourselves, we are friendly to education, and have no objection to the ministry of educated men, when and where it can be afforded: yet we by no means consider their services as indispensable; as it is notorious that such men were not solely, not generally, employed by the highest authority, to call men at first to embrace and obey the Christian religion: why, then, should they be considered as indispensable now, when it is firmly founded in the world?

“ Having stated the only point of deviation with our friend, which, per-

haps, is but an act of justice to his character, I shall now proceed to state in what we were agreed:—generally speaking, in all the fundamental doctrines and essential principles of the gospel of Christ. To use his words, in his excellent Letters to the Bishop of St. David's, wherein he not only defends his secession, but contends with his usual ability for the *right* (as he considered it the *duty*) of every Christian, to inquire freely and fully into the meaning of the Scriptures, and remonstrates with his Lordship on the impropriety of persons being exposed to those penalties and disabilities, the loss of which, by the repeal of the persecuting laws respecting Unitarians, his Lordship deplored, and contended ought to be revived. 'The existence of one God, by whom all things were created; the divine mission, death and consequent resurrection of Christ; the divine authority of his precepts, revealed in the gospel; and the hope of immortality in the resurrection of the dead.' These opinions, together with considering the Father as the sole object of religious worship, and his free, unpurchased grace to the penitent, and the necessity of personal obedience to the precepts of the gospel, as indispensable to insure a good conscience, and a well-grounded hope in the Divine mercy; and a future state of rewards and punishments according to the deeds of men in the present life.

"While he defended these opinions, with a demonstration seldom equalled, he could also offer the best reasons why men should live in charity and good-will. For, not to mention his political opinions, he had the most enlarged views of religious liberty; and, from the increasing liberality of the times, confidently anticipated the destruction of every species of intolerance and persecution; for, as he used to say, what has genuine Christianity to fear from its enemies? And if it had, the means taken to support it are by no means suitable to its spirit and character, which enjoins upon its followers, to do unto all men as they wish others should do towards them.

"These enlightened views of the Christian religion saved him from the

baneful influence of vulgar errors. His ideas of the Divine character and government were most extensive and exalted; and while he was neither enthusiast nor fanatic, yet his religious views were to him a fund of happiness and pleasure, which, added to the natural cheerfulness of his temper, gave a cheerful and agreeable turn to his conversation, a quality seldom combined with the character of studious men.

"To these remarks I shall only add his golden rule in ascertaining religious truth: 'What is clearly and explicitly taught in the Scriptures, or is the plain and undoubted inference therefrom, ought to be considered as the fundamental principle and ground of interpretation for that which is less explicit or more difficult.' For, as he used to say, 'no religious opinion should contradict the general current of the Scriptures.'

"With respect to the social and relative duties, the public respect, in addition to what I have stated, bears ample testimony to the one, and his attention to his mother and sisters, their union and felicity, sufficiently speak the other. They will severely feel his loss. We can only offer our sincere condolence, and pray the God of all consolation to support them under this bereavement. And we hope it will be no small alleviation of their affliction, that his mortal career, though short, was with credit and honour.

"I have thus stated a few particulars respecting the religious course of this excellent man. It remains for us to shew the same manly and decided character. Let our minds be free to the impressions of truth, and eagerly seek for it. When found, let us honestly confess it, and dissent upon principle: at the same time forgetting not to cultivate Christian charity towards those who differ from us, as well as amongst ourselves. Pursuing this path, let us strive to perfect the Christian character, and cherish the hope that, at another day, according to the promises of the gospel, all the good and virtuous of every nation and sect shall be re-united in a holy, happy and immortal state, where separation will be no more."

THE CORRESPONDENCE BETWEEN LOCKE AND
LIMBORCH, TRANSLATED,
WITH HISTORICAL NOTES.

Clapton,

SIR, January 10, 1819.

I SEND you a continuation of the translation of Locke and Limborch's letters. Some of those which will probably appear in your present Volume, contain profound discussions of metaphysical questions; on which a translator is in no small danger of sometimes misunderstanding his original. Should any of your Correspondents detect such mistakes, I shall be obliged by their sending you their corrections.

J. T. RUTT.

The Correspondence between Locke and Limborch, 1685—1704.

(Continued from p. 675, Vol. XIII.)

No. 34.

Amsterdam, Oct. 8, 1697.

Philip à Limborch to John Locke.

MY WORTHY FRIEND,

I WROTE you, in March last, a very long letter. During the summer I have conversed with some of our principal *literati*, on various topics. Among these the conversation turned on the Treatise,* of which you have already received my opinion. They all highly commended it. One, indeed, was dissatisfied with the title, as not commensurate to the dignity of the subject. He said, that the Author had pursued a different course to that of most writers, who gave magnificent names to works of little importance. He, on the contrary, had prefixed a very unassuming title to a book of weighty argument. Yet, surely, the title should rather correspond to the importance of the work, that it may invite a perusal.

Another person (the same who formerly introduced to you, our Slade, this I hint only to yourself) said that he had read that Treatise twice. He praised it highly, and declared that the Author had satisfactorily proved, what was the principal argument of his book—the design of the Christian Revelation. He only wished, that in-

stead of controverting, in the Introduction, the vulgar notion of Original Sin, he had left that opinion untouched, or at least not made it so prominent, in his Treatise. For now many who are strongly attached to that doctrine, *stumble at the threshold*, before they reach the main argument of the book. They, indeed, entertain such prejudices against the Author that they cannot read, with the calm consideration required, his further arguments, and thus become hostile. Their good-will should rather have been conciliated, that they might have come with an unbiassed judgment to consider an opinion, which, however true, yet little accords with the sentiments of most theologians. These generally desire to add something of their own to the Christian faith, which they regard as the exclusive property of their party. To disabuse them of this error, it is necessary to allure them, instead of alienating their minds by at once proposing some *dogma*, which they regard as highly disputable. I freely tell you what passed on this subject.

Our discourse, as frequently happens, turned on other topics; among the rest, by what arguments the unity of God could be most satisfactorily established. That eminent person, whom I last mentioned, declared that he wished to see some irrefragable arguments, by which it might be proved that an eternal, self-existent and all-perfect Being, can be only *one*. He wished to see something in the manner of Hugo Grotius, in his first book* on the Truth of the Christian Religion; adding, that he had heard of a French translation† of your *Essay on the Human Understanding*, which he wished very much to see, as he had a great opinion of your judgment. He inquired of me, whether in that Essay you had established

* Sect. iii. *Deum esse unum.*

† This was afterwards executed, under the Author's inspection, by *Coste*, and will be further noticed in this correspondence.

* Reasonableness of Christianity. See Vol. XIII. pp. 610, 612.

the Unity of a self-existent Being. I confessed my ignorance, as I had never read the Essay, being unacquainted with the language in which it is written. He then desired me seriously to urge you, if the question has not been considered in your Essay, to enlarge it, by introducing that subject, and firmly establishing the Unity of an independent Being, (*Entis independentis*). It seems manifest that an independent Being, comprehending in himself all perfection, can be only one; yet he wished to have this so fully proved as to exhaust the argument.

Within the last three days he inquired if I had written to you, and what answer I had received. I did not think him so much in earnest, but seeing how he has the affair at heart, I can no longer defer writing. I therefore request, if your engagements will allow, that you send me an answer which he can read.* Your letter should be so managed that he may not suspect my having given you his name. You can answer, as if I had written to you, that some learned persons discussing this subject, one of them, who much esteemed you, wished to know your opinion, and desired that you would consider it in your *Essay on the Human Understanding*. You see how plainly I deal with you, and what I venture to expect from your friendship.

I was lately at the Hague, and visited the most Honourable the Earl of Pembroke, with whom I had an hour's conversation on various topics, some of them theological. I greatly admire to see a man of such high rank so attentive to religion. His conversation was indeed so interesting, that I seemed scarcely to have passed half an hour with him, when, on taking leave, I found that a whole hour had elapsed.† I pray for that most ex-

* This request produced the following letter, written in French :

† It is surprising that this nobleman, of whose intellectual attainments Mr. Locke, in his *Dedication of the Essay*, in 1689, had taught the public to form so high an estimate, should now be remembered only by that Dedication, and his place, which the accident of birth has given him, in the peerage. The Author of the *Essay* was careful not to think of himself more highly than he ought to think; but it may be

cellent man, a long-extended life, that he may prosperously administer the affairs of the kingdom of England; * and for you, uninterrupted health, that you may communicate your thoughts to the learned world.

Farewell, most worthy friend; make my best wishes acceptable to Lady Masham. My wife and daughter present their respects.

Yours, affectionately,
P. à LIMBORCH.

—
No. 35.

John Locke to Philip à Limborch.
(*Lettre de M. Locke à M. Limborch.*)

London, Oct. 29, 1697.

SIR,

IF my name has been mentioned to those learned persons with whom you sometimes converse, and if they condescend to speak of my writings, in your conversations, I owe the favour entirely to you. The good opinion which you entertain of one, whom you have honoured with your friendship, has prejudiced them in my favour.

I wish that my *Essay on the Understanding* were written in a language

reasonably doubted, whether he was equally solicitous to think soberly in comparing himself with his noble patron. Who can forbear to smile, or rather to blush, for man at his best estate, when John Locke condescends to remind, or rather to inform, the Earl of Pembroke, of his Lordship's "large and comprehensive discoveries of truths, hitherto unknown;" and when the *Essay on Human Understanding* is described by its Author as a present, "just such as the poor man makes to his rich and great neighbour, by whom the basket of flowers or fruit is not ill taken, though he has more plenty of his own growth, and in much greater perfection;" or as one of those "worthless things" which "receive a value, when they are made the offerings of respect, esteem and gratitude"? Even Mr. Locke could scarcely fail to become a contributor to what would be an amusing and not uninteresting work, a critical history of *Epistles Dedicatory*.

* The Earl of Pembroke was now Ambassador extraordinary to the *States General*. He afterwards filled several considerable posts in England, became Lord Lieutenant of Ireland, and immediately preceded Prince George of Denmark, as Lord High Admiral. The Earl died in 1733.

with which those excellent men are acquainted; for by the correct and candid judgment which they would form of my work, I might determine what was true, what erroneous, and what tolerable. It is now seven years since that book was published. The first and the second editions had the good fortune to be, in general, favourably received. The last edition has not fared so well. After a silence of five or six years, I know not what faults are discovered which were not perceived before; and what is singular, subjects of religious controversy are found in that work, where I only designed to treat questions of speculative philosophy. I have determined to make some additions, a large part of which is already prepared. These will appear in their proper places in the fourth edition, which the bookseller intends to publish. I shall also readily satisfy your wish, or that of any of your friends, by inserting the proofs of the Unity of God, which present themselves to my mind; for I am inclined to believe that the Unity of God may be as clearly demonstrated as his existence, and that it may be established on evidence completely satisfactory. But I love peace, and there are so many in the world who love clamour and vain controversies, that I doubt whether I ought to supply them with new subjects of dispute.

The remarks you send me, which those learned persons made upon *The Reasonableness of Christianity, &c.*, are doubtless very just, and it is certain that many readers have been shocked at some opinions which they met with, at the beginning of the book, and which, by no means, accord with the doctrines commonly received. But on this subject I must refer those gentlemen to the Two Defences of his work, which the Author has put forth.* For having published that small volume, as he says himself, principally with a design of convincing those who doubt the truth of Christianity, he was led, unavoidably, to treat those subjects; for to render his book useful to Deists, he could not pass over in silence those articles on which they insist, whenever they

examine the truth of the Christian Religion.

I am, Sir,
Your very humble and most
obedient Servant,

J. LOCKE.

[*The above was in French: what follows, in Latin.*]

MY WORTHY FRIEND,

BE not surprised that I answer in *French* your very acceptable Latin letter of the 8th of this month. I might plead a number of engagements, which have denied me much leisure, and my want of practice in the Latin tongue, which forbids my writing with expedition. But I learn from yours that this letter of mine will be read or shewn to others, and I cannot venture to subject my negligent style to the censure of such judges. For, whatever your candid, friendly consideration always accepts from me, with others it might create disgust, or, at least, a weariness, not easily excused. I therefore wrote what I had to say, rapidly, in my own language, and employed a Frenchman to render it into his.

Since the controversy has commenced between me and the Bishop of Worcester, (who was indeed the aggressor,) the Reverend gownsmen (*gens theologorum togata*) are marvelously excited against my book, and that *Essay*, which was hitherto approved, is now at length discovered, by the pious care of these Doctors, to abound with errors, or at least to contain a hiding-place for errors, and the very grounds of scepticism.

Respecting the Unity of God, I confess that the arguments of Grotius, in the place you cite, are not quite satisfactory.* Can you suppose that any one who acknowledges a God, can possibly doubt that his Deity is one? I indeed never doubted this; yet I confess that it appears to me, on reflection, that the mind must be somewhat elevated, and separated from the common method of philosophizing, to prove this, philosophically, or, if I may so speak, physically; but I say this only to you.

My kindest regards to your dear wife and children.

* See Vol. XIII. pp. 671, 672, *Note*.

* See Le Clerc's Notes on Sect. iii. Ed. *Hagæ Comitum*, 1734, pp. 8, 9.

No. 36.

Philip à Limborch to John Locke.

[No Date.]

MY WORTHY FRIEND,

I DULY received your very acceptable letter of 29th October, and read it to that eminent person whose request I communicated to you. The subject on which he proposed the inquiry seems scarcely possible to be questioned by any sound mind, for the notion of Deity involves unity, nor allows us to imagine it communicable to several. Wherefore, in my judgment, no one who attentively considers what we mean by the term God, can possibly maintain the notion of a plurality of Gods. Yet as we see it maintained by the Heathens, with whom we cannot argue from the authority of Scripture, they must be convinced by considerations deduced from nature. Wherefore that eminent person wishes to see arguments of that description, by which it may be clearly demonstrated that a Being, independent and perfect, can be but one. The Unity of the Divine Essence being once firmly established, it becomes an easy task thence to deduce all the Divine attributes, and our duty towards God and our neighbour.

He says that Descartes has not proved the Unity, but assumed it. He once drew up a demonstration for himself, but says it was too subtle; and because he defers much to your judgment, he earnestly desires to see your arguments. When I read your letter to him he rejoiced, because you say that you can do what he requires, and now he is more importunate than ever to have your thoughts on the subject.

He is sorry to find you dragged into a controversy, and suspects that you may be averse to publish your opinions, lest undesignedly you should afford an occasion for new debates and insinuations. He requests that you would write to me privately, under the assurance of secrecy; as he has no wish to divulge your sentiments, but only asks them for his own instruction and confirmation in the truth. Besides himself and two intimate friends of mine, who took part in our first conversation, *M. de Hartage*, Advocate of the Dutch Exchequer, and *Mr. Advocate Van den Ende*—besides these I shall communicate what you

write to no human being, unless, perhaps, you will allow me to read it to Mr. Le Clerc, which may be as you please, for he is at present quite ignorant of my correspondence with you on these subjects. By compliance with the request of that eminent person, you will highly gratify him; and as your paper will be communicated only to a very few confidential friends, to none of whom I shall give a copy, it cannot come abroad. That I may more peremptorily deny a copy, I wish you would lay that restraint upon me, strictly, in your letter. I am unwilling that you should become still more suspected by the gownsmen (*genti togata*) of encouraging scepticism. Many of these, I have no doubt, are ready, eagerly, to bestow applause or censure, however undeserved, under the guidance of another's judgment, just as a log is moved by powers not its own.

When I read your letter, a pleasant story of Thomas More, in his *Utopia*, occurred to me. He says, that when Raphael Hythloday learnedly discoursed concerning the Republic,* before the Cardinal [Morton] Archbishop of Canterbury, a certain learned lawyer, by shaking his head and distorting his countenance, expressed an entire disapprobation of all he said. The whole company, treading in the steps of the learned lawyer, presently avowed the same opinion. But when the Cardinal declared his concurrence with Hythloday's opinion, immediately they who had despised it, ~~when~~ uttered by him, now bestowed on it their highest commendations.† Such has been the fate of your *Essay*. It was received for six years with general approbation, till a bishop of great name appeared against it, when it was discovered to abound in errors, and to contain the secret springs of scepticism. Thus the common herd of *theologues* rely not on their own,

* It is the passage in which Sir Thomas More, under the disguise of his *Utopia*, declared against the sanguinary complexion of his country's criminal law, which three centuries of civilization have only served to aggravate. More is supposed to have written the *Utopia* about 1516, while he was under-sheriff of London. See Dr. Warner's edition, 1758, *Adver.* and p. 27.

† *Ibid.* p. 50.

but on another's understanding. But your paper shall never be exposed to the judgment of such persons.

I blush when you plead in excuse for delay your want of sufficient readiness in the Latin tongue: what, then, I ask myself, must be your judgment of me, whose style, compared with yours, is so uncouth? All your letters, even though written in haste, are not only pure and terse, but also lively and elegant. If such displease you, I can easily determine what opinion you must have of mine. Yet relying on your friendship, I freely write to you whatever comes uppermost; still assured of your kindness which can overlook my defects. But if, in future, you continue to offer such an apology, I shall be still more timid in writing to you. So you perceive that such an excuse will be least of all admitted from you. But if your engagements forbid an earlier attention to your correspondents, I cannot allow myself to urge your more speedy replies, to the prejudice of more important concerns; but rather wish you to wait for a season of leisure. Write what and when you will to me, it will be most agreeable; nor can I fail to acknowledge your late speedy communication of two letters.

Last week Mr. Le Clerc brought me your Treatise on the Education of Children,* translated into Dutch, for which valuable present accept my best thanks. My wife and daughter have read it attentively. When they had finished it, I perused it from the beginning to the end. We all highly approve it. The eminent man, I before mentioned, desires me to present to you his best regards.

Farewell my excellent friend.

Yours, affectionately,
P. à LIMBORCH.

* "Some Thoughts concerning Education," which reached a fourth edition in 1699. This Treatise was first published in 1693, and dedicated to the Author's friend, Mr. Clarke, of Chipley, to whom the substance of the book had been communicated in letters, to assist him in the education of his son.

One of Mr. Locke's foreign biographers says of these *Pensées sur l'Education des Enfants*, "Ce livre estimable a été traduit en François, en Allemand, en Hollandois et en Flamand" (This excellent work has been translated into French, German, Dutch and Flemish.) *Nouv. Dict. Hist.* Paris, 1772, IV. p. 131.

MISCELLANEOUS COMMUNICATIONS.

Conclusion of a Sermon on the Immutability of God, occasioned by the Death of Sir Samuel Romilly, delivered in the Unitarian Chapel, Yeovil, Nov. 15, 1818, by Dr. T. Southwood Smith.

Psalm cii. 11, 12: "My days are like a shadow that declineth, and I am withered like grass: but thou, O Lord, shalt endure for ever, and thy remembrance unto all generations."

AFTER illustrating the nature of the immutability of God, and stating the considerations which prove that this is an attribute essential to the Divine character, and shewing how conducive a steady and lively belief of it is to peace of mind, the preacher concluded as follows:

"The immutability of God affords a striking contrast to the ever-varying condition of man. God's nature is

incorruptible and eternal; man's nature is frail and perishing: God's purpose is without the shadow of a change; man's purpose is fleeting as his sensations, and variable as the circumstances which induce them. All which God designs must be fulfilled; but man's intentions, even his noblest and his steadiest, are often brought to a swift and eternal close.

"How striking are the proofs which the passing hour constantly brings us of the frailty of man! How little dependence can be placed on any thing that is human! How baseless is the hope which rests even on all that is most noble, dignified and permanent in our nature: on talent, integrity, experience, wisdom, benignity!

"It was at the commencement of this very month, last year, that the

nation was plunged in mourning for the loss of the illustrious Princess, who, because her excellences commanded the respect, was lamented by the hearts of a free people. The beginning of the present month is marked by the death of a personage who acted on the theatre of life a most distinguished and important part, and who is associated, in our imagination, with all of what we can conceive as venerable, noble, wise and good.

"It were an absurd attempt in me to endeavour to draw the character, whether public or private, of Romilly—I who have been but most transiently in his society; who have enjoyed but rarely the privilege of listening to the impressive accents of his voice, and who know no more of him than all the nation knows, that he was, in the truest sense of those words, a husband, a father, a patriot!

"Who will put his trust in man, or anticipate with confidence the accomplishment of the noblest purposes of the noblest of his race? Were the rights of the nation with daring or with subtle hand invaded, every one expected to find Romilly in the foremost rank of its defenders! Was the private citizen oppressed? He looked, and he never looked in vain, to Romilly. Was the man of misfortune weighed down to the dust by sorrow succeeding sorrow, bitter and more bitter: did the walls of his prison deepen the wretchedness of his heart, distracted by expectations blasted, property lost, children beggared, home despoiled of its comforts and in desolation—the voice, the name of Romilly forbade him to despair. Touched by his hand, the door of his prison opened, and, recalled by him to hope and to exertion, he held on his way, if not rejoicing, at least with cheering anticipations of the future. Even the poor criminal blessed him, and had more cause to bless him than he comprehended; for he would have made the law which doomed him to a violent death, the destroyer, not of his life, but of his vices!

"The great man who has been snatched thus suddenly from usefulness and life, by a dispensation so tremendous, was not only a man of principle, but was so nobly distinguished for adherence to principle, that baseness itself would have blushed

at the attempt to lure him from the path of rectitude. Incorruptible integrity was the cardinal virtue of his life. Of the cause of reform he was a temperate, but firm, steady and enlightened advocate. Attached to the glorious institutions of his country, he thought, and he justly thought, that the best evidence he could give of his veneration for them was to endeavour to make them in practice what they are in theory, and to remove the corruptions, by the influence of which the whole intention of their founders is frustrated. When, in his place among our legislators, he spoke on this subject, the ear drank in his words with greediness, and the understanding, which was not convinced, was enlightened by his arguments, and the will, which was not altered from its purpose, was at least shaken in its confidence. While in his impressive manner he poured forth the thoughts of his luminous and experienced mind, all who listened to him, felt that they flowed not only from an unclouded intellect, but from a pure heart. And this, on all occasions, his political opponents were emulous to acknowledge. I say opponents, for enemies he had none.

"That reform which he endeavoured to effect in the House, of which he was so distinguished a member, he wished with equal earnestness to extend to our penal code. In this work of humanity and justice he was an indefatigable labourer. No trouble how interminable soever deterred him—no failure wearied him. It was as though the defeat which would have extinguished the zeal of others, served but to feed the flame of his benevolence.

"The names of his opponents in this cause, will go down to posterity, at least to a certain distance, with his own, affording an instructive contrast. Gradually, however, the shades of oblivion will deepen on those "unhonoured" names, till, to the succeeding generations of men, they will be as though they had never been—the best fate their best friends can wish them—while he will have taken his place among those illustrious dead who will live in the memory of the wise and good, till the last record of our country shall have perished, to guide the youthful and to animate the

experienced philanthropist, associated with More, Raleigh, Bacon, Hampden, Sydney, Milton, Fox and Franklin.

“Of the folly and wickedness of that usurpation which attempts to hold in bondage the understanding and the conscience, and with bold and impious intrusion to interpose between the mind of man and its Creator, he was deeply sensible. His views of religious liberty were the enlarged and enlightened principles of the Christian philosopher. Those principles, who could illustrate or defend like him! How often, while dwelling on this theme, has he filled our hearts with admiration, and poured light and conviction on minds, the profoundness of whose ignorance, and the inveteracy of whose prejudices, have served but to brighten the glory of his victory! How often has his mild and dignified rebuke shamed the political religionist, and the religious bigot, from their unhallowed purposes, and taught the friends of the abolition of all pains and penalties inflicted on account of religion, that in enlisting him in their cause, they engaged not an advocate merely, but a man—acquainted with the principles of his own nature, honouring and fearing his God, and, therefore, respecting and holding sacred the rights of his creatures.

“After the slumber of years, the monster Persecution, as if roused by the strange sounds which were at that time heard in a neighbouring country, started from its lair, and issued forth, with fangs already died in blood, to its wonted work. Its first step (for it never moves but to destroy) was death; but that first step caught the eye of Romilly, watchful from his elevated station for the welfare of his race, and the cry of its first victim reached across the ocean to his ear. It was as if, in reward for his unexampled efforts in the cause of benevolence, the God of mercy had armed that man with a portion of his own power. He spake—the monster paused:—he stretched out his hand to crush it—it was no more.

“And now he himself is silent in the dust. His purposes and his works are brought to a sudden and mournful termination. That he whose reason

was so clear and strong; whose views were so enlarged; whose feelings were so generous; whose passions were so well controlled; whose heart, the discipline of so many years of joy and sorrow and vicissitude and privation should seem to have trained to endurance, should have been unable to sustain the calamity with which he was visited, terrible as it was, may appear inexplicable. But if we do not know from experience, we may learn sufficiently from example, the utter impotence of philosophy when the bitterness of sorrow invades the heart, and especially when it is made to see and feel and dwell upon that desolation, which the withering hand of death can produce, and near which no hope of earthly origin can take root and blossom. And religion, where was thy sustaining energy; where were thy divine consolations? Was he a stranger to thy nature? Did he not know thy sweetness and thy power? He did. At the throne of his heavenly Father he was a secret, and there is every reason to believe, a devout worshiper; and in his closet, when no earthly eye was on him, his thoughts ascended above the things of earth, and dwelt on immortality.* This we know. But why that fever of the brain should have been permitted to assail him, and suddenly and completely to obliterate from his mind all memory that he was a father, a patriot and a Christian, we do not know. It becomes us to be still, and to remember that there is One who knoweth the end from the beginning.

“And we need all the consolation which this truth is capable of imparting. We were looking forward with delight to the exertions of this highly-gifted individual, in the approaching meeting of the legislators of our coun-

* “There were found among the private papers of this admirable man several prayers in his own hand-writing, which appear to have been composed by himself, and to have been used by him in his private devotions, together with some papers containing his reflections on various religious topics, so as to place, beyond all question, the fact, that his mind, wonderfully as it was occupied, was not inattentive to subjects of this nature. This I have learnt from authority, upon the correctness of which I can depend.”

try. Our hearts were cheerful. We saw that he had succeeded in exciting such a general and deep interest in the cause both of the youthful and of the aged poor, in the cause of the prisoner, in the cause of the criminal, in the cause of the persecuted and oppressed of all classes and all climes, that the claims of humanity and justice must have become known, and, therefore, have been acknowledged. We saw, assembling around him to aid his exertions, men whose name is honour, whose countenance is strength, and whose union is victory. When we first heard of his death, our hearts sunk within us. We felt as though the very foundation of the fabric of mercy, which we saw rising up in majesty and strength, were suddenly and completely destroyed. Never till that moment did we appear to ourselves to have recognized the true extent of his influence in promoting the cause of knowledge, liberty and benevolence in general: and never till then did we seem to have estimated it properly, even in regard to those parts of the great cause which he selected for his peculiar care. We felt as though the cause must now indeed stand still. But we know it cannot be. Its advancement does not depend on human agency alone, otherwise it might fail. Man is but the instrument; God's is the master-hand that directs it. One instrument may fail in effecting so much as we expected, but it accomplishes its allotted work, and then gives place to others, whose operation is more effectual. The labourers, covered with honour, rest from their work; the work goes on. He whose work it is, and who has the sole direction of it, is immutable and omnipotent. And, as it regards the present, we see that it *must* go on, for we see the new instruments which he has raised up to promote it. We know 'the spirits finely touched, and to fine issues,' which remain to us, the associates and coadjutors of that noble spirit which has left our world. They will prove, by emulating its conduct, that they possess a kindred nature, and are worthy to rejoin it in that celestial world in which the flame of benevolence will glow more steadily and brightly; and the bliss be perfect,

because knowledge will be unmixed with error, and excellence unimpaired by frailty!"

SIR.

Nov. 3, 1818.

AMONG the many claims which the Monthly Repository has upon the favour of the public, I consider, as not the least important, that it contains so many historical and biographical notices, that will be found of the greatest service to any future historian of Nonconformity. But where shall we find a man with the research of Neal, or the extensive biographical information of Calamy, who, as a collector and publisher of original biography, is surpassed only by his contemporary and antagonist, the Oxford antiquary, and the veteran in their pursuits of the present day, the learned and laborious Author of the "Literary Anecdotes of the Eighteenth Century"? I wish to obtain permission to have recorded on your pages, the names of the ministers who voted on the famous question, of the year 1719, at Salters' Hall. The names of those who were on the side of freedom of inquiry are given in the Memoirs of Whiston.* The following list varies only in one point, namely, in wanting the name of John Sheffield, which stands next to that of Dr. Oldfield in Whiston's catalogue. The two lists are preserved in some family memoirs, by a gentleman who was long a very respectable and judicious member of Dr. Benson's congregation, with whose account of the affair in question the names may be introduced.

"In the year 1719, the Dissenters having been at ease for a few years since the death of Queen Anne, began to quarrel among themselves about orthodoxy in speculation. Some hot-headed people at Exeter opened the scene, spurred on by two or three over-zealously affected ministers in London; which occasioned an assembly of divines of the Three Denominations of Protestant Dissenters, to meet at Salters' Hall, in order to send pacific advices to the people at Exeter. But a great number of the ministers, not content with sending their advice,

were for tacking thereto a subscription to their opinions and faith, in respect to what is commonly called the Trinity; in words of human form and invention; viz. in the words of the first of the Thirty-nine Articles of the Church of England, and the answers to the fifth and sixth questions in the Assembly's Catechism. This occasioned great and tumultuary disputes and altercations, not proper to be mentioned, but what has always happened (with shame be it spoken) in ecclesiastical meetings of all sects and parties of Christians. At the

conclusion of the debate it was carried by a majority of six, [Whiston says four,] in near one hundred and twenty against subscribing. A learned and pious bishop, Dr. Benjamin Hoadly, who had been baited several years himself, by several of his own clergy, for printing and preaching against persecution in matters of religion, was pleased to say on this occasion, that it was the first convocation or assembly of divines, since the time of the apostles, that had carried a question for liberty."

Against requiring Subscription.

John Oldfield
John Billingsley
William Harris
Simon Brown
John Evans
John Hughes
Thomas Sleight
John Savage
Samuel Wright
Benjamin Grosvenor
John Ratcliff
Samuel Rosewell
Jos. Jenkins
Moses Lowman
Jos. Burroughs
John Ingram
Thomas Leavenby
George Smith
Lewis Douglas
Jere. Hunt
Samuel Baker
Thomas Petkin
John Gale
Isaac Kimber
Clerk Oldsworthy
Richard Rigby
Thomas Kirby
Edward Bearne
Samuel Chandler
William Sheffield
Nathaniel Hodges
Robert Billio
Thomas Slater
James Read
Henry Read
William Hooker, Jun.
Richard Biscoe
Jos. Bennet
Benjamin Avery
Jos. Baker
B. Andrews Atkinson
Gabriel Barber
Nathaniel Lardner
William Jacob

Samuel Savage
Samuel Highmore
Robert Lamb
Amos Harrison
John Bradley
Samuel Clarke
Daniel Burgess
John Cornish
Thomas Newman
Quintus Naylor
John Sherman
Richard Parkes
Samuel Oldfield
John Cambden
Nathaniel Foxwell
John Conder
Thomas Simmonds
David Jennings
John Eaton
Ob. Hughes
Arthur Shallett
Richard Tuddeman
E. Roscoe
James Richardson
Matthew Kendall
William Bush
Christopher Taylor
Thomas Cotton

For Subscribing.

Jeremiah Smith
William Lorimer
Samuel Pomfret
William Tong
B. Robinson
Thomas Reynolds
Thomas Bradbury
Jos. Hill
Thomas Harrison
Daniel Wilcox
John Newman
Jabez Earle
Thomas Lloyd
James Wood
George Davy
John Skeepe
John Sladen

William Curtis
James Mathews
Za. Merrill
John Beaumont
Francis Freeman
David Rees
Thomas Mitchell
John Nesbit
Robert Bragge
Matthew Clerk
Thomas Ridgley
John Noble
John Asty
Edward Wallin
John Faxon
Ja. Alderson
John Cumming
John Killinghall
Ja. Galloway
J. Lewis
Thomas Dewhurst
Isaac Bates
Mark Key
William Chapman
Samuel Harris
Thomas Masters
Edward Ridgway
Abraham Mulliner
William Hooker, Sen.

Pastors in the Country.

William Bushnell
Stephen Crisp
Peter Goodwin
George Burnett

Preachers Licensed.

Horman Hood
William M'Clatchy
Philip Gibbs
William Benson
John Tomms
Peter Bradbury
Thomas Charlton
Henry Francis
Jos. Tate
Richard Glover
Emanuel Ellerken.

The reader may find accounts of most of the persons in both these lists, by turning to the Index of Wilson's "Dissenting Churches." The pro-

posed continuation of that valuable work is much desired; and by no one more than by your present Correspondent,
A. R. Y.

Gloucester,
December 9, 1818.

SIR,

IF the following articles be deemed worthy of a place in your intelligent Miscellany, have the goodness to insert them in your next Number. Prior to their perusal, it is right that the reader should be informed, that the Unitarian Christian Church in this city has a Sunday school, consisting of nearly seventy children, boys and girls. To defray the expense of it, recourse has been had, of late years, to the celebration of an anniversary about this time of the year, notice of which is given to the public by bills announcing the same, and containing select hymns, to be sung on the occasion, with an intimation, or at least under an understood expectation, of a collection at the door of the chapel. These steps being taken as usual, and due preparations made for the purpose, the Editor of the Gloucester Herald thought proper to insert the letter, signed "A Christian," in his paper, bearing date the 5th instant, the day before the anniversary, but published the preceding night. The *Handbill* annexed to the *Letter* was circulated as speedily as could well be before Sunday, and on Sunday evening the observations were made upon it, which I have added to the other papers.

N. B. The title and motto before the letter, are usually placed at the head of one of the columns in the Gloucester Herald.

"The Christian Herald.

"Fear God, honour the King."

"To the Editor.

"SIR,—I feel it my duty to caution your readers not to attend the anniversary of the Unitarian Sunday schools, as they have been invited by public handbills. I conceive that those schools cannot be conscientiously supported, (except by the members of that peculiar society,) for the following simple reasons:—

"1. Because if a Churchman, or a Methodist, or a Trinitarian Dissenter, be correct in his interpretation of the Bible, every person who may contribute to support the Unitarian schools, will contribute to the support and diffusion of great, fundamental and destructive errors.

"2. Because (in addition to the

national and other weekly schools) there are now in this city * four Sunday schools belonging to the Church of England, and four † others which agree with us in teaching the essential doctrines of Redemption through the blood of Christ, and sanctification by the Holy Spirit. These schools are able and willing to receive all the poor children of Gloucester, and have a sacred right to every shilling which a believer in the holy Trinity may be asked to contribute to an Unitarian school.

"It is not my disposition to make illiberal reflections. If the frequenters of the chapel in Barton-street, be indeed persuaded that they can find their way to the 'love of God' without 'the grace of our Lord Jesus Christ and the fellowship of the Holy Ghost,' let them bring up *their* children in the nurture and admonition of—Socinus; but let it not be expected that we should join them in teaching the children of our neighbours to 'tread under foot the Son of God, count the blood of the covenant an unholy thing, and do despite to the spirit of grace.'

"I am, Sir, &c.

"A CHRISTIAN."

THE public are respectfully assured that the letter to the Editor of the Gloucester Herald, in the paper of to-day, respecting the Unitarian Sunday school, is replete with *inaccurate statements, erroneous representations, and unfounded insinuations*. The minister of the Unitarian chapel pledges himself to prove this to be the case to any who will have the goodness to hear him from his own pulpit. A slight notice only can be taken of the letter to-morrow evening, but opportunity will be offered to discuss the subject more fully on the following Sunday evening, and during the winter months.

The Unitarians do *not* teach their children any controverted doctrines whatever, and on the evening of their anniversary nothing will be said that

* "Attached to the Churches of St. Mary de Crypt, St. John's, St. Michael's and St. Nicholas."

† "In connexion with the Independent, the Methodist, Lady Huntingdon's and Baptist Chapels."

can offend the conscience of the most scrupulous Trinitarian.

THEOPHILUS BROWNE.

December 5, 1818.

Address to the Congregation, which was very large and respectable, on the evening of December 6, 1818.

MY CHRISTIAN BRETHREN,

In reply to the letter which appeared in the Herald of yesterday, I would beg leave to assure you, in the first place, that we, the members of this congregation, do not pretend to find our way (as it is strangely expressed) to the love of God without the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost or Holy Spirit. Whether the love of God signifies our love of him, or his of us, (which is uncertain,) we are convinced that his love is not to be acquired, unless we strive to imbibe the true genuine Christian temper, which we understand to be meant by the grace of our Lord Jesus Christ; and we are very sensible that such feeble, frail creatures as we are, stand greatly in need of the enlightening, supporting and directing assistance of the Spirit of our God. We do not in general use the form alluded to as a valediction at the close of our devotion, because we think there is good ground to believe that the apostle referred, in the last clause of it, to the extraordinary and miraculous gifts and endowments bestowed upon believers in the very first age of the Christian church, and which have long since entirely ceased. Taking the clause to convey the sense of such guidance and direction as may be now and at all times humbly hoped for from above, we have no objection, in the smallest degree, to the use of it.

2. We do not bring up our own or our neighbours' children in the nurture and admonition of Socinus. With this person we do not agree in some material points, and if we did in all his opinions, we should not wish to be called his followers. He was a learned, and, upon the whole, an excellent man; but we look upon ourselves as no more belonging specifically to him than we do to Paul, or Peter, or Apollos. We profess to be the disciples of Jesus Christ, and look upon him as, under God, our proper Master, Teacher and Guide.

3. We are persuaded that what the writer of the Epistle to the Hebrews says, x. 29, of treading under foot the Son of God, &c., was and is applicable only to the avowed and determined opposers and despisers of Jesus Christ and his religion, apostates from his cause, and wilful violaters of his commands; and we cannot but esteem it as contrary as possible to the true spirit of Christianity, to charge us with any thing so grossly impious and wicked.

We purpose to have evening lectures every Sunday in this place during the winter months; and if you, my Christian brethren, would be pleased to attend, we would inform you exactly what our sentiments are, and lay before you the grounds and reasons of our faith. We make a point of not teaching the children of the Sunday School those doctrines which are matters of dispute and controversy amongst Christians. Our advice to them is uniformly this: "Be guided by your parents so long as you are children, but when you grow up and become men and women, inquire and judge for yourselves to the best of your knowledge and power, with a single eye to the truth and in the fear of God." As your parents think proper to put you under our care, we will do the best for you we are able, but we will not prejudice or bias your minds for or against any party or denomination of Christians.

I hope this may suffice, for the present, to convince our brethren that we are not those vile and worthless beings that we have been represented to be; and that, notwithstanding what has been said against us, you will be so kind as to assist us, by your generous contributions in our labour of love, in bringing up the children of our School in the nurture and admonition—not of Socinus, you may rely upon it, but of one very far superior to him, even Jesus Christ, our blessed Lord and Saviour.

SIR,

Nov. 3, 1818.

MR. Professor Monk, in his pamphlet on the subject of the Botanical Professorship at Cambridge, more than insinuates that neither Sir Isaac Newton nor John Locke are to be reckoned among Anti-Trinitarians. I wish the question were set at rest, and it were shewn whether, and how

far, those celebrated men departed from the standard of *moderate orthodoxy*;—which might easily be done, first, by collecting the evidence to this point to be obtained from their own writings; and, secondly, the external evidence.

BREVIS.

Hamwood,

October 12, 1818.

"ON Sunday the 1st instant, being the festival of All Saints, a solemn high mass was celebrated in the new Roman Catholic Chapel in Edinburgh, with great magnificence. The Right Rev. Bishop, Dr. Patterson, officiated *in pontificalibus*, splendidly clothed in purple and gold, with a golden mitre and crosier. He was assisted by several priests in sacerdotal habits. After the epistle and gospel had been chaunted, the venerable and learned metropolitan Bishop, Dr. Cameron, delivered an appropriate discourse. The sacred orator dwelt with complacency upon that true evangelical spirit which at present diffuses itself throughout the Christian world, especially the British empire. He aptly observed, that 'the fire-brand of discord, persecution and fanaticism, among the followers of Christ, was for ever extinguished; that it was no longer a matter of acrimonious contention between Christians, *whether they belong to the Church of England or of Rome, Lutheran or Calvinistic*, but that all true believers in the *ineffable mysteries* of the ever-glorious and adorable *Trinity* unite themselves under the triumphant banners of the cross, in order to *combat manfully* the obnoxious and baneful tenets of *Socinianism* and infidelity, which are so industriously disseminated by the pseudo-philosophers of this *degenerate age*.' The learned prelate concluded by exhorting his flock 'to be guided by the torch of faith, whose resplendent rays alone illumine the celestial path to the heavenly Jerusalem.'

"The music for the mass was very grand, being the celebrated composition of Mozart for the Imperial Chapel in Vienna. The choir was conducted by Mr. Corry, of London, and the whole was performed with great judgment and effect. The chapel was crowded to excess by people of the first rank and fashion, of every religious denomination, even Jews and Quakers;

every one seemed anxious to assist at the first solemn mass that has been celebrated in Edinburgh since the days of the unfortunate Mary, Queen of Scotland."

The above account is extracted from a St. James's Chronicle of the present week, and I think describes one of the finest displays of the splendours or fopperies of Roman Catholic worship that has been witnessed in this country since the Reformation. As the ceremonies attendant upon high mass, in all its ancient grandeur, with their various attractions for the *eye* and *ear*, have appeared once again amongst us, it may well be expected that *processions* of *saints* and *relics* will soon be seen in our streets! and I see no reason to object to this: let them come, with all their *tinsel* and their *gauds*; in the 19th century we may surely venture to predict, from such ridiculous displays, a more speedy downfall of the superstition which brings them forward. Gross absurdities cannot long bear the increasing light of these days! To prolong their existence, they should be exhibited within the gloomy walls of convents, and in those seats of enforced ignorance, where the precious fruit of the tree of knowledge still remains a *forbidden thing*.

Unitarians may, I think, be proud to find how dangerous and alarming their doctrines appear to the *infallible successors* of Peter; to see their *metropolitan* call not only upon those whom he esteems the *true believers*, but upon the Church of England, the Lutherans and the Calvinists, all *lesser heretics*, to unite themselves in one band against them! He tells us that we are *formidable*, when he exhorts the thousands and tens of thousands who profess the varying and anathematizing creeds of discordant sects to come forward with him, and "*combat manfully*" with *Socinianism* and infidelity, for with Dr. Cameron, as with many others, these terms are represented as nearly synonymous; and we will *hail* their coming. Free and fair discussion is what we earnestly desire; and while *sound reason*, and clear *scriptural authority*, again and again plainly repeated in every book of the sacred writings, is on our side, we fear not their embattled phalanx, of whatever number it may consist. While they are drawn up, as now, against our *tenets*, and not, as in

old times, against our persons and properties, we not only willingly, but gladly, meet them; and if, in the encounter, we should find that the strong arm of *Truth* fights on their side, we will *readily, joyfully and thankfully* enlist ourselves with them under her sacred banner.

These must be the sentiments of every sincere and consistent Unitarian: and that a full and patient discussion of all the points in which they differ from their Christian brethren may speedily take place, and be carried on by both parties in the spirit of meekness and candour, is the earnest wish of your constant reader,

MARY HUGHES.

P. S. Will you permit me, before I close this paper, to make a few observations on the very interesting account given in your last Repository of the late Mr. Thacher. [XIII. 717—720.] I think, if Mr. Fearon himself, or, if *such there be*, one still less willing to allow any degree of talent or of virtue to exist among our brethren on the other side of the Atlantic, were to peruse it, he must confess that the Western Continent has produced a man whose character does honour to human nature; and that, when he was called to his native skies, a survivor was *not wanting*, fully able, with simple, forcible and heart-affecting eloquence, to hold forth his bright example to the world.

But what chiefly induces me to notice this article, is the very striking resemblance which, in *character and circumstances, in life and in death*, the subject of it bears to our lamented friend, Benjamin Goodier; which I think cannot but have forcibly occurred to the mind of every reader who had, like myself, the happiness of being intimately acquainted with that excellent young man.

Who that witnessed his conduct and behaviour during any considerable part of the *four years* of illness which preceded his death, the great mental improvement that he made, and the zealous and active exertions for the benefit of his fellow-creatures which continually employed him, even under such trying circumstances, could fail to see in him "a young man uncommonly ripe in understanding and virtue!" and, though unwillingly, to anticipate that for him "God had ap-

pointed an early immortality:" that though "sickness wasted his body, it had no power over his spirit!" "that his understanding retained all its vigour, and his heart gained new sensibility." The next circumstance mentioned of Mr. Thacher coincides, too, in a remarkable degree: "his sufferings called forth an almost unprecedented kindness," (in different parts of this country, and afterwards in a foreign land,) in those with whom he associated, "which furnished him with new and constant occasions of pious gratitude, and perhaps he was never so thankful to the Author of his being as during his sickness."

The parallel holds so entirely throughout almost every sentence, that I might go on transcribing to the end of the paper, and still imagine that it was expressly written to commemorate our departed friend, so perfect in all respects is the resemblance. To that admirable paper, then, I refer the many who feel a deep interest in the remembrance of Mr. Goodier, as presenting a likeness of him which cannot but be highly gratifying to their hearts.

SIR,

I KNOW not when I have been more shocked than in reading the account of the horrid execution at Edinburgh, where a malefactor being cut down from the gallows in a state of insensibility, was restored to conscious animation by being bled by a surgeon, and then hanged a second time. This is pure vindictive justice. But this is not the last nor the worst scene of the kind, if your correspondents who believe in both the resurrection and destruction of the wicked, be right. I submit the case to their moral sense.

Q.

SIR,

A GREAT sensation has been created in the Church of England by the late secession of several of its ministers and members, distinguished at least by their opulence. They are *ultra-evangelical*, going beyond the Calvinists themselves on the subject of imputed righteousness and justification by faith. They appear not to be all of the same mind, but several of them are said to be Anti-trinitarians,

denying the personality, and of course the deity of the Holy Spirit. Every where they manifest great zeal and wonderful pecuniary generosity; building handsome places of worship at their own charges, and carrying on gratuitous service. Their forms are the same as those of other orthodox Dissenters.

I have learned the following particulars of their present state, which I put down, that, if incorrect, some of your correspondents may set me right, and that others, knowing more, may be tempted to impart their information.

Mr. Baring, a clergyman, of the great mercantile family, has erected a splendid chapel at *Exeter*, where he officiates. He has another, I believe, at *Taunton*. The clergy preach and publish against him, and for a time forget the Unitarians.

Mr. Arnold (the same, I suppose, referred to Vol. XIII. pp. 724 and 754) has also opened a room for worship at *Exeter*. He is reputed to be higher in orthodoxy than *Mr. Baring*.

Mr. Cowan, a popular clergyman, has long attracted attention at *Bristol*, by his secession, and is now building a handsome chapel in Great George-street, the most fashionable part of the city.

Mr. Snow, another clerical seceder, has a chapel at *Cheltenham*. It was reported that, becoming a Baptist, (several of his brethren in the secession have become the same,) he would be scarcely able to continue in the chapel, which was erected for him by a zealous Pædobaptist: I have lately heard a statement of the affair, which is very creditable both to him and his lay-patron.

Mr. Kemp, a country gentleman, of *Sussex*, formerly M. P. for *Lewes*, has erected chapels at both *Lewes* and *Brighton*, the latter a fine building, and officiates himself at both places, but, it is said, with a decaying popularity. A sister of his, a widow lady, was accustomed to preach a few years ago in the hall of her mansion, not far from *Battle*. She is said to have been very eloquent. At a village in the neighbourhood of *Ditchling*, a gentleman, formerly in the army or navy, is said to have erected a chapel in the same interest.

Mr. Evans, from the Church of England, is the minister of the newly-erected noble chapel, said to have cost many thousands of pounds, in *Doughty-street*, London. Of the state of his congregation, and style of preaching, I have not been informed.

Some of these gentlemen make no scruple, it is reported, of recommending one of the Unitarian Tracts, viz. *Marsom's Impersonality of the Holy Ghost*.

R. B.

Evelyn's Description of Incidents in the beginning of the Reign of Charles II.

IT has been fashionable of late to pour contempt upon the Puritans and Nonconformists of the 17th century, as fanatics; but it might be shewn that the fanaticism was not all on one side. The following description of a piece of state-fanaticism is from the pen of a courtier and an eye-witness:

"1660, July 6. His Majestie began first to touch for the evil,* according to custome, thus: His Ma^{tie} sitting under his State in y^e Banquetting House, the Chirurgeons cause the sick to be brought or led up to the throne, where they kneeling, y^e King strokes their faces or cheekes with both his hands at once, at which instant a Chaplaine in his formalities says, 'He put his hands upon them and he healed them.' This is sayd to every one in particular. When they have ben all touch'd they come up againe in the same order, and the other Chaplaine kneeling, and having Angel-gold† strung on white ribbon on his arme, delivers them one by one to his Ma^{tie}, who puts them about the necks of the touched as they passe, whilst the first Chaplaine repeats, 'That is y^e true light who came into y^e world.' Then followes an Epistle (as at first a Gospell), with the Liturgy, prayers for the sick, with some alteration, lastly y^e blessing; and then the Lo. Chamberlaine and Comptroller of the Household bring a basin, ewer and towell, for his Ma^{tie} to wash." *Evelyn's Diary*, in *Memoirs*, 2 vols. 4to. Vol. I. pp. 323, 324.

* A pretty full historical account of this Royal Farce may be seen in our VIIIth Vol. pp. 5, 91, 232, 363. Ed.

† "Pieces of money so called from having the figure of an angel on them."

On the next page is an account of another merry spectacle for the amusement of Charles and his courtiers, amongst whom was the grave Evelyn:

"Sep. 13. I saw in Southwark, at St. Margaret's Faire, monkies and apes dance, and do other feates of activity on y^e high rope; they were gallantly clad *à la mode*, went upright, saluted the company, bowing and pulling off their hatts; they saluted one another with as good a grace as if instructed by a dancing-master; they turn'd heels over head with a basket having eggs in it, without breaking any; also with lighted candles in their hands and on their heads, without extinguishing them, and with vessells of water without spilling a drop. I also saw an Italian wench daunce and perform all the tricks on the high rope to admiration; *all the Court went to see her*. Likewise here was a man who tooke up a piece of iron cannon, of about 400 lb. weight, with the haire of his head onely." Vol. I. p. 325.

In the page following is described another sight not less gratifying to the Court.

"Oct. 17. Scot, Scroope, Cook and Jones, suffered for reward of their iniquities at Charing Crosse, in sight of the place where they put to death their natural Prince, and *in the presence of the King, his sonn*, whom they also sought to kill. I saw not their execution, but met *their quarters, mangled and cutt and reeking, as they were brought from the gallows in baskets on the kurdle*. Oh the miraculous providence of God!" Vol. I. p. 326.

The presence of Charles II. at these horrid barbarities, perpetrated upon some of the wisest and best of men, [it is no longer treason to say so,] is a new feature in his character, already sufficiently marked with the worst vices and crimes of human nature. The amiable and virtuous Evelyn, too, beheld the spectacle with pious exultation: in the same temper he records in his Diary, Jan. 30, 1661, the brutal, savage proceeding of tearing up the dead bodies of Cromwell, Bradshaw and Ireton, and exposing them on the gallows at Tyburn, from nine in the morning till six at night! The violators of the sanctuary of the

tomb were probably mistaken in the body of the Protector: but what times, what manners!

Loyalty was now become a passion, and good men, while they secretly deplored Charles's vices, were in some measure and on principle *participes criminis*. The return of "the good old times" brought back the court celebration of the *Epiphany*, or Twelfth-day: the restoration of the day is thus described by the above-named accurate Journalist;—

"1662, 6 Jan. This evening, according to costome, his Majesty open'd the revells of that night by throwing the dice himselfe in the privy chamber, where was a table set on purpose, and lost his 100*l*. (The yeare before he won 1500*l*.) The ladies also plaid very deepe. I came away when the Duke of Ormond had won about 1000*l*., and left them still at *passage, cards, &c.* At other tables, both there and at y^e Groom-porter's, observing the wicked folly and monstrous excesse of passion amongst some losers; sorry I am that such a wretched costome as play to that excesse should be countenanc'd in a Court, which ought to be an example of virtue to the rest of the kingdome." Vol. I. p. 344.

A few days after "there was a general fast," and the preacher, before the House of Commous, shewed "how the neglect of exacting justice on offenders was a maine cause of God's punishing a land," meaning, as Evelyn explains, that there were some of the regicides not yet hewed in pieces. How much the King was edified by "this solemn fast" is not recorded, but the entry of the next day, Jan. 16, is, "This night was acted before his Matie 'The Widow,' a *lewd play*."

Evelyn relates nothing more of the operation of the black Bartholomew act, than that (1662, Aug. 20,) "There were strong guards in the citty this day, apprehending some tumults, many of the Presbyterian Ministers not conforming."

The book, though a private Diary, is a commentary on the history of the *most Religious King*, as he was described by the Church in her prayers to heaven.

The Nonconformist.

No. VI.

On the Cause of Nonconformity as connected with the Interests of general Literature.

THE spirit of resistance to ecclesiastical domination, which constituted the æra of the Reformation, was unquestionably coeval with such gigantic strides in the march of intellect, as to make compensation, in a great degree, for the sloth and retrogression of preceding ages; nor will it be denied by any, except the disciples of that Church, whose supremacy was invaded in the glorious contest, that Protestantism was, at that period, identified in its interests and prospects, with all those literary pursuits which tend to expand and dignify the human understanding. If, then, that cause of Nonconformity of which we profess ourselves the advocates, is neither more nor less than Protestantism carried on and pursued to its genuine consequences, we shall have little hesitation in concluding, without having recourse to historical induction, that English Nonconformity has been, upon the whole, serviceable to the cause of English literature. To this conclusion, however, we must not expect a hasty assent from that large portion of our fellow-christians, who, with the celebrated Commentator upon the laws of England, ingeniously and candidly resolve the causes of Nonconformity into "weakness of intellect," "misdirected piety," "perverseness and acerbity of temper," and "a prospect of secular advantage in herding with a party"—qualities, from which no flowers of genius, no fruits of learning, could consistently be expected to spring. To this elegant but indiscriminating encomiast of English legislators, and to thousands who, like him, draw their information and their spirit from no purer sources than the acrid fount of test laws and proscriptive statutes, the principles and conduct of Nonconformists present nothing but an arrogation of superior sanctity, an abstinence from the most innocent and tasteful recreations, and an ignorant contempt of those sublime products of the imagination, and those venerable works of art which tend to mould and

foster lofty thoughts, and to embellish and refine the social state. The unprejudiced student of English history will not, however, be deceived by such partial and superficial estimates either of the mental or moral qualities of that illustrious band, who have extorted from an adversary the memorable confession, that to their efforts England stood indebted for the preservation of the precious spark of civil liberty, as well as of religious independence, "which two things," as Milton observes, "God hath inseparably knit together, and hath disclosed to us, that they who seek to corrupt our religion, are the same that would enthrall our civil liberty." From those who have successfully resisted the unhallowed usurpations of priests and statesmen, upon the highest and most important province of human inquiry, every philosophic and candid mind must concede that the interests of science and literature, in every department, have derived eminent and lasting advancement.

But in what proportion the champions of Nonconformity have, in the different stages of their history, individually recruited the ranks of learning, presents, it must be admitted, an inquiry of a different complexion, the result of which might, from adventitious circumstances, be unfavourable, without in the slightest degree impeaching the general conclusion. A marked deficiency in literary acquirements has been ever and anon insinuated against the body of Nonconformists, in modern as well as in more early times: and it is to an investigation of the truth of this charge, that the present writer wishes to invite some of the members of this society, whose talents and information might do that justice to the subject, which he feels beyond the scope of his own leisure and course of study, and the limits of a single Essay. That Nonconformists, in later times, have been outrivalled by their brethren within the pale, and under the opulent patronage of the Establishment, in some of the ornamental branches of literature—that they have been comparatively unskilled in the art of cementing the *disjecta membra* of a Greek tragedy, or penetrating the mysteries of ancient mythologies, or even of steeping the

brain in the cheerless gulph of mathematics, may, perhaps, be conceded without disgrace; or, let the disgrace rest upon that truly monastic policy * which closes the avenues to the literary honours and rewards of our splendid Universities, against those who cannot submit to be "hamstrung and manacled by early oaths and subscriptions" to unexamined dogmas, and who prefer the free and unshackled use of *five* talents to the acquisition of *ten*, which must be suppressed or stored away, lest they should "plague the inventor." At least in the fearless application of their literary acquirements to the best and noblest purposes, Nonconformists may boldly claim the pre-eminence over their more richly-endowed neighbours, whose literary wreaths are "sadly mixed, half flowers, half chains." †

Although the more detailed view of this subject is recommended and willingly devolved to abler pens, it may be permitted to the present writer to take a transient notice of a few of those literary worthies who have been enrolled in the records of English Nonconformity. To the honour of his country, our Wickliffe ‡ ushered

* Sir Richard Baker, that garrulous chronicler, uttered more truth than he was aware of, when, speaking of Cardinal Wolsey's erection of colleges at Oxford and Ipswich out of the revenues of the smaller monasteries, "a pernicious president," says our Author, "though, indeed, there be great difference between converting of monasteries into colleges, and utter subverting them."—*Baker's Chron.* p. 273.

† The hope may be indulged that, ere long, enlightened and liberal Dissenters will unite their efforts in establishing an institution upon a more enlarged scale, and under more fortunate auspices than hitherto, from which our students for the ministry, and the sons of our opulent families, may derive every advantage which literature can bestow, without paying the degrading price of University subscriptions. To nurse this hope, and aid in bringing it into action, would be a noble employment of the faculties of a society instituted to forward the interests of Nonconformity.

‡ I do not overlook the services of the Albigenses and Waldenses, who were still earlier engaged in bringing light out of darkness.

in "the morning beam of Reformation," * upwards of a century before its brighter effulgence in the days of Luther, and from the professor's chair at Oxford, emboldened the theological student to burst asunder the fetters of scholastic jargon, and draw his tenets from the pure fountain of Scripture. His transcendent learning was acknowledged by his most inveterate enemies: it was, indeed, insufficient to protect him against the manœuvres of the regular clergy and the bulls of the pope; but his degradation from University honours invigorated his daring attacks upon that mystic Babylon, to which he seems to have been the first to apply the merited epithet of Antichrist. His translation of the Bible into English was the greatest and most important of his works, though, until the establishment of the

* Milton thus beautifully describes the gradual triumph of the reforming spirit: "For he (God) being equally near to his whole creation of mankind, and of free power to turn his beneficent and fatherly regard to what region or kingdom he pleases, hath yet ever had this island under the special, indulgent eye of his providence; and pitying us the first of all other nations, after he had decreed to purify and renew his church that lay wallowing in idolatrous pollutions, sent first to us a healing messenger to touch softly our sores, and carry a gentle hand over our wounds; he knocked once, and twice, and came again, opening our drowsy eyelids leisurely by that glimmering light, which Wickliffe and his followers dispersed; and still taking off, by degrees, the inveterate scales from our nigh perished sight, purged also our deaf ears, and prepared them to attend his second warning trumpet in our grandsires' days. How else could they have been able to have received the sudden assaults of his reforming spirit, warring against human principles, and carnal sense, the pride of flesh, that still cried up antiquity, custom, canons, councils and laws; and cried down the truth for novelty, schism, profaneness and sacrilege? Whereas, we that have lived so long in abundant light, besides the sunny reflection of all the neighbouring churches, have yet our hearts riveted with those old opinions, and so obstructed and benumbed with the same fleshly reasonings which in our forefathers soon melted and gave away, against the morning beam of Reformation."

Milton's Prose Works, by Symmons,
I. 182.

art of printing, its circulation and influence were necessarily very limited.

Amongst Wickliffe's followers it is gratifying to distinguish the father of English poetry, Geoffrey Chaucer, who was deeply imbued with the spirit of his great contemporary: and the readers of the "Canterbury Tales" may trace no small portion of the humorous, but poignant satire which pervades that celebrated production, to his concurrence in Wickliffe's attacks upon the vices and corruption of the clergy.

The seeds of Reformation thus early scattered were not lost, and the adherents to the new opinions, though labouring under complicated disadvantages, and vexed with grievous persecution, continued to pave the way for that illustrious æra, which released a considerable portion of the Christian world from the despotism of the papal chair, and established principles which, in their full development, ensure to every man that intellectual liberty which is the dignity of his nature; and which, sustained and protected by its mighty weapon, the press, can never be again surrendered without the grossest and most inconceivable degeneracy.

Unfortunately for the cause of Reformation in this country, the immediate motives of the ruling power were vindictive and mercenary, aiming rather at the transfer than the annihilation of papal usurpations. The prejudices of a large portion of the clergy and people, were at the same time decidedly favourable to the ancient formularies of the Church. The "Rules of Scripture" were indeed held out, "by his Majesty's will and pleasure," as the true standard of Reformation; but towards the close of Henry's capricious reign, there was little peace to those who ventured to resort "to the law and to the testimony."

The short reign of his son, Edward, was more auspicious to the cause of Reform, though its enlightened friends had to struggle with many difficulties, and particularly the deplorable ignorance of the greater proportion of the parochial clergy. The establishment of the Liturgy did not take place without opposition, and both the King and his Bishops Cranmer, Latimer, Ridley and Hooper, in different de-

grees, concurred with the celebrated Professors Peter Martyr and Martin Bucer, and other learned divines, in manifesting their zeal for a further Reformation. The clerical vestments were a very general object of disgust, and Bucer and Martyr, with many others, declined the use of the surplice. The famous Dr. Thomas Sampson, subsequently one of the leading Puritans, was permitted to except against the habits at his ordination, by Cranmer and Ridley, who, however, upon Dr. Hooper's nomination to the bishopric of Gloucester, disgraced themselves by insisting upon his assuming, at his consecration, "the old symbolizing popish garments," which his learning and good sense united in pointing out as the "inventions of Antichrist," and inconsistent with the simplicity of the Christian religion. Upon the whole, it is impossible to deny that, during this reign, the weight of learning and talents decidedly lay on the side of those who were either open Nonconformists to the ceremonies of the Church, or were sincerely desirous of a further reduction of the number of those relics of Popery.

During the bigoted and sanguinary, but providentially short reign, of Mary, many of the most learned and eminent divines sought refuge on the Continent from the resentment of the common adversary of Protestants, and in their exile imbibed more rooted objections to that partial Reformation, which had hitherto obtained in their native country: and when Elizabeth had become the supreme head terrestrial of the revived Church of England, it is said, in particular, that "they dealt with the Queen to let the matter of the habits fall." These attempts at a more liberal comprehension, were speedily answered by the Act of Uniformity, which imposed the Prayer-Book, with its decent array of rites and ceremonies, and protecting penalties, upon her faithful subjects, and reserved to her Majesty the power of ordaining and publishing "such further ceremonies or rites, as might be most for the advancement of God's glory, the edifying of his church, and the due reverence of Christ's holy mysteries and sacraments." The steady rigour with which the Queen wielded the powers

vested in her by this act, materially checked the freedom of discussion, but at the same time caused Nonconformity to assume a more settled and decided character. It is with reference to this period that Mr. Geo. Cranmer, in his Letter to Hooker, prefixed to the Ecclesiastical Polity, says, "It may be remembered, that at first the greatest part of the learned in the land were either eagerly affected or favourably inclined that way. The books then written for the most part savoured of the disciplinary style: it sounded every where in pulpits, and in common phrase of men's speech: the contrary part began to fear they had taken a wrong course." So far were the *Puritans* (as the Nonconformists were reproachfully termed) from taking their rise amongst the ignorant and enthusiastic, as many are ready to believe, it is abundantly evident that the first statesmen* of that day countenanced the efforts of the most learned and estimable divines, towards effecting a further Reformation. The University of Cambridge appears to have become a nursery of Puritanism; the fellows and scholars of St. John's College, to the number of nearly three hundred, threw away their supplices with one consent, and many in other colleges followed their example. The heads of colleges† remonstrated with the Chancellor, who was urged on by the jealousy of Archbishop Parker, upon the injurious effects which an imposition of Conformity must produce, not only to the

preaching of the gospel, but also to good learning. The Archbishop and his coadjutors, nevertheless, proceeded rigidly to exact Conformity, and the consequence of these proceedings was, the deprivation of the most able of the clergy, and the shutting up of their churches, or the substitution of other ministers, whose ignorance and incapacity were only equalled by the laxity of their manners. The venerable Miles Coverdale, (the joint translator and publisher, with Tindal, of the first entire English Bible,) Dr. Sampson, Dean of Christ Church, Oxford, and Dr. Humphrey, President of Magdalen College, and Dr. Turner, Dean of Wells, were among the early sufferers under these anti-protestant measures. It would, indeed, be almost endless to repeat even the names of those divines of creditable talents and learning, who, in a greater or less degree, entered their protest against them: but the name of *Cartwright* is so closely connected with the early history and literary reputation of the Puritans, of whom he has been sometimes styled the Father, as to recommend some passages of his Biography to more particular notice.*

Thomas Cartwright was born about the year 1535, and educated in St. John's College, Cambridge, and soon after Queen Elizabeth's accession was made a Fellow of that house, and subsequently one of the eight senior Fellows of Trinity College. In the year 1564, when Queen Elizabeth visited the University, Mr. Cartwright was selected as one of the learned disputants for her Majesty's entertainment, and, according to some accounts, discovered such extraordinary abilities as to give the greatest satisfaction to the Queen and other auditors: but Dr. Nichols remarks, that Dr. Preston, Cartwright's opponent, "by the sweetness of his voice, and the modesty of his behaviour, did extraordinarily please the Queen; while the other, by his natural haugh-

* Amongst the more celebrated favourers of the Puritans, such as the Earls of Leicester and Huntingdon, the great Lord Burleigh, Sir Francis Walsingham and Sir Francis Knollys, we ought not to omit honourable mention of Attorney James Morrice, an able and learned barrister, and a man of great piety, who was both in and out of Parliament a most zealous defender of the rights and liberties of his fellow-subjects.—*Strype's Whitgift*, pp. 387, 388.

† Amongst the subscribers to this Letter was Dr. John Whitgift, afterwards Archbishop of Canterbury, and a zealous persecutor of his former friends. Thus, in most cases, the more celebrated Conformists had to answer for an abandonment of their earlier principles, under circumstances too strongly indicating the motives of their conversion.

* I have extracted these particulars of his life principally from Peirce's *Vindication of Dissenters*, and Brook's *Lives of the Puritans*, in 3 vols., a publication not much known, but which has collected together much interesting matter relative to the history of Nonconformity prior to the Restoration.

teness and roughness, seemed to spoil the force of his arguments," and incurred the Royal neglect, which bore hard upon his proud spirit. That Cartwright's independent manners might wound her Majesty's supremacy, is far from being improbable, but the accusation is discredited by the testimony of Strype and Fuller; and his journey to Geneva, which has been attributed to his disgust on this occasion, does not appear to have taken place for several years.

In the year 1750, Mr. Cartwright was elected to the Margaret Professorship, and his lectures in that capacity were much admired for their acuteness and solidity. When he preached in rotation at St. Mary's, the church could not accommodate the multitudes who flocked to hear him. Dr. Whitgift, then Master of Trinity College, was in the habit of answering Cartwright's sermons on the disputed points concerning church discipline, upon which Fuller candidly remarks, "The result of the difference between them is this, that (leaving the controversy itself to the judgment of others, if Cartwright had the better of it in his learning, Whitgift had the advantage in his temper; and, which is the *main*, he had more power to back, if fewer people to follow him." Archbishop Grindal (who was supposed by many to be in his heart favourable to the Puritans) wrote to Sir Wm. Cecil, Chancellor of the University, urging him to take some course with Cartwright, who constantly spake against the external policy of the Established Church, in consequence of which, the youth of the University described as, "at that time, very toward in learning," frequented his lectures, and were in danger of being poisoned by his doctrines. Mr. Cartwright vindicated his conduct in a letter to the Chancellor, and was supported by numerous friends in his assertion of the moderation and caution with which he treated the disputed topics. In spite, however, of the Chancellor's wish to shield him from severe animadversion, Mr. Cartwright was first deprived of his stipend, and afterwards, during Whitgift's Vice-chancellorship, was wholly removed from his professorship; and, not content with this measure of degradation, Whitgift soon

procured his expulsion from the University. That the credit and fame which the deprived Professor enjoyed at Cambridge, did not desert him in general society, appears from the insulting language addressed to him by his persecutor.* "What commodities you want that I have I cannot conjecture: your meat and drink is provided with less trouble and charges unto you, and in more delicate and dainty manner than mine is; your ease and pleasure ten times more; you do what you list, go where you list, come when you list, speak when you list, at your pleasure. What would you have more? I know not why you should complain, except you be of the same disposition with the Franciscan Friars; who, when they had filled their bellies at other men's tables, were wont to cry out and say, *How many things are we forced to endure!* Some men are delighted to be fed at other men's tables, and prefer popular fame before gold and silver."

Mr. Cartwright being thus prevented from usefulness in his native country, visited the Continent, and established an intimacy with several of the most distinguished Protestant divines, and particularly with the celebrated Beza, who bestowed on him this lofty commendation, that "he thought the sun did not see a more learned man." He also officiated in the capacity of minister to the English merchants at Antwerp and Middleburgh, with great acceptance, and returned to England after an absence of two years, upon the pressing entreaties of Fulke and others of his friends. About this time an "Admonition to Parliament" was published, on the subject of Church Discipline, which was answered by Dr. Whitgift's pen, aided by the imprisonment of its supposed authors. On this occasion Cartwright much distinguished himself by two replies to Whitgift, who, however, gained more substantial advancement, being consecrated Archbishop of Canterbury, on the death of Grindal. The High Commissioner having issued an order for his apprehension, Cartwright took refuge in the islands of Jersey and Guernsey, and afterwards revisited the

* Peirce's Vindication, p. 79.

Continent: upon his return in consequence of ill health, and for the benefit of his native air, he was arrested by Bishop Aylmer, and cast into prison, from which he was relieved by the intercession of the Earl of Leicester, who made him master of the Hospital at Warwick: his brother, *the good Earl of Warwick*, was also his constant patron. King James of Scotland, about this time, offered him a professorship in the University of St. Andrews, and the Archbishop of Dublin strongly solicited him to accept preferment in Ireland.

In the year 1583 was published the "*Rhemish Translation of the New Testament*," the annotations subjoined to which were generally thought, by the learned Protestants, to call for a powerful refutation. The Queen herself is reported to have applied to Beza, requesting him to undertake the answer; but he modestly declined, saying, that she had one in her own kingdom far abler than himself to undertake such a task; and afterwards intimated that Mr. Thomas Cartwright was the man. Sir Francis Walsingham (that distinguished favourer of the Puritans), with the Queen's concurrence, as is supposed, then solicited Cartwright to undertake the work, and, as an encouragement, sent him a sum of money. This application was seconded by Fulke, Whitaker and other celebrated Cambridge divines, and by the ministers of London and Suffolk. Thus encouraged, Cartwright diligently applied himself, and had made considerable progress in the work, when his evil genius, now seated on the archiepiscopal throne, dispatched a haughty messenger, forbidding his further proceeding, and enforced obedience to this tyrannical prohibition. It was not until the year 1618 that the work was published, under the double disadvantage of being unfinished in itself, and printed from a *mouse-eaten copy*, "a book," says Fuller, "which, notwithstanding the foresaid defects, is so complete that the Rhemists durst never return the least answer thereunto;" and, "in a word, no English champion in that age did with more valour or success charge or rout the *Romish enemy* in matters of doctrine."

This learned advocate of the reformed religion could not secure himself by any thing short of complete silence on

the subjects nearest to his heart, or disarm the animosity of the Archbishop and his brethren; and in the year 1590 a long list of articles were exhibited against him, several of which referred to his conduct as a minister in foreign parts. To these he declined making an answer upon oath, and being in consequence committed to the Fleet prison, with Udal and many other ministers, he was, in advanced age, and under the pressure of disease, harassed by the most irregular attempts to procure his submission. Upon this occasion, King James did himself the credit of applying to the Queen on behalf of Udal, Cartwright, and "certain other ministers of the Evangel, of whose good erudition and fruitful travels in the church" he had received "a very credible commendation." This intercession, and several other attempts to procure their release, were wholly fruitless: but after two years' unwholesome confinement, the Archbishop relented in favour of Cartwright, who was released upon promise of his quiet and peaceable behaviour, and restored to his hospital at Warwick, where he ended his days in the exemplary discharge of his duties, continuing to preach when he could scarcely creep into the pulpit. His character is thus pithily summed up by Fuller: "He was most pious and strict in his conversation, a pure Latinist, an accurate Grecian, an exact Hebrean, and, in short, a most excellent scholar." *

* Churton, in his *Life of Nowell*, vehemently arraigns the taste and judgment of Mr. Cartwright, who in a familiar correspondence had compared prayer to a bunch of keys, "whereby we go to all the treasures and storehouses of the Lord, his buttries, his pantries, his cellars, his wardrobe;" and triumphantly asks, "Was this the man to improve what had been done by Cranmer and his coadjutors—to give us a form of worship more pure and edifying, more dignified and devout?" The passage cannot be extolled as a specimen of good taste, but it would be as unreasonable to pronounce the writer incapable of a sublime address to the Deity as to deny Shakspeare's claims as a poet and philosopher, because his dialogue is occasionally infected with the trivial conceits which were fashionable in that age. A more formidable objection might be preferred against the good taste of Taverner, another of the learned Puritans of Queen Elizabeth's reign, who, having obtained a

Nor were the literary acquirements of the Puritans restricted to theology, although that "Queen of all Sciences" might have justified her votaries in an exclusive homage, whilst the unhallowed arm of temporal authority still retained within its grasp so large a portion of her rightful domains. Of Whitaker, Rainolds and several others, still more unequivocally Nonconformists, the concurrent testimonies of eminent and impartial writers prove that their learning was varied and comprehensive, extending to the ornamental as well as the more solid branches of knowledge; and with respect to many of them it may be remarked, that their English style is as correct and pure as their reasoning is vigorous and unanswerable. Amongst the laity distinguished by talent, and not unfrequently also by rank and station, the principles of Puritanism found many secret supporters, and not a few public advocates. The corruption and venality of the established clergy, which had in Wickliffe's days provoked the satire of Chaucer, in a more advanced stage of the Reformation called forth the indignant but cautious reprobation of a Spenser.* Does any one still hesitate to pronounce Nonconformity to the state religion compatible with the expansion and cultivation of genius, imagination, fancy and taste, let him look upwards to the venerable form of *Milton*, enthroned on the imperishable products of his intellect, and crowned with increasing honours from each successive generation. To describe him worthily requires a genius like his own. In the regions of poetry he alternately contests the empire with Shakspeare,

special licence from King Edward to preach without being ordained, took every opportunity of acting under it which the favour and connivance of the Queen afforded him. Whilst high sheriff of the county of Oxford, he appeared in St. Mary's stone pulpit, with his gold chain and sword, and precluded his discourse with the following words: "Arriving at the mount of St. Mary's, in the stony stage where I now stand, I have brought you some fine biscuits, baked in the oven of charity, and carefully conserved for the chickens of the church, the sparrows of the spirit, and the sweet swallows of salvation."

* See his *Shepherd's Calendar*, *Eclogues* 5th and 7th, and *Mother Hubbard's Tale*.

"Fancy's child," and with the epic muse of antiquity. To the less ideal conflict with the "powers of this world" in the cause of liberty,* he advanced under the celestial panoply of wisdom and virtue, nor has his "noble task" been wrought in vain. The country which gave him birth will not cease to derive a growing lustre from so rare and perhaps unparalleled a combination of all the majesty of genius with all the grace of science; but more especially may those who enlist under the banners of Protestant Nonconformity, that glorious cause which called forth the most powerful energies and moulded the loftiest conceptions of his mind, fearlessly go forth, armed in the mental and moral strength of their immortal champion, so long as

" ————— New foes arise
"Threat'ning to bind our souls with secular chains."

R.

Essex Street,

Jan. 16, 1819.

SIR,
I SEE, by Mr. Harris's account, published in the blue cover of your last Repository, that there remains in his hands £300. of the collection made for building a Chapel at Greenock: but as the conditions of the collection were not fulfilled, and as there is no reasonable prospect of building an Unitarian Chapel at Greenock, the money collected returns of right to the subscribers, to whom, if required, their proportion, that is, two thirds of the original contribution, should be paid. But as this would occasion great trouble and considerable expense, and as the main object for which the money was collected was to promote the cause of Unitarian Christianity in Scotland, I would recommend that the three hundred pounds in Mr. Harris's hands should be divided equally between the two congregations of Edinburgh and Glasgow, to assist in discharging the Chapel debt of the one, and in accumulating the Chapel fund of the other.

In order to this, would it not be advisable that Mr. Harris, if he has no objection, should give notice every month in your Repository that it is his

* "For who loves *that*, must first be wise and good."

intention so to dispose of the sum now remaining in his hands, at next Midsummer, unless it or any part of it should be previously demanded by the original contributors? And further to secure Mr. Harris, the Trustees who receive the money for Edinburgh and Glasgow should indemnify that gentleman against any future claims from the original contributors.

T. BELSHAM.

As one of the contributors to the proposed Greenock Chapel, I beg leave to add that I concur entirely in Mr. Belsham's recommendation.

ROBERT ASPLAND.

Hackney, Jan. 18, 1819.

SIR, Bath, Nov. 3, 1818.

IT is often the fate of historical and biographical collections, when they are not deposited in some public library, to fall into the hands of persons who are little able to appreciate their value, and who, not esteeming them as they deserve, suffer them to be lost or destroyed. I am not without hope that the three following manuscript memoirs, which were used by Dr. Calamy in the composition of his invaluable work, may be still in existence; and that, if you will allow me to make the inquiry through the medium of the Monthly Repository, information may be obtained where they are now to be found, which I have long sought by other means in vain.

1. The Collections of Dr. Henry Sampson, an ejected Fellow of Pembroke Hall, Cambridge, afterwards M. D. and an Honorary Fellow of the College of Physicians. They appear to have embraced a variety of matter highly interesting to the student in the history of English Puritanism and its offspring, Nonconformity, by the account given of them in the Preface to the first volume of the Abridgment of Baxter's Life and Times.

2. 'A thankful Remembrance of some remarkable Acts of the Lord's good Providence towards me, Richard Taylor,' mentioned in Dr. Calamy's Continuation of his Account of the ejected and silenced Ministers, p. 941.

3. A Narration of his Life and Times, by John Shaw, M. A. ejected at Hull, and formerly Vicar of Rotherham. Dr. Calamy had a copy, from which he has abridged the excellent account he has given of Mr. Shaw [Account, p. 823].

Another copy was in the library of Thoresby, the Leeds antiquary, who had also made many extracts from Dr. Sampson's Collections. See Duc. Leod. p. 537.

JOSEPH HUNTER.

SIR, Bridport, Dec. 9, 1818.

LATELY reading the Appendix to the 86th Volume of the Monthly Review, my attention was peculiarly arrested by some remarks of the Reviewers on "the Abbé Morellet's Miscellanies of Literature and Philosophy in the Eighteenth Century." These I have sent for insertion in the Monthly Repository, hoping that one or other of your correspondents may be able to throw some light on a scheme said to be in contemplation in France, which, if carried into effect, would probably produce most important changes in the system of religion and the mode of public worship, not only in that country, but also eventually in all Christendom. Whether there be sufficient ground for the representations of the Reviewers, I cannot undertake to determine.

THOMAS HOWE.

After extracting a passage from the above work, containing an interesting account of Mariano Socini, born in Sienna, about the beginning of the fifteenth century, the Reviewers proceed:

"Such was the grandfather of the celebrated Unitarian, Lelio Socini; and it is not unlikely that the opinions which his descendants promulgated, were first awakened in his own mind, and were traditionally preserved in his family, until a convenient moment arrived for giving publicity to them. The Abbé Morellet, however, ought not to have been ignorant* of the existence and merit of a man who was probably recorded in the very popular and very accessible Biographical Dictionary of Ladvocat; and who, in common with the other members of his excellent family, is always mentioned by ecclesiastical historians. The advisers of Buonaparte were not ignorant of the literary force of the Socinian family, and were preparing to give an

* Referring to the Abbé's acknowledgment, that he never heard the name of Mariano Socini till he lately met with it in some Italian work.

extensive establishment to their opinions in France, by amalgamating the Protestants and the Jews under a new Unitarian priesthood, combined by the same Presbyterian discipline. This bold innovation, for which Villers and others were employed to propitiate the public mind, though suspended, is probably *not abandoned*, and may yet be realized by the representatives of the French nation. It is felt that the people of France cannot be drilled again into Roman Catholic opinions; that an order of public instructors and a system of social religion are necessary to regularity, to probity, to domestic comfort, to convenient education, to piety, and to the decorous consecration of burials, marriages and deaths; and it has been thought that the *form* of Christianity *least exposed to the shafts of ridicule*, which in that country have been so often directed against the absurdities of Catholic superstition, is that which was revived by *Mariano Socini*."

Appendix to the 86th Vol. of the Monthly Review, from May to August, 1818, p. 528.

On Mr. Belsham's "Plea for Infant Baptism."

(Continued from Vol. XIII. p. 571.)

SIR,

THE interloquium, like other intruders, has, I perceive, been too prattling and prolix; and your readers, like the person intruded on, have a right to complain. They might, indeed, have been forewarned, that they would always have the remedy in their own hands; that when the letters grew tedious, they might readily pass to the next article in your Repository. Thus the door may be effectually barred against any intruder.

But this interlocutory part, though entered upon somewhat indiscreetly, must not be left too abruptly. For, though, on one side, the probabilities in favour of Adult Baptism, to the exclusion of Infant, are accompanied with so much evidence, as to amount, in my judgment, to almost a moral certainty, yet, on the other, there occur some objections, which may seem to require a little adjustment. Before, then, we resume the subject of Mr. Belsham's Censure of Mr. Robinson, I beg leave to submit two or three more ideas to the indulgence of your readers.

It may, then, and has been, asked unless we admit Apostolical authority, how can we account for a practice that was so common? And how for the obscurity in which its origin is involved?

There are several previous questions which might be here proposed, but they shall be reserved for a sort of postscript. In the mean time, with the evidence already before us, we must be permitted to consider Infant Baptism not as a *divine*, but *human* institution; and since the civil magistrate has adopted it for state purposes, it may be considered as other civil ordinances, and as other doctrines which have derived much support from the civil authority, so as to have become very popular. And it may, then, be asked, has any strange thing happened to Infant Baptism? Any thing more extraordinary than what has occurred to other affairs, which have been mere human contrivances, which have been involved in the vicissitudes of the world, depending on causes which are latent, and which, perhaps, never can be known, and liable to human contingences?—For example:

Universities are the great luminaries of modern Europe. Like the sun in the firmament, they spread their influence, and, as objects of vision, are contemplated to a very remote distance. They are appealed to as the oracles of literature; their practices have the force of laws; and their authority is founded on ancient prescriptions and immemorial usages. But will any one say, at what precise period these magical institutions took their rise? They sprung up in various points of the political horizon, (the most ancient in the most obscure,) and in an atmosphere full of mists. The fact is, at whatever period we first consider them, we are obliged to consider them, not as being then first created, but as being previously in existence.* Prior to the very

* Il n'est pas possible de fixer par des dates—precises les commencemens soit de l'université de Paris en général, soit des parties qui la composent, des magistrats, qui la gouvernent, des principaux attributs qui la caractérisent. Les recherches sur tous les points ne mènent en aucun façon à une origine claire et déterminée: et les premières mentions que l'on rencontre dans les monumens historiques, n'en contiennent point la création, et l'établissement, mais en sup-

being of these corporations, the word had been in use, and applied to ecclesiastical and civil-law purposes. Applied to literary bodies, it was a mere accommodation, and readily, instantaneously made: and the disputes of some learned men about the origin and antiquity of our oldest universities are a mere strife of words with little of meaning. These learned men cannot even inform us, where the history of their universities begins: it is involved in at least as much obscurity as Infant Baptism is; taking both of them, as I do, for human institutions. Your correspondent, too, seems (perhaps only seems) to be held in surprise at the obscurity of certain phenomena, which may be clearer to persons of as pure an organ of intellectual vision as his own.

So, again, the *English Constitution* is to be recognized rather as an effect, than a cause. From whatever point we contemplate it, whether at the Revolution or Restoration, at the Reformation or the Conquest, at the giving or confirming of Magna Charta—from whatever point we choose to contemplate it, we are compelled to consider it not as a standing, but as a flowing point; as a consequence, not as a precedence; as a gradual process from something in existence, not as a subitaneous contrivance of consummate wisdom at a given time; as a constitution of things, of which we can no more ascertain the beginning, than we can foresee the catastrophe. Montesquieu, therefore, after all his eulogiums on it, is obliged to leave it abruptly and in confusion. "This noble system," says he, "was found in the woods."*

Even of that part of this system that we are accustomed to admire so much, the representative part, we should find it no easy matter to ascertain the origin. It is full of obscurity, and writers of much thought and learning, who have differed in their opinions about it, have appealed to the same statutes, in favour of their opposite opinions; in the same manner as the Jesuits and Jansenists, the Lutherans and Calvinists, and all the various opposing sects, appeal to the same primitive authorities, to the same original Scrip-

posent existence. *Origines de l'Université de Paris*, par Mons. Crevier. Observations exactly similar to these will apply to the Universities of Oxford and Cambridge.

* *Esprit des Loix*, Ch. vi. L. ii.

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tures; and in the same manner as we have seen Mr. Robinson and Mr. Belsham appeal to Tertullian.

Remarks similar to these would apply to the origin of most Christian Churches, how celebrated soever they afterwards became in history. The beginning of them rests in an obscurity not unlike that which involves Infant Baptism. Mr. Robinson sensibly remarks, "The obscurity of the history of almost all Christian Churches affords a high degree of probability that the first disciples of Jesus were a few plain men, beneath the notice of the magistrate and the historian." No one can ascertain when the first African Church was formed. Churches grew up *sensim sine sensu*, and were not visible till they reached to a certain size.

And here, by the bye, while alluding to the obscurity of the origin of Infant Baptism, I am reminded of another significant remark of Mr. Robinson's. "Strictly speaking, it lies upon those who practise Infant Baptism, to shew how they came by it." I think it must have appeared how little can be said for its origin on Augustine's ground of apostolical authority, particularly as Tertullian turns the argument quite the other way; for he positively ascribes the origin of the *Trine Immersion of Adults* to apostolical tradition.* Did they both, then, though opposed to each other, as well in mode as subject, originate in apostolical authority? Trine Immersion of Adults was unquestionably practised both among Unitarians and Trinitarians, and more generally than Infant Baptism; and I should think it better to speak, as I think most of your readers will, after St. Basil on this subject, than after Tertullian.†

* Hanc si nulla Scriptura determinavit, certè consuetudo corroboravit, quæ sine dubio de traditione manavit.—This passage, by the bye, is itself a proof that Tertullian could know nothing of an apostolical tradition in favour of Infant Baptism.

† Fluxit igitur à traditione consuetudo illa ecclesiastica, quæ quantumvis corroborata potuit tamen infirmari. *Basilii* quidem incertus undè fuerit inductus ille ritus rogat undè traditum sit hominem *ter immergi* debere. Non igitur velut apostolicum, aut ipsius Christi mandatum perpetuâ observatione colenda fuit Trina Immersio. See Robinson's *Hist. Bapt.* p. 168, Notes.

Again, what shall we say of the doctrine of the Trinity? Those who are professedly Trinitarians, finding, as they conceive, this doctrine in the Old or New Testament, or in both, have something of firm footing on which to rest—some fixed point, at which their reasonings can commence. But what will Unitarians say? They deny that the doctrine has any foundation either in the Old or New Testament. Where, then, will they trace the origin of this doctrine? It will not do to derive it from General Councils; for General Councils did but find and *establish* the doctrine; they did not invent it. We find a something at least very like it in the writings of all the earliest Fathers, the Patres Apostolici, Irenæus, Tertullian and Justin Martyr. Plato had his Bonum, his Boni Filius and Anima Mundi; Orpheus his Phanes, Uranus and Chronus, his Τριμορφον Θεον—the Magi among the Persians, their Orimases, their Mithras, and their Arimanes, their Oromasdes Τριπλάσιος,*

Παντι γαρ εν κοσμω λαμπει Τριας, ης Μονας αρχει.

Where, then, will an Unitarian, on his hypothesis, begin the history of a Trinity? They are, and they must continue out at sea. Yet the doctrine has been (like that of Infant Baptism) professed with great piety; it is of very remote antiquity; it has been defended by learned men of great authority; it has been made the key-stone of most Christian establishments; and, on the principles of our Unitarians, the origin of this most popular, this widely-extended doctrine, must be involved in the thickest mists, in the most impenetrable clouds of darkness.

Objects of equal magnitude and extent in human affairs, have been in similar or greater obscurity. People, who fill the page of history with their celebrity, have been small in their beginning, though of prodigious size in their maturity; gradual in their growth, but uncertain, and even mistaken, as to their origin. The Roman nation, so illustrious through many ages for their love of liberty, and their examples of public virtue, so extensive in their conquests, so bound-

less in their dominions, by laying claim to a divine origin, did but proclaim that they were ignorant whence they first sprang. Their fame is imperishable in the annals of history, but it rises on a monument, the foundation of which is buried in fable.*

In like manner the Athenians, who first among the Grecian states gave themselves to the study of science, seem to have been acquainted with almost every thing but their own descent; and on this point they did not choose to acknowledge their ignorance. They laid claim to a primeval antiquity: and through a disdain of being indebted to foreign nations for their birth, rather chose to say that, like grasshoppers, they sprung out of their own soil.†

These examples will, I hope, shew, how what is ancient very frequently sinks into shade; that some matters of fact in history are often, like others in philosophy, more visible in their effects than in their causes; and that it is unnecessary, as well as suspicious, to trace them to foreign, super-human causes.

That would appear to me a most *strange* objection to Adult Baptism, which should arise from the consideration of its not being received in national churches, and as strange an

* Datur, says Livy, speaking of the origin of the Romans, hæc venia antiquitati, ut miscendo humana divinis, primordia urbiam augustiora faciat. Præfat. And the author of the "Romanæ Historiæ Breviarium," thus makes out the fable: Romanum Imperium, quo neque ab exordio ullum ferè minus, neque incrementis toto orbi amplius humanâ potest memoriâ recordari, à Romulo exordium habet: qui Vestalis Virginis filius, et (quantum putatus est) Martis, cum Remo Fratre, uno partu editus est.

† Hence Thucydides, in the famous funeral oration, makes Pericles say, Την γαρ χωραν αιει δι αυτοι οικουντες, διαδοχων των επιγιγνομενων μεχρι τουδε ελευθεραν δι' αρετην παρεδσαν. Συγγρ: Β. λδ. In Plato's Επιταφιος Λογος, they are described as Αυτοχθονας,—τρεφομενους, ουκ υπο μητρειας, ως αλλοι, αλλ' υπο μητρος, της χωρας εν η ωκον. Menexenus. And in reference to this notion of their antiquity, some of the nobler Athenians, as Thucydides tells us, used to wear golden grasshoppers in their hairs, insects which, as was supposed, sprung out of the ground.

* Inquiry into the Nature of Subscription to the Thirty-nine Articles, 2nd Ed. p. 298.

argument in favour of Infant Baptism, from its being readily and generally adopted in national churches. This argument, I see, is made use of by Mr. Belsham, in his pamphlet on Infant Baptism, and is taken, like most of his unfortunate criticisms, from Mr. Wall. I hope it will make his pamphlet sell among the clergy of the Established Church, and therefore I most generously notice it. But I fear the argument will have little weight with his dissenting friends, notwithstanding his *candour* and his *compliments*. I should call this a strange objection and a strange argument, because they appear to me, on truly Christian principles, to defeat their own object. Ecclesiastical, like civil *establishments*, take their *sanction* from human law; things indifferent in themselves derive all their consequence from the civil magistrate. His object is *utility*, not *truth*, as Bishop Warburton states. I shall take leave to add, that under his (the civil magistrate's) direction, religious rites lose their nature, and become *civil* ones. Religious establishments, under a weak though confident plea of the *unity of the faith*, assumed (whether rightly or not is of little consequence) on the authority of primitive antiquity, cripples and disfranchises personal religion, disqualifies for the exercise of private judgment, and, in short, aims to erect one great *church monarchy*, whose members are not citizens but *subjects*; whose consciences are not to be consulted, but controlled; not to be liberalized, but restrained; not to be tolerated in their own opinions, but to be bound, by a sure pledge, to the public faith.

Such is the nature, such are the aims of all ecclesiastical establishments, such the primary end and secret springs of all alliances between church and state. And to their several purposes what could administer so efficaciously as Infant Baptism? * It has been the

* The ground of its adoption in the Greek and Latin established churches, might be easily accounted for on principles very far from being reasonable and just; though, being once established, it would of course become permanent. Yet provision was even then made for the baptism of adults. At the Reformation it is well known that most of the Protestant churches, as the Latin and Greek churches

very root as it were of this majestic tree. Thence was derived its great vigour and ample spread, which has occasioned the triumph of ecclesiastical dominion and despotic power.

Christ, according to the account given of him in the four Gospels, does not appear ever to have been in a situation for exercising authority on the principles of the Jewish hierarchy, or of the Roman civil power. He was far removed from both. If from the former he was not wholly a seceder, we find him much at variance with the maxims and practices of its priests; and if he did not directly oppose the latter, we find him warning his followers against mixing their state polity with the morality and religion which he taught. Thus we read that Christ called his disciples to him, and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. xx. 25. And though we find him making a clear distinction between the obligations of religion and the claims of civil government—"Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's"—yet, when agreeably to some vague notion of his being accused of calling himself the King of the Jews, Pilate put the question, "Art thou the King of the Jews," we hear him appropriate it to himself in a very different, even in a spiritual sense: "Thou sayest: but my kingdom is not of this world. To this end was I born, and for this cause came I into

had been before, were united together by *harmonies* and *confessions of faith*. See Quick's *Synodicon*. But it will be recollected, that these confessions contained other doctrines, which many Christians do not therefore reckon reasonable or scriptural. In the 17th Article of the Church of England, the baptism of infants appears to be mentioned with some caution. "The baptism of young children is in any wise to be retained in the church." See Bishop Burnet's Exposition of this Article. And there has always been a service for the baptism of those of riper years.

the world, that I should bear testimony to the truth. Every one that is of the truth, heareth my voice." John xviii. 36, 37. In the above testimony, therefore, of the *King of Martyrs*, as Christ has been called, he explains his doctrine to his first followers, and exhibits his own character and ultimate pretensions.

But nothing is so insinuating, so encroaching, as power. As soon as opportunity offered, and it offered very early, those who called themselves his disciples, first formed an hierarchy on Judaizing principles, and, soon afterwards combining it with the power of the civil magistrate, formed a Jewish civil establishment of Christianity; and on principles so opposite to those at first laid down by Christ, that it has been by way of contrast, with great significance called "that spirit of *Antichrist*" which began, we are told, to work in the times of the Apostles. And all national established religions calling in the sword of the civil magistrate, eminently partake of this character, and must do so from their very nature. To appeal, therefore, and as your Correspondent, I perceive, has done, to the practice of such national churches, in favour of the purity of Baptism, or of any other Christian institution, or doctrine, would have rather a suspicious than a flattering aspect; and instead of furnishing an easy solution to any particular difficulty, would, in my humble opinion, only tie the knot more indissolubly tight and strong.

But to return to Mr. Robinson and Mr. Belsham. The Roman Church, having absorbed in itself all the religious rights, privileges and pretensions of the nations with which it came into contact, called itself *the Church*; and we use the term in courtesy and custom, but contrary to its proper meaning, as used in the New Testament, where it stands for an assembly of persons formed for Christian purposes, or, as the established Church of England speaks, "an assembly of faithful men." In a way of similar accommodation we call, though incorrectly, a large corporation among us, *the Church*, the Church of England.

In a political point of view we call this church in England *the National Church*, but, strictly speaking, incorrectly, and still more incorrectly

should we call it *a National Church*. It is, properly speaking, considered politically, a peculiar corporation. This peculiar corporation-church has by-laws, creeds, canons and articles, which are so far *constitutional* as they are consistent with national law, but, properly speaking, it is not *the National Church*, still less is it exclusively *a National Church*. All the different sects are parts of the National Church; and each denomination, acknowledged and protected by the state, and receiving into its communion members of any parts of the nation, is, properly and logically; a national church, and not exclusively one sect only, however favoured and distinguished by peculiar privileges. The Presbyterian, Independent, Quaker Churches, are each a national church, as well as that other church, and so are the Baptists. It is not true then, I apprehend, logically true, that all national churches have admitted the sprinkling of new-born babes for baptism.

In America, all the different Christian congregations constitute *the National Church*, being all by the laws of the Union protected by the civil magistrate, and under the authority of the legislature qualified for public services; and as the whole assemblage constitutes the National Church, so each sect is *a National Church*, into which any one may be chosen out of the nation, and from which any individual may proceed to the national advantages. The Baptist churches in the Union form *a National Church* of Baptists among the Americans. This, perhaps, may be called too nice a distinction, but we must distinguish when we wish to ascertain the truth. Rectè distinguendum, si rectè concludendum.

But if the entire toleration of churches, by the national authority, should not suffice to constitute them National Churches, perhaps the entire *subjection* to the sovereign civil power may. Let us consider the Greek Church. This church, of such prodigious extent, was settled, in ancient time, according to the ordinances of the emperor of the East, and still it is kept in obedience to the Grand Seignior and the king of Persia, or the princes of the provinces: they always were, no individual church excepted,

Baptists, that is, they always baptized by immersion, and they still continue to do so. The learned father Simon, who had so thoroughly studied the religion and customs of the Eastern nations, and who derived his information from the most authentic sources, says, "They delay the baptism of children until the third, fourth, fifth, sixth, tenth, and eighteenth year of their age." The Melchites followed the common opinions of the Greeks,* being in all things true Greeks.† The Georgians or Iberians "are not very pressing to receive baptism; but they re-baptize those who return to the faith after apostacy: with baptism they administer to children *confirmation* and the eucharist:"‡ a proof by the bye, that the Greek Church never administered baptism to new-born babes; for they always gave the eucharist immediately after baptism, and gave it to children in a spoon. "The Mingrelians administer baptism after the manner of the Georgians." In his supplement concerning the Georgians and Mingrelians, father Simon adds, "Baptism is deferred till the child be about two years old, then they baptize it, dipping it in hot water;" at length they give it bread that hath been blessed, to eat, and wine to drink, which appears to have been the ancient way of baptism.

Observations similar to these he makes of other Greek Christians, as to the performance of the three sacraments, baptism, confirmation and the eucharist, with a little variety of some few ceremonies accompanying them, but not at all affecting baptism.

"The Greek Church, subject to the patriarch of Constantinople, was not always of that vast extent to which it attained after that it pleased the Eastern Emperors to lessen other patriarchates for greatening that of Constantinople; which they could the more easily do, because their power, as to things of that nature, hath been far greater than the Emperor of the West, and that for erecting new bishoprics, or granting new rights and jurisdictions, they stood but very little on the consent of patriarchs." "They

profess obedience to the Oriental canon law, and the ordinances of the Emperor." "They (the Georgians or Iberians) obey not the patriarch, who takes the title of Catholic or Universal; and yet it is not he who is the chief in spiritual affairs, but the prince, who is supreme in spirituals and temporals. The prince has his voice with the bishops in the election of the patriarch, and all choose him whom he desires; and the will of the several lords within their territories stands for law." "The Abyssines or Ethiopians, who in all things follow the religion of the Cophlites, (who were of the Greek Church,) are under subjection to him, who is called the Emperor of the Greater and Upper Ethiopia." Some of the Oriental Churches are now in civil subjection to the Grand Seignior, the Armenians to the King of Persia.

Now the established Greek Church never, in any instance, practised the sprinkling of new-born babes; and if Mr. R.'s account is well-founded, the Greek rituals were first composed only for adults, and afterwards adapted to the circumstances of children. But, without the advantage of this latter argument, all their churches being Baptist and (except those who afterwards became *Latinized*) Anabaptist, (all baptized by immersion,) being under the canon laws of the Eastern Church, and the civil imperial laws; under, too, the protection, authority, and supremacy of reigning sovereigns and princes; with this constitution of ecclesiastical and civil arrangements, what can there be wanting to denominate them, even according to the common acceptation of the word, *National Churches*?

I am surprised, I own, that a Unitarian (though I ought to beg pardon of him for wandering out of my record, by referring to his own book on Infant Baptism, as your Correspondent will perceive I am) should have employed such an argument, it being, as I humbly conceive, not only not founded in truth and fact, but cutting both ways, like a two-edged sword, against his Infant Sprinkling, as well as his Unitarianism. I do not say, however, that because any particular doctrine has not been the established religion of any country, *therefore* it is not true, but only that if this gentle-

* Critical Hist. of the Religion and Customs of the Eastern Nations. Done into English by A. Lovel, A.M. 1685, p. 5.

† Ibid. pp. 61, 62.

‡ Ibid. p. 66.

man's argument has any force against Adult Baptism, it would have equal force against Unitarianism. For I doubt whether there is an *Established*, a *National Church*, of Christian Unitarians, at least in Mr. Belsham's sense of the word. In the Greek Established Church, Trinitarianism was sometimes the national religion, and sometimes Arianism, the difference lying between the *ὁμοουσιον* and *ὁμοιουσιον*; it settled at length in the Trinitarian doctrine. The Latin Church was all Trinitarian; the Established *Reformed Churches* were all Trinitarian, as may be seen in their several confessions, in Quick's *Synodicon*. The Polish Unitarians,* with all their talents, learning, dignity and power, (and they had much of each,) never rose to be a national, established religion. The religion of the ancient Jews, indeed, founded in the *ipsa unitas* of the Deity, without any *distinctions* or *qualities*, as Maimonides† expresses it, of time, place or person, (about which the Trinitarian and Unitarian controversies, through their many shades of difference, are concerned,) the religion of the Jews was a national Unitarian religion. Mahomet, too, colleagu- ing with a Jew and Nestorian Christians,‡ and extracting from them a sort of essence of religion, a fundamental principle, (which appears to have been the foundation of most ancient theologies, till they degenerated into idolatry,) formed a national religion, on the abstract idea, the Unity of God. But I beg leave to submit to your learned Correspondent, whether in *his* sense of the words, there ever was, or is at this day, any *National Church of Unitarian Christians*?

In examining Christian antiquity, in reference to the question under discussion, it was thought no improper way to appeal, in a former letter, to the testimony of some learned and independent men, who, having gone over this ground with the same end in view, would be competent to give

testimony. Your readers were thus furnished with the proper evidence to try the merits of the question. These learned men were taken from our own country; and they might very easily have been multiplied. But that our jury may be as complete as possible, we beg leave to add to them a few names of foreigners. They shall be taken from among critics of different opinions on other theological points, but all of the first eminence for learning and their knowledge of Christian antiquity among their several religious denominations. This part of my work being ready done to my hand by Van Dale, I shall do little more than translate their testimonies from him.

The first is of Campegio Vitringa, the celebrated Professor of Theology and History at Amsterdam, well known for his critical works on Isaiah and the Revelations. He was doctrinally a Predestinarian.

"What is advanced out of Cyprian is more evident; although from *all* the other writers referred to, nothing can be collected but this; that infants might be baptized, and sometimes were; but not that it was the custom in the first Church that they should be baptized just after their birth, as is done in our sacred assemblies," &c. *Observationum*, Lib. ii. Cap. xvi.

He then refers to Ludovicus Vives, and he shall be our next testimony, who, in his observations on Augustine, (*De Civitate Dei*, Cap. xxvii. Lib. i.) after other remarks, adds: "Let no one be deceived by this passage; no one formerly was laved by sacred baptism, till of an adult age, and when the same person both knew what he wished of that mystical water, and desired to be washed, and not merely once asked," &c.

The next testimony that I shall produce is that of Salmasius, which may also be taken as that of Van Dale himself, who was equal at least to those whom he quotes, in that sort of literature which is necessary for a complete knowledge of his subject, as his own admirable work abundantly proves.*

"Something, therefore," says Van Dale, "must be said of the origin and progress of this Pædobaptism, which

* See Mr. Robinson's *Ecclesiastical Researches*. Church of Poland, p. 554.

† Deus nullas habet qualitates—Quare constanter asserimus, illum *absolutissime esse unum* Maimonidis. *Moreh Nevocheim*, pp. 79, 80.

‡ See Prideaux's *Life of Mahomet*.

* Hist. Baptismatum cum Hebraicorum tum Christianorum.

I thus shew first from the celebrated Salmasius, a man of such great name among the Reformed. (*Ex Epistolâ ad Justum Pacium sub nomine Simplicii Verini.*) 'In the two first centuries nobody received baptism, but he who, being instructed in the faith, and imbued with the doctrine of Christ, could give testimony that he believed, on account of those words, 'He who shall believe and be baptized.' Therefore, the first thing was to believe: thence arose the order of catechumens in the Church. The perpetual custom also then constantly prevailed, that the eucharist should be immediately given to those catechumens after baptism. Afterwards an opinion prevailed, that nobody could be saved, unless he had been baptized: and thence arose the custom of giving baptism to infants. But because the eucharist was given to adult catechumens, as soon as they were washed with sacred baptism, without any space of time intervening, it was instituted that this also should be done to infants, after the introduction of Infant Baptism.' Thus far Van Dale, who was not of the clerical profession, but all whose works are full of erudition.*

I have already alluded to the opinion of Socinus, and other learned Unitarians in Poland. To the opinion also of the accomplished critic Grotius, an allusion has also been made; and his opinion was, that Infant Baptism *might be practised*, and was practised pretty early, but not by Christ or his apostles. Annot. in Matt. xix. Sensus est veniant ad Christum, ut instituantur, non ut baptizentur, nisi postquam vim baptismi intellixerent."

My intention was, Mr. Editor, to have subjoined a few thoughts on Mr. Belsham's sense of Infant Baptism, in reference to Tertullian, and a critique on the word *norint*, as used by him, together with some remarks on Mr. Belsham's "important testimony of Justin Martyr," and his quotations from Irenæus and Origen. But these matters, I perceive, must be deferred.

D.

* Il pratiqua cette science (Médecine) avec succès, et se fit une réputation dans l'Europe par sa profonde érudition.—*Nouveau Dictionnaire Historique.*

SIR, Swakeleys, Jan. 6, 1819.
PERMIT me to assure your Chester Correspondent [Vol. XIII. p. 749,] that nothing he has written on the subject of my "Bible Only" School at Binham, has in the "least annoyed" its well-meaning, however mistaken patron. He has warrantably enough, perhaps, bestowed upon it a title, which it seems however, it did not deserve. The whole difference of opinion that obtains between us, is indeed, I am willing to hope, no more than this: that while I am content to seat my little plebeian catechumens "at the feet of Jesus" and his apostles *alone*, he would place some Apollos beside them of the same way of thinking with himself, so long as they were under my exclusive jurisdiction; for beyond that moment I profess to give them up again to their parents. As little, I trust, will he be, in return, "annoyed" by my Anti-isms of every description, if, in a spirit which "thinketh no evil" of any other opposed to it, I venture to record my conviction, that, were every "note and comment" now extant on the Bible, committed to-morrow to the flames, the religion of Christ might somewhere or other, in this our enlightened day and generation, arise from their ashes in a purer form than any it now exhibits in any single established or non-established Church in Christendom.

With regard to my projected plan of a place of worship, it is indeed, I fear, still more Utopian than he justly represents it; for it by no means professes to aim at inoffensiveness on the ground of being alike and in common acceptable to every denomination of Christians. Its avowed object is an approximation to the apostolic model of religious homage: et jure aut injuriâ comprehends invocation of the Saviour of the world. The Unitarian would have to *tolerate* Idolatry under a roof beneath which the Trinitarian had *connived at* the blasphemy of not addressing the Son as "an equal person with" the Father; while *The GOD* and Father of our Lord Jesus Christ was alone ultimately addressed as "the Author of every good and every perfect gift," as "the GOD above all, as well as through and in us all," the "one Lord,"* the "made

* 1 Cor. viii. 6.

Lord,"* the "Advocate at the Father's right hand," and in the midst of a congregation met together in his name, would be also petitioned, prayed to, as able to save to the uttermost all who come unto that GOD through him. Towards such an approximation, the first step would be the abdication of all unscriptural phraseology; the subordination and delegated authority of the Logos—Theos, the next: but within the ample range of this preliminary circumscription, the proposed Liturgy would expatiate as freely as *the letter* of the Bible would admit, and scarcely therefore propitiate, in *all* its parts, an unanimous, though concurrent expression of devotion. While "the mercy-seat" shone with none but borrowed rays, it would still perhaps peer as one of the most prominent features of the sanctuary; as the incense ascended from its altar, the high priest who wafted it towards heaven might still fix the tearful eye of many a suppliant, and when the Allelujah ascended with one heart and voice to Him who sitteth upon the throne, what if the Lamb were not all around, so with one heart and voice, forgotten? These are appalling annunciations, undoubtedly, to many a *scriptural* Christian; there are, on the other hand, not a few *as consistent Biblists*, whose ear they will by no means offend; and for one, I am free to confess, that though reformation proceeded no farther than to these limits, most cordially should I rejoice to see the religious service of the Established Sect (the best, in my opinion, *but for its traditional deformities*, with which I am acquainted,) so far purged of what every idolater of the *litera scripta* of the sacred records must deem *its two capital pollutions*. Whether the more sweeping Unitarian would patronize what he might deem so partial, so insufficient a compromise, I know not: but from the silence of our body, I certainly presume that *mere* man-ism, (I use the word in no invidious sense,) is averse from the experiment. To that implied decision, I now therefore respectfully bow with regret, and subscribe myself,

J. T. CLARKE.

Broom Bank, near Sheffield,

SIR, *January 17, 1819.*

THE Reviewer of my Discourse, which was preached in May last, before the Supporters of the Unitarian Fund, having intimated to me, [Vol. XIII. p. 766,] "that it is not quite correct" perhaps, "to quote Luke vi. 12, as a proof that our Lord continued a whole night in 'a dreary solitude,' since προσευχή, sometimes, and probably here, signifies an oratory, or 'house of prayer;'" I feel myself called upon to explain. I am well satisfied, and have always entertained the opinion, that the word προσευχή often signifies an oratory, and that such is the sense in the passage quoted, as well as in Acts xvi. 13, to which the reviewer has referred me. But the term "dreary solitude" was a term which I applied, as every reader may see, not to the προσευχή, but the mountain to which our Lord had gone, and on which he *continued all night*, (δευκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ) "in the oratory of God." Some indeed think this to be rather a harsh translation, and prefer the common version, which is also adopted in the new one, and which I have followed, notwithstanding its supposed incorrectness. Indeed this adoption cannot require much defence, when it must be admitted that *prayer* or devout communion with God (which is prayer taken in its most comprehensive sense) was our Saviour's object. Indeed it ought to be mentioned in favour of the common translation, that the Cambridge Manuscript has αὐτοῦ after the word προσευχή instead of τοῦ. The reviewer has referred me to Acts xvi. 13, and Bishop Pearce's Commentary and Note. I have not that author at hand, but I admit that the Jews had their προσευχαὶ near to rivers, or by the seaside, and in other retired places on the plains; or, *near to* (as the preposition εἰς sometimes signifies) the mountains; but they had them also on the hills an *mountains themselves*, the retreat of the most recluse, because the least exposed to intrusion. See Jennings's *Jewish Antiquities*, Vol. II. p. 91, also p. 69. These προσευχαὶ included a certain space of ground enclosed with walls and open to the Heavens, according to Philo, Josephus and other writers, whither devout persons resorted alone, or in company, for reli-

* Acts ii. 36. See Griesbach in loc.

gious exercises. Those on the high grounds, or within the bosom of the dreary mountains, were frequented by such persons as wished to be as much as possible remote from the haunts and interruptions of man. Such a solitude would naturally, I think, be our Saviour's choice, under the circumstances which I brought before the reader, and which shew the anxious state of his mind at the time, and prove how necessary he found it to fly to God, in retirement from the world, and seek counsel and direction for the great work before him. The absolute and entire dependence of Christ on his Father's wisdom and support, and his long-continued earnestness to obtain

and apply them to the important purposes in view, present, in my estimation, the most positive exclusion of his Deity that can offer itself to a reflecting mind. I would add, that the translation of the word *ενομιζετο* "was wont to be made," in Acts xvi. 13, is, I apprehend, very improper. The proper rendering would be "*registered, or allowed by law.*" In the same sense the word is used in Luke iii. 23, where, instead of reading "*being as was supposed, the Son of Joseph,*" we should rather read "*legally sanctioned, or 'allowed to be according to law,'*" or "*registered 'as the Son of Joseph.'*"

NATH. PHILIPPS.

BIBLICAL CRITICISM.

Suggestion on John i. 1.

Philadelphia, U. S.

June 12, 1818.

ADMITTING that the introductory verses in the Gospel by John relate to the Christian dispensation, and that, by "*the word,*" Jesus Christ is to be understood as the person designated; the explanation which is usually given of that part of the first verse in which we read, that "*the word was with God,*" appears to me to be liable to several objections. It is said, that, to be "*with God,*" means, to receive divine communications; and that, "as Moses was with God in the mount, so was Christ in the wilderness, or elsewhere; to be instructed and disciplined for his high and important office:" but, in the context, there is no mention of, and no allusion to, such an occurrence; and the supposition of Socinus, that to be "*with God,*" in the passage before us, signifies, that, as the word of God, Jesus was known to God alone, is, to my mind, equally unsatisfactory.

In illustrating the phraseology of Scripture, and particularly the Hebraisms with which the New as well as the Old Testament abounds, it is often useful to recur to the passages in which they are first to be met with, and thus to ascertain their original signification.

In Gen. v. 22, we read, "*And Enoch walked with God.*" How he "*walked with God,*" we learn from

Heb. xi. 5, where it is said, "*before his translation he had this testimony that he pleased God.*"

The next person spoken of as having *walked with God*, was Noah. Gen. vi. 9: "*Noah was a just man, and perfect in his generations, and Noah walked with God.*" Here, as in the former instance, the reference is to personal character; and as walking indicates a steady, regular course, the meaning will be, that both Enoch and Noah were pious and religious persons when this character was given of them.

In the first Epistle of John, several passages are to be met with in which similar phraseology is used. Thus, it is said, chap. i. 3, "*and truly our fellowship is with the Father, and with his Son Jesus Christ.*" Chap. iii. 24: "*He that keepeth his commandments, dwelleth in him, and he in him.*" Chap. iv. 15: "*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*" As these are general declarations, they cannot be descriptive of any special or peculiar communications to particular persons; but are easily understood, if referred to religious character.

Perhaps, the strongest and most exactly parallel expression, is that which occurs in Psalm lxxiii. 23: "*Nevertheless, I am continually with thee.*" These are the words of Asaph, a man who made no claims either to the prophetic character, or to any divine mission; they would, there-

fore, be totally irrelevant, if referred to constant communications from heaven; but they are admirably descriptive of a mind habitually religious and devout.

In modern compositions we find the same application of the phrase "*with God*." The following lines are part of a hymn by the late Dr. Doddridge, on "living habitually in the fear of God:"

"As diff'rent scenes of life arise,
Our grateful hearts would be
With thee amidst the social band,
In solitude with thee."

I am, therefore, disposed to construe John i. 1, 2, thus: "In the beginning of the period respecting which I am now to treat, Jesus Christ existed; and Jesus was a pious and religious person, and Jesus was God; as Moses was God to Pharaoh, and as those persons were called gods unto whom the word of God came. This Jesus was in the beginning with God, i. e. he was from the first pious and religious."

Thus, it seems to me, that uniformity is preserved in the interpretation of the phrase which has now been considered; that the Evangelist is made to speak with distinctness and precision both of the personal and official characters of Jesus Christ; and that the second verse contains an explanatory remark of considerable importance, instead of appearing to be merely a repetition of what had been asserted in the preceding verse.

These observations are made with diffidence, for I am not aware that they correspond with any explanation that has yet been given of the passage to which they relate.

J. T.

Brief Notes on the Bible.

No. II. *

THERE is no safer rule, none more estimable, than that of interpreting Scripture by Scripture.

"The word was God." John i. 1.

Jesus is taken to be implied by "the Word;" the word of God, in all its "fulness," residing in, and being promulgated by, him.

But, the question is unsettled whether "God," in this sentence, be used

in a subordinate, or in the primary, sense.

I will assume (without conceding) that it is used in the primary sense, denoting the Almighty.

What follows?

In my humble apprehension, that the version ought, for the sake of ordinary readers, to be

"The word was *as* God."

Pronounced by Him, through a medium, it was to be regarded, not merely as spoken by himself, but (in scriptural phraseology) as himself.

Pretty bold, it may be said, and rather free with the original.

But, is such a latitude, to make sense of a passage, unexampled or unauthorized?

Take the answer in 2 Samuel xxiv. 23.

"All these things did Araunah, *as* a king, give unto the king." The word "*as*" is in italics, supplied by the translators to *make sense* of the passage; Araunah being no king, but a wealthy subject of David's.

It is possible, also, to *make nonsense* of a passage by a literal translation, unexplained.

e. g. "The word was *with* God, and the word *was* God."

This occurs in the context, and a more eminent example it would not be very easy to cite.

So, ought not Matt. xii. 50, to be rendered, "Whosoever shall do the will of my Father which is in heaven, the same is *as* my brother and sister and mother"?

If I be told that this and a *multitude* of similar passages are always understood and read in this sense,—be it so! And does not consistency require the same principle of construction to elucidate John i. 1?

BREVIS.

On the Contents of the Book of the Revelation.

No. I.

NOTWITHSTANDING the blessings pronounced on those who attend to the words of this prophecy, and keep those things that are written therein, many sincere believers in Christianity think the time lost that is spent in the study of it, and that it would be much better employed in studying the precepts of morality. With them I think this last ought to

* For No. 1, see Vol. XIII. p. 632.

be done; but also, that the knowledge derived from the other would be a strong inducement to the practice of the moral principles of Christianity. Under this impression I shall take the liberty of submitting to your readers the following sketch of its contents, as they appear to me, upon comparing it with the ecclesiastical and civil history of the first centuries of Christianity:

Chap. i. 1—3, is the authority for publishing this book, it being the revelation made by the Deity of future events, to Jesus the Christ, and by him, through his messenger, in vision, made known to John, who herein bears his testimony to all that he saw; and pronounces him blessed who studiously pays attention to it, because the time of commencement was fast approaching.

Ver. 4—20: John's address to the seven successive ages of Christianity, describing the manner in which the vision was given to him, that the scene was laid in the Temple or Christian Church, (1 Cor. iii. 16, 17,) in which Jesus, clothed as high priest, was in every succeeding age walking amongst the lamps or churches, trimming them and keeping them constantly bright. The last verse unfolds the mystery of this whole chapter, by explaining that the stars in the right hand of the high priest, are the Christian teachers, in the seven ages of the Christian Church; and that the seven lamps are the Churches, whose lamps, in seven successive periods, are to follow each other in being the lights (Matt. v. 14) of the world.

The second and third chapters contain the messages that Jesus, our high priest, sends in each period to the Church. The prologue of each message is taken from the descriptive appearance of Jesus in the first chapter. The second part describes, in few words, the general state of the Church in each age. This is followed by directions suitable to the period, and interspersed with threats and promises; and the whole concluding with rewards to be given to overcomers, and an exhortation to those who have understanding, to hearken to the prophetic directions.

Chap. iv. John is invited to look into futurity: and before we do so, it may be proper to observe, that

though all the parts of this book harmonize together, yet the book, to be understood, must be considered as dividing itself into three parts. 1. Is the figurative description of the Christian church, as the temple, with Jesus ministering in it as high priest. Then follows the description of the peculiar state of each church, through the whole period of the prophecy: with propriety this may be considered as the ecclesiastical part of the prophecy, and is contained in the three first chapters.

The second part of this prophecy represents Jesus as enthroned, and going forth with his army of saints to break into pieces the kingdoms of the world. This part begins at the 4th chapter, and concludes at the 18th verse of the 11th chapter; and the remaining chapters may be considered as descriptive visions of various scenes, which take place from the first establishment of nominal Christianity, till the grand period of the consummation of all things. Under this view of the prophecy we shall find that the 4th and 5th chapters correspond with the Ephesian church-state, and are an account of the general political state of Christianity until the destruction of Jerusalem. The 6th and 7th chapters run parallel with the church of Smyrna, and describe the overturning of Rome Pagan. The 8th and 9th chapters describe the overturning of the Eastern Roman Christian empire. The 10th and 11th describe the Christian world, as it may be called, from the commencement of nominal Christianity, under Constantine, till the conclusion of the Millennial age, including the whole of the remaining five churches, which will be more distinctly seen by noticing their respective periods of commencement and conclusion.

Returning back to the 4th chapter, I notice, that, in the descriptive message to this church, it was to continue from A. D. 83, to A. D. 73. Its character was to be remarkable for their laborious exertions in spreading the Gospel, their patience under Jewish persecution, and their trying the credentials of those judaizing teachers who called themselves apostles; their undauntedness in suffering; their abhorrence of ambition in Christian teachers; that at the commencement of this period they were unitedly of

one heart and mind, but that at the close of it, a party spirit would be admitted, which was to be endeavoured to be destroyed by exhortations to unity under the threat of the light of this church being extinguished. Let any one upon comparing this message with the writings of the New Testament, say, if the prophecy does not agree with its accomplishment, and if it is possible to place any other period of the history of Christianity which it would have so well agreed with. Let us now turn to the prophecy.

Chap. iv. 1, John is invited to look into futurity, and 2, in a prophetic vision beholds a throne; 3, and Jesus gloriously enthroned on it; 4, surrounded by twenty-four ancients in priestly robes, with regal crowns on each side encircling him on the throne; 5, 6, the usual accompaniments of the Divine Presence with the sea of glass before the throne; 7, 8, and the cherubic standard of Israel displayed: a lion for Judah on the East, an eagle for Dan on the North, a man for Reuben on the South, and an ox for Ephraim on the West; whilst the army of Israel under their respective standards pronounce that he who was *dead*, but is now *alive*, and who cometh to *judge the world*, God's appointed ruler, is thrice holy and all-powerful; 9—11, whilst the army of Israel with their standard-bearers, ascribe honour and glory to Jesus their ruler, the twenty-four ancients, or the united chiefs of the royal priesthood in both dispensations, raise the chorus,

"Worthy art thou, our Chief, with our God most holy,

"To receive the glory, the honour and the power;

"For thou hast formed the whole.

"And they were and are formed according to thy will."

Comp. Eph. i. 10, 20, Coloss. i. 16.

Chap. v. continues this grand scene, in which the whole army of Israel have by acclamation approved of their general officer. 1, the sealed scroll of futurity lies on the right side of the throne of God, sealed with seven seals; 2, a messenger inquires who is worthy to unroll it; 3, 4, and John weeps because none are found worthy; but 5, is comforted by one of the ancients, who tells him who is worthy; 6—8, Jesus then descends from the throne, and takes the book,

on which the twenty-four ancients again pay their homage, saying,

"Thou art worthy to take the scroll, and open its seals;

"For thou wast slain, and hast redeemed us to God by thy blood,

"From every tribe, and language, and people, and nation:

"And hast made us kings and priests to our God.

"And we shall reign upon the earth."

To this sublime acknowledgment of the royal and priestly rank being derived from the superior virtue of their Leader, the army of God, under his banners, reply, in chorus,

"Worthy is the Lamb that was slain,

"To receive power, and wealth, and wisdom,

"And strength, and honour, and glory, and blessing."

To this chorus the whole living and dead repeat in chorus,

"To the Lamb be blessing, and honour, and power,

"And strength to the age of ages."

The four battalions of Israel, i. e. the united church militant throughout the world, under their respective standards, exclaim, "So be it;" on which the royal priesthood pay homage to their King.

We see here the enjoined duty on the teachers of that day: whilst the army of Jesus was collecting recruits in Palestine, and the whole civilized world, it was to unfold the vast political designs intended to be accomplished by the doctrines of the cross; and, that though Christianity was the most moral and virtuous of all religions, yet that was not all, they were to prove to Christians the importance of their doctrines, lives and conversations; they being the weapons by which God intended to subdue the world.

We are now come to the Smyrna state of Christianity. The church of Ephesus was, as the name expresses it, the *desired* Church, that state which prophets and kings had *desired* to see,—the Messiah come. They had left their first love, and, not repenting, their lamp, as foretold, was removed. No successors were given to the apostles, by whom miraculous powers could be conferred on the Christian. But he was left to prove the truth of his religion by its own

superior excellency. And as Smyrna signifies myrrh, the incense which ascended before the altar was the perfume of bitter persecutions, imprisonments, tortures and martyrdom. This was declared (chap. ii. 9) should take place, and principally owing to the Jewish nation and priesthood, who, having lost their political character, endeavoured, by all their influence, to prejudice, by false representations, the Gentiles against Christianity. It was likewise foretold they should have ten years of severe persecution, but that, if they faithfully suffered martyrdom for it, they should, by their death, gain for Christianity a crown among the living; which took place when Constantine made it the religion of the Roman empire.

During the reigns of Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, and Vitellius, Christianity was gaining ground by its simplicity, and the purity of its doctrines. Miraculous powers evidenced its truths to be of divine origin; these, aided by the apostolic labours, formed Christian societies over the whole Roman empire. Christianity was generally free from persecution, excepting from the Jews. The standard-bearers are represented in the square camp, one at each quarter of the world, Rome, the seat of government, being considered as the centre.

Chap. vi. 1, 2, opens the first seal, by introducing to the throne of the Cæsars, Vespasian from the West. This seal lasts with the Flavian family, twenty-eight years. Its white horse and bow is the emblem of victory, and the reign of the princes of this family was one season of conquest.

Ver. 3, 4. The second seal ushers in Nerva from the West, and lasts to the murder of Didius Julianus. Nerva was a Spaniard, west of Rome, as was also Trajan, who succeeded him. This period is well emblemized by the red horse; it being remarkable for the conquests of Trajan, the slaughter of the Jewish nation, the bloody victories of Antoninus on the Danube, and the horrible cruelties of Commodus, followed by the murders of the emperors Pertinax and Julianus.

Ver. 5, 6. The third seal is from the South, and introduces the Severian family from Africa. Equally well is the

reign of his family for about forty-two years emblemized by a black horse and balances. His own cruelties and severe regulations were followed by the horrible atrocities of the fierce Caracalla, who was succeeded by the infamous and effeminate Heliogabalus, and the murder of the excellent Alexander.

Ver. 7, 8, introduce the fourth seal from the North, and which contain an epitome of war, famine, wild beasts and pestilence, which last about fifty years, beginning with the reign of Maximin of Thrace, who began his reign by seizing all the public revenues, and exercising the most unheard-of cruelties, and close with the election of Diocletian to the imperial dignity. This is allowed to be the most awful period that the empire had ever known. The competitors for the purple were so numerous, that, between civil wars and the invasions of the barbarians, wild beasts, famine and pestilence desolated the whole empire.

Ver. 9—11, is the opening of the fifth seal, and alludes to the ten years' persecution under Diocletian. The scene is laid in the Temple, and the martyrs who had been sacrificed are represented as crying for vengeance upon their persecutors; they are exhorted to patience, and to consider how the Ephesian church had triumphed.

The other persecutions had been occasioned by various causes emanating from Christianity; but this was occasioned by a full determination to destroy the Christian name, instead of which it occasioned the overturning of the Pagan Idolatry of Rome, and substituting nominal Christianity in its stead.

Ver. 12—17, is the sixth seal opened with an account of the overturning of Paganism. By a reference to Haggai ii. 1, Heb. xii. 27, Isaiah xiii. 12—14, xxxiv. 4, Jeremiah iv. 23, 24, Joel ii. 10, 31, Matt. xxiv. 39, as well as other places, it will appear that this language of the Revelator signifies that the Christian Church was completely triumphant over its Heathen adversaries, and that a new temporal order of things had taken place, which it did, when the emperors Galerius, Maximin, and Licinus, made a public profession of their guilt, recalled their decrees, and acknowledged the divine judgments in their chastisement.

T. T.

POETRY.

LINES

*Written, but not sent, to Dr. Priestley,
on his Address to the Jews.*

O Thou, whose pious hand with just disdain
Hath freed Religion from its servile chain,
Hath taught the soul with purer aim to raise
And give its Maker *undivided* praise;
Accept the tribute of a Hebrew muse,
Forgive her rashness, and her faults excuse.
O could she speak her own emphatic tongue,
And emulate the glow of ancient song,
Thy deathless name should grace immortal lays,
And nations yet unborn should chaunt thy praise.
But now such tasks no longer Israel's care,
In exile doomed their tedious lives to wear;
Struggling to live unmindful of their fame,
Their bread, alas! they seek, and not a name.
No patriot spark durst fire their humble breast,
To see their oft-repeated wrongs redrest;
Th' Almighty fiat which pronounced their doom,
Hath not in pity yet dispelled the gloom.
'Till then, withheld from each ennobling plan,
Which makes man glory in the name of man;
'Till then, unconscious of the sacred flame
Which fires to Merit, and which lifts to Fame;
Jests of the theatres—the people's scorn
Must we remain oblivious and forlorn.
And is it then to such thou stretch'st thy hand,
E'en to the poor—vile stranger of the land;
Pointing to where their warmest wishes tend,
And ardent to promote the glorious end?
And canst thou, vers'd in nature and in art,
Thus kindly stoop and *speak unto our heart*?
Durst we, then, venture on the hallowed theme,
And you not idolize nor we blaspheme?
Then, Judah, were not all thy woes in vain,
The bright reward might well o'erpay our pain;
Then may we hope to see the nations join,
And with one voice proclaim the *One* divine;

Whilst man with universal concord blest
Shall clasp each friend and brother to his breast,
Idolatry no longer boast her flame,
One God in heaven, *One* on earth his name.

HYMN.

He who walks in Virtue's way,
Firm and fearless, walketh surely;
Diligent while yet 'tis day,
On he speeds, and speeds securely.
Flow'rs of peace beneath him grow,
Suns of pleasure brighten o'er him;
Mem'ry's joys behind him go,
Hope's sweet angels fly before him.
Thus he moves from stage to stage,
Smiles of earth and heav'n attending;
Softly sinking down in age,
And at last to death descending.
Cradled in its quiet deep,
Calm as Summer's loveliest ev'n,
He shall sleep the hallow'd sleep;
Sleep, that is o'erwatch'd by heav'n.
Till that day of days shall come,
When th' archangel's trumpet breaking
Through the silence of the tomb,
All its prisoners awaking;
He shall hear the thund'ring blast,
Burst the chilling bands that bound him;
To the throne of glory haste,
All heav'n's splendors op'ning round him.

A.

HYMN.

When before Thy throne we kneel,
Fill'd with awe and holy fear,
Teach us, O our God, to feel
All Thy sacred presence near.
Check each proud and wand'ring thought
When on Thy great name we call;
Man is nought—is less than nought:
Thou, our God, art all in all.
Weak, imperfect creatures, we
In this vale of darkness dwell;
Yet presume to look to Thee,
'Midst Thy light ineffable.
O forgive the praise that dares
Seek Thy heav'n-exalted throne;
Bless our off'rings, hear our pray'rs,
Infinite and Holy One!

A.

ON HEARING MR. *****
PREACH.

Go, favour'd youth, and to the sons of men,
The vast designs of Providence explain;
Go, and to all his doubting children prove
Th' Almighty Father's everlasting love;

Teach men the joys which self can never
know,
To check the ready tear prepared to flow,
And tell them what a strong and tender
claim
Centres in all who bear a brother's name :
Instruct mankind, too firmly bound to
earth,
What lasting joys of more transcendent
worth,
What purer, loftier pleasures are design'd
To be the portion of th' immortal mind.
Of strong persuasive eloquence possess'd,
By learning aided, and with talents blest,
Let earth's low cares assail thy heart in
vain,
Its pomps, its pleasures, and its wealth
disdain ;
One task alone, one noble work be thine,
To vindicate the ways of Power Divine.

I. L.

Kendal.

SONNET TO SIR SAMUEL ROMILLY.

*Composed a short time before his
lamentable decease.*

When Mercy weeps, and Justice pines con-
vuls'd
For statutes blurr'd, that blushing Albion
longs
To have annull'd, O ROMILLY, against such
wrongs
Foremost to strive is graceful, though re-
puls'd
By all the chieftains of the legal roll :
The bird that wander'd o'er the water
spread,
Whose likeness hover'd on th' anointed
head,
Is a fair emblem of thy clement soul
That, with unwearied pity, perseveres
The bloodless criminal from death to save :
More sterling honour to thy name adheres
Than to proud streamers that in victory
wave,
The martial truncheon of supreme renown,
Or mighty splendour of a despot's crown.

R. F.

Kidderminster, Nov. 7, 1818.

SONNET

To the memory of the late Mr. Ingram, of
Ticknal, near Bewdley, who bequeathed
£600 that the interest might be annually
employed for procuring sermons to be
preached against inhumanity to dumb
creatures, especially horses.

If from the high abode of glorious light
Angels descend, to mark how those de-
mean

Form'd in their Maker's image not in
vain,

Watching with joy th' attested love of
right

In acts of mercy, and such deeds record,
Then in their annals INGRAM's name must
shine,
Who view'd the God of nature's kind de-
sign,
And cruel treatment to his works abhorr'd :
Fain would his generous sympathy as-
suage
All human tyranny unjust and base,
The dumb creation's pain and man's dis-
grace,
And for humanity all hearts engage :
O happy sympathy of pow'r benign,
Diffusing blessings like thy source divine!

R. F.

Kidderminster, Nov. 7, 1818.

SONNET.

[From "*Apeleutherus*; or an Effort to
attain Intellectual Freedom." 8vo.]

Deo Optimo Maximo.

O Thou, whose bounty gave this mantling
bower
Where, from the world retired, I oft
recline,
And trace Thy wonder-working hand
divine,
And read Thy name in ev'ry blushing
flower ;
Sov'reign of nature, all-directing Power !
Great source of being, life, and light,
and joy !
To Thee I dedicate this best employ,
This sweetest solace of the silent hour.
O search this heart, that seeks no vain
disguise,
Accept the tribute, and the labour
bless :
View the pure motive with approving
eyes—
Thy glory, in Thy creature's happiness.
Smile on the page that bids the mind be
free,
And points the path to virtue, and to
Thee !

LIFE.

From the Chester Guardian.

Life's a varied, bright illusion,
Joy and sorrow—light and shade :
Turn from sorrow's dark suffusion,
Catch the pleasures, ere they fade.

Fancy paints, with hues unreal,
Smile of bliss, and sorrow's mood ;
If they both are but ideal,
Why reject the seeming good ?

Hence, no more ! 'tis wisdom calls ye,
Bids ye court time's present aid ;
The future trust not—hope enthral's ye,
Catch the pleasures, ere they fade.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

UNITARIAN ASSOCIATION.

Proceedings at a Meeting to consider the Propriety of forming an Association for protecting the Civil Rights of Unitarians.

WE are enabled this month to present our readers with an Account of the Proceedings of a Meeting of Unitarians, held at the London Tavern, on the 13th January, for the purpose of considering the propriety of forming an Association for the Protection of their Civil Rights. Such a Society has, we know, been long anxiously desired by many Unitarians, and we trust that it will now receive their support as a measure which cannot fail to be productive of the most beneficial results.

JOHN CHRISTIE, Esq. being called to the Chair, observed, that all present were acquainted with the object for which they were assembled, and that their friend Mr. Fox had been instrumental in convening them. He would, therefore, not enter at any length into the subject, but should request that gentleman to explain the circumstances out of which the present meeting had arisen.

Mr. Fox.—It would, no doubt, be perfectly understood, that, although his name only appeared, the meeting had not been convened merely at his suggestion. About three months ago, the Committee of the Unitarian Fund was applied to by several gentlemen who were desirous that an Association for the Protection of the Civil Rights of Unitarians should be instituted, and who wished the Committee to co-operate with them. Some cases had arisen which seemed to render the measure expedient, and a general wish had been expressed in favour of it from the country; so much so, that it was probable, if it was not begun in London, something would be attempted elsewhere to meet the general feeling. In consequence of the application made to them, therefore, the Fund appointed a sub-committee to meet and co-operate with the applicants; and, after mature consideration, it was deemed expedient to call a general meeting to consider the subject. In order to convene this meeting, some line seemed proper to be drawn to regulate the mode of summoning. Public advertisements would only have drawn many persons together, some from idle curiosity, and others, perhaps, to disturb the proceedings: the easiest and simplest way, therefore, was thought to be, to take the lists of the two known bodies of friends to Unitarianism, the Book Society and the Fund, adding to them the names of

the officiating ministers of all congregations which occurred to the Committee's remembrance. The time chosen was thought most proper, as it would enable some country friends to attend. This was the course adopted; many errors might have, and, no doubt, had arisen in issuing summonses; the lists were found very imperfect in some respects; and some from misdirection had been returned from the Post-office: but it was trusted that every one would give credit for such errors being involuntary. Many, it was feared, had been omitted whom it would have been highly desirable to summon, but he hoped any such omissions would be excused.

Mr. ASPLAND said, the gentlemen who acted as a Committee to prepare the way for the meeting had done him the honour to request he would explain the object of the proposed Association, and propose the Rules intended to be submitted for consideration. In bringing forward the subject, he wished it fully understood that the utility of such an Association would come fairly into discussion. The conveners of the meeting had but one object, one only desire, to secure themselves in the possession of their Civil Rights; and if it was clear that they were already sufficiently secured by other means, he should be the first to waive further proceedings. There was no novelty in instituting a Society for protecting the Civil Rights of Religious Bodies. Several such societies were in existence. The body of Deputies of the Three Denominations was one, the oldest amongst Dissenters, and a most respectable association. The recently-formed society, called the Protestant Society, was another most useful institution, which arose from the opposition to Lord Sidmouth's bill, embracing chiefly members of Calvinistic communions. The Quakers, it was well known, had their Committee of Sufferings to watch over their Civil Rights; and the Wesleyan Methodists had a committee for the like purpose. There was nothing new, therefore, in the proposal; it only remained to consider how far it was expedient to adopt it. It was known to all, that Unitarians were, at least, as much exposed to obloquy as any sect, and that it was but recently that they had been brought within the pale of the law. Till within a few years they had been protected by no law, although they had been shielded, in spite of the law, by public opinion. The legislature had, however, liberally extended its toleration by the repeal of the excepting clause in the Act of William and Mary: but since that time cases have arisen, which it was well known had created doubts

whether the provisions made in favour of Unitarians sufficiently accomplished that object; and the opinion, he was afraid, of very eminent lawyers was, that the recent law did no more than repeal the *penal* enactments, and that Unitarians were left to stand exactly as they did at *common law*. This opinion was fully avowed in the *Wolverhampton Case*, which is still under discussion, and in which doctrines were attempted to be enforced, very alarming certainly with reference to the rights and properties of Unitarians. It was there contended, that they are not within the protection of the law, that no foundations, none at any rate, prior in time to the passing of the late Act can belong to Unitarians, but to Trinitarians, as the only species of Dissenters legally recognized. If this doctrine should be established, it need not be observed how mischievous and ruinous would be the consequences; and if it should not ultimately, yet if individuals were left to protect themselves, they would be harassed by the innumerable evils arising from the expense and vexation of litigation through a long period of distraction and fear.

It would be recollected that, in the discussion on the case alluded to, a very unfavourable opinion had been expressed by that great man whose loss had lately occasioned such a shock, he meant *Sir S. Romilly*. He declared this opinion in court; but besides the expression of opinion there, which might have been attributed to the warmth of an advocate, he had in private letters since expressed a strong feeling of the insecurity of the basis on which the civil rights of Unitarians rest. He (Mr. A.) had received a note from him, not many months before his death, stating his deliberate opinion, that they were not protected at law, and that no other course was open to them than an application to Parliament. He offered willingly to assist and support such an application, but observed that he was not very sanguine as to its success. There was, therefore, in the opinion of so great a man, a strong ground for action and exertion; and it appeared highly important to associate, with a view both to resist aggression, and to proceed, if necessary, to obtain security by legislative provisions. Nothing could be worse than uncertainty where liberty and property are concerned. It struck him that Unitarians were in that state, and that therefore something should be done, that they might no longer fear the breaking up and destruction of their foundations by any internal division, and that they might be secure from persecution, let whatever change of times happen; and that such a change might take place, no one would say was impossible. The case of Mr. John Wright, of Liverpool, shewed the feeling of many of great weight

in the country to be hostile. He was indicted for promulgating opinions closely connected, at any rate, with those of Unitarians; and the opinion of some persons, well able to judge, was, that, though the doctrine taught had been held by men of learning and piety; though defended by dignitaries in the church, and even by Bishop Law; a jury might very possibly convict the person who maintained it of Blasphemy. This case was withdrawn, but while it was pending great difficulty was experienced; there was no body of persons to step forward, within whose province it lay to defend Mr. Wright: the Unitarian Fund was applied to, and did something; but they felt that they were going beyond their province, and were not justified in such an application of their funds: they could only pledge themselves as individuals. All would see that in cases of this sort nothing should be left to accident; no person harassed by the bigotry or ignorance of a country magistrate, for instance, ought to be left to the chance of individual or friendly assistance. An Association like that now proposed, would give confidence to the expression of opinion, and diminish the probability of persecution, by shewing those inclined to persecute, that there are men of equal weight and knowledge with themselves, ready to protect the objects of their malice.

If such a society were not necessary, Mr. A. allowed, it would be injurious, as appearing to separate our case from that of other Dissenters; but surely it was obvious that there was no society which would do what had been and might again be necessary. In the case of Mr. Wright there was none. The Deputies were appealed to, and, unhappily for their reputation, the appeal was at that time made in vain. The abstract question had been since brought before them, and been decided in favour of liberality and freedom; but it was too much to expect that persons zealously entertaining the opinions which most of them did, should be very solicitous in the cause of persons whom their creed must lead them to consider as blasphemers.

There was, too, a class of cases which the Deputies could not take up; he meant disputes between different portions of congregations; and this was one which was becoming of considerable importance. In the *Wolverhampton Case*, the minister, by setting himself in opposition to the whole congregation, and putting in the most absurd claim, had succeeded, at any rate, for a time, so far as to drive out the whole body from their meeting-house and their endowments, great part of which had been raised by their own contributions, and to put them to what must be to a small congregation a very heavy expense. Whether the Deputies can or cannot, by their consti-

tution, provide for the adjustment of such a case, they certainly were not inclined to do so, and, but for some new association, congregations so circumstanced might be broken up from the mere want of assistance and encouragement in the support of their rights and properties.

A general opinion seemed to prevail among the reputed orthodox Dissenters, that all foundations with which Trinitarians have been at any former period connected, cannot be held by Unitarians; nay, further, that, prior to the passing of the Trinity bill, all must, in the eye of the law, be considered as Trinitarian; and they have shewn every disposition to act upon these principles, however inconsistent with those on which they profess to ground their dissent. Threats had in several places been held out; in some, proceedings had (it was reported) been actually commenced, although they were suffered to sleep, perhaps, on account of the delay and uncertainty of the ultimate decision on the Wolverhampton Case in Chancery. For these reasons it did seem to him (Mr. A.) expedient to have a standing committee, if it were only to give advice on such occasions. They could take legal opinions on emergencies, and such advice, once taken, would remain on their books; each case would guide a succeeding one, and thus considerable difficulty, expense and delay would be prevented. Such an association need not interfere with any other. No case would properly come within its jurisdiction, which was not strictly Unitarian, or which would be within the scope of the Deputies or the Protestant Society. It could not make any separation between the Unitarians and other Nonconformists; if it would, let the project be abandoned; but the real question was, not whether such cases should be left to other associations, but whether they should be neglected and abandoned.

He was thankful for what the legislature, in compliance with public opinion, had already done; but if he should say he was not contented, he would only repeat *Mr. William Smith's* opinion, declared to Lord Liverpool, on that nobleman's expressing a hope that Unitarians would be satisfied with the Trinity Bill: "No, my Lord," answered Mr. Smith, "we shall not be satisfied while one disqualifying statute in matters of religion remains on the books." This was his (Mr. A.'s) feeling also, and he therefore thought the proposed Association very useful, not only to protect our rights, but to enlarge them and those of every class of Dissenters; for, in all general measures for that purpose, it would doubtless cheerfully concur with other societies.

There was one subject to which it was difficult to allude, but on which much had been of late said, and of which therefore

some notice must be taken. Our adversaries might be jocular upon it, but to us it was a serious grievance. He alluded to the necessity of passing to the marriage state through Trinitarian ordinances. It appeared that the legislature by passing the late bill meant effectually to protect us; if they did not, the act was a delusion and a snare; but if that was their intention, all must see that it was not accomplished, while Unitarians were obliged, against their principles and consciences, to submit to Athanasian worship.

As a Dissenter, on the broadest ground, he should object to such a compulsive conformity, but as Unitarians, they were compelled, in this instance, to violate their dearest opinions, and strongest religious feelings. The moral responsibility rested, no doubt, on the legislature which occasioned the offence, but surely they ought to attempt to throw off the burden.

For this purpose, it was desirable that there should be some body through whom petitions might pass. Small numbers of individuals might indiscreetly commit the whole body. He had himself, petitions in his possession, one of which was couched in terms so unguarded, that any jester in the houses of Parliament might take it as an occasion to convulse all around him with laughter.

Mr. Aspland concluded by saying, that his object was principally to repel the charge of wishing in the remotest degree to divide the body of Dissenters; he only wanted that they should be able to protect their peculiar objects, to which they could not expect the main body to attend. He then read the following preamble and rules, that all might judge of them as a whole, in the first instance, and ended by moving the adoption of the preamble and first rule:

THE LEGISLATURE by passing the Act of the 53d. Geo. III. entitled, "An Act to relieve Persons who impugn the Doctrine of the Trinity from certain Penalties," was understood to extend to Unitarians the privileges possessed by other denominations of Dissenters; but doubts having since arisen whether that object be sufficiently secured, it is deemed expedient to institute a Society for the purpose of protecting the Civil Rights of Unitarians, under the following regulations:

1. This Society shall be denominated the *Unitarian Association* for the Protection of the Civil Rights of Unitarians.

2. The Association shall consist of individual Subscribers and of the representatives of congregations making an annual contribution.

3. The qualification of individuals as members of this Association, shall be an annual subscription of not less than 10s. 6d. or a donation of not less than £5. 5s.

4. Every congregation contributing annually not less than one guinea, shall be at liberty to send two representative members: Officiating ministers of congregations shall be eligible as representatives.

5. An Annual General Meeting of the Association shall be holden on the Thursday in Whitsun Week.

6. A Committee consisting of ten persons resident in or near London, shall be chosen at the annual meeting, to transact the business of the Association, of whom four, viz. those who shall have given the least attendance at committee meetings, shall be ineligible for one year.

7. A Treasurer and Secretary shall also be chosen at the general meeting, who shall be added to the Committee. The Treasurer shall receive subscriptions, and make all necessary disbursements on account of the Association, and the Secretary record its minutes, conduct its correspondence, and summon committee and general meetings.

8. In all meetings of the committee, the presence of five members shall be necessary for proceeding to business.

9. All subscriptions shall be paid in advance, and be considered as due on the 1st of January in each year, and no person shall be allowed to vote at the annual meeting, until his subscription for the current year be paid.

10. The above Rules shall not be altered except by two-thirds of the members present at a general meeting. Any alterations intended to be proposed to the Society, must be first notified to the Committee at one of its meetings.

MR. TALFOURD rose to second the motion. He felt sure that much would not be necessary, after the observations they had just heard, to impress on the meeting the necessity of forming the Association which had been proposed to them. He had, indeed, hoped that the time had passed for ever, when Unitarians had to contend, separately from the rest of their dissenting brethren, against the injuries of power; that they were placed by the legislature on the same footing with all others who opposed the established forms, and were only called on to unite with them in the noble effort to remove every vestige of their common oppressions. He believed that any candid and impartial mind must conceive that the Act called the Trinity Bill went to this length; that, as it repealed not only the denunciation of penalties, but the clauses by which Anti-trinitarians were excepted from the benefits of the Act of Toleration, it completely tolerated and protected Unitarian worship, and gave to institutions for the adoration of the Father alone, the opportunity of legal aid, should it become requisite. Had, indeed, the repeal of the provisions against Unitarians

been preceded by some prosecution under them, it might have been regarded as merely removing a punishment too severe, not as testifying the destruction of a principle. But, granted as it was without any circumstance tending to bring odium on the particular statute, it could only be regarded as the abolition of a principle, which the progress of opinion had long rendered merely ludicrous, and on which persecution by the common law, as well as by the statute, depended. Surely it could not be believed that the legislature would have conceded as a boon that which they intended as a snare, or that Unitarians would have earnestly sought the repeal of open and undisguised denunciations which no Attorney-General would have dared to enforce, to encounter mysterious and vague liabilities which Protestant Dissenting Ministers would not blush to revive against them!

They had, however, recently heard it contended, that all foundations for Unitarian worship constituted before the passing of the late bill, cannot be supported; or, at least, that in ascertaining the will of the founders for the purpose of carrying it into literal effect, courts will decide that they never designed to support a worship, at the time regarded as illegal. This doctrine must excite greater surprise when advanced under the sanction of Protestant Dissenting Ministers, of high talents, influence and piety, who have even called on the religious world to bring their charitable contributions to its aid. If such a construction of the will of a founder were to govern dissenting trusts, it would lead to the strange conclusion that while all else might be progressive, while every other institution might be moulded gently to accord with the advances of the species, while acts of the legislature might ameliorate even the established system, the foundations of Dissenters should alone be incapable of change; struck, as it were, by some cold and deadening enchantment, and fixed immoveable, amidst an improved age, the only relics of more barbarous times! And *this* consequence to follow the interpretation of the will of those who first struggled for free inquiry—in the principles of whose dissent was the germ of all future changes in opinion however extended, and who had given the first impulse to a progress which their endowments only would thus be suffered to oppose!

But we are further told (said Mr. T.) that Unitarians, by the promulgation of their opinions, are still offenders at common law, liable to criminal prosecutions, and that their institutions, even now formed, are beyond the pale of legal protection. This doctrine can only be supported by construing the proposition that "Christianity is part of the law of England," to mean Christianity as established by law. And to what period of time does the proposition refer?

To the period when the common law had its origin, the period when those maxims were established, which, handed down to tradition, and confirmed by authority, are supposed to have formed part of a written code? The present establishment had no existence in those times; and, perhaps, could we penetrate into an antiquity so dark, we might even find that Unitarianism was then the received faith, and that all other creeds are heresies. At all events, there must have been a time, when, under Catholic princes, it must have been an offence at common law to support those forms which it is now an offence at common law to impugn. Had the common law of England, then, silently changed and veered round on every variation of the court religion? If it be so, the evil is not peculiar to Unitarians, but common to every class of Dissenters, and must fall upon those who are now subscribing to support it. For, if any thing more be intended by that Christianity which it is illegal to controvert, than those great principles which all who assume the Christian name recognize as the basis of present moral obligation and the ground of future hope, it must imply all the doctrines, services, rites and ceremonials of the Established Faith. The law can know of no scale whereby to measure the degrees of heresy. They who presume to disbelieve that in Baptism a child is made "an heir of Christ, a child of God, and an inheritor of the kingdom of heaven," are then as really offenders as those who deny the Trinity; and on the ground upon which political interference is exerted, they are more deeply criminal because the contumacy of schism is greater, and is left more entirely, in the eye of persecutors, without excuse, in proportion as its grounds are more trivial. Also on the principle contended for, of those within the church who dispute respecting the meaning of her formularies, one party must be offenders against law, since both cannot be maintaining the true doctrine as she has declared it. Courts of law must decide between the Evangelical and Arminian clergy, and we must add to our law-libraries, already sufficiently extensive, all the volumes of ecclesiastical controversy which have ever been written. If, therefore, it were contended, in consequence of the illegality of Unitarianism, that all foundations even now reared for its support are void, all other Dissenting trusts, even since the Act of Toleration, are in the same condition; and, even were the illegality now confined to the former, all of the latter established before the Revolution, must be liable to be diverted from their purposes, and that very antiquity become the ground of their fall, which seemed to have rendered them more sacred.

But, inconsistent or absurd as the doctrines referred to might appear, they had

been recently promulgated under the sanction of Protestant Dissenting Ministers. It was melancholy, indeed, to view these, the legitimate guardians of religious freedom, thus attempting to destroy its first principles;—to find men holding their own stations by free election, and making the propriety of such election, and the right of dismissal, a ground of their dissent, calling on their congregations to support the doctrine that a Dissenting preacher, once chosen, is established in a freehold for life;—looking into dark times, when their own ancestors suffered from persecution, for maxims of persecution against their opponents;—and searching among the ashes of bigotry for some spark, which only the haste of the legislature to extinguish its flames had heedlessly suffered to remain unquenched, from which they might light a torch to consume the institutions of their foes, and which must shortly destroy their own. There was something low and petty in the proceeding, which the furious persecutors of old, would hardly have deigned to employ. They would have acted a bolder part: if they pursued heretics, it would be with a disinterested enthusiasm, not with an eye to their possessions; they might have led them to the fires of Smithfield, but would scarcely have condescended to put them into the Court of Chancery. When it was considered, then, that these men, justly esteemed for all excellences, save when bigotry usurped the place of kind affections and solid judgment, were our opponents, could it be hoped that societies composed, for the most part, of the persons over whom their influence extended, would advocate our cause against them? Even supposing the majority, at last, to be with us, should we endure a preliminary struggle before every step in our defence, and act after it, without that promptitude and decision which alone could give us the slightest probability of succeeding?

For the final result, if this Society acted with wisdom and zeal, he (Mr. T.) had no apprehension. Let the battle only be fairly fought, and whether, in a court of law, it was lost or won, the cause must ultimately triumph. The day when the Board Ministers should succeed in establishing the existence of persecution, they would mark it out for destruction. Let them "drag the struggling monster into light," and in that light it would instantly expire. But we must fairly meet every objection on the ground of its advocates, and must ascertain the fact whether we were tolerated or not, before we either sat down in quiet, or applied to Parliament for a remedy. We must protect our brethren at a distance from petty tyranny, and force it to meet us in the face of the world. Then the contest would be open, and whatever was the im-

mediate issue, the final result would be glorious. If the courts of law should regard Unitarians as unprotected, the legislature would eagerly come forward to effect its intentions, and vindicate them from the calumny with which our opponents had dared to asperse them.

Mr. T. concluded by expressing his assurance, that although the object of this Society was to protect a particular sect, there would be no exclusive spirit in the feelings which it would engender. Our charity had not begun, and assuredly would not end, at home. In defending our own rights, we should only refresh and enliven a spirit which would make our adversaries free men in their own despite, and derive new vigour for the general cause. The protection of Unitarian institutions was, indeed, most important to the cause of religious freedom; as in their success was to be found its most productive germ. For who so likely to support it with undecaying energies, as those who feel its principles in every sentiment of their creed; who look not down, as from a pinnacle, on their fellow-men, on whom they are to dispense their benevolence, but grasp, in strong sympathy, all that is human; who alone make charity an article of their creed; and who look on all men as members of one family, the children of one Father? Never would they relax their exertions, till all that kept this great family asunder was thrown down, and every obstacle removed which was designed to obstruct the free devotions of the hearts of its diversified members from ascending to their common Parent.

The motion was put on the preamble and first rule, and carried unanimously.

MR. RUTT rose to second the second resolution, and to express his hearty concurrence in the measure. He was one of a few among those who had known very different times, that had survived to witness the accomplishment of such undertakings as the present; and he was confident that many with whom it had formerly been his happiness to co-operate, would have known no higher gratification than the assurance that their writings and endeavours would prepare the way for such happy results. He was desirous to express his entire approbation of the proposed Institution, and the more especially because no one there, perhaps, had better reason to know the necessity of it. He had long been associated with the Deputies, from whom he had uniformly received the greatest courtesy, and of whom it would little become him to speak otherwise than in terms of the highest regard; and this circumstance furnished him with the means of making some observations on what had been said on that part of the subject before this meeting. His friend Mr. Aspland would

excuse him, he knew, for saying that he had not been quite correct in asserting that the Deputies never interfered in differences between parts of a congregation. They had sometimes done so, and with very good effect; and he was sure, if any of the highly respectable men who composed that body were asked, whether the circumstance of a person's being an Unitarian would form any objection to extending to him their protection, they would decidedly answer in the negative. Still no one could wonder if prejudices, to a certain degree, obscured the better judgment and damped the zeal of such persons, in support of an individual whose opinions were very much at variance with their own. Mr. Wright was so circumstanced. His case was referred by a general meeting to the committee, which determined not to interfere: at the next general meeting it was proposed to consider this decision of the committee, but the previous question was carried by a majority of one. He could, he believed, state the probable grounds of the committee's determination. There had been reports of imprudences and indiscretions on Mr. Wright's part, (he believed wholly groundless,) which might induce the decision, but it was very probable that they would have made much less impression, and been justly treated as calumnies, if it had been the case of an orthodox minister. To provide, therefore, for these occurrences, he certainly thought an Institution, like the one proposed, highly expedient. The very great use of such bodies, arose from the weight and support which their very name gave to small societies of individuals in remote places, who otherwise might be despised and trampled under foot.

He could assure the meeting, that whatever number of cases of effectual assistance might appear on their books, the actual number would be far greater: the small congregation of a village would acquire weight by its known connexion with them, and thus appear too strong for persecution; and many individuals and societies would be essentially benefited by the connexion, whose names would never come before them.

With regard to the marriage ceremony, Unitarian Dissenters were most particularly aggrieved by the forms of the Churches of England and Rome. In the Geneva form there was no expression, he believed, to which an Unitarian could object. But whatever the form, he thought Unitarians, and indeed all Dissenters, ought to unite to get rid of it as a religious institution altogether. It appeared to him, that each religious sect ought to be left to perform any rites it thought best, but that the legal part of the contract ought to be civil. He had often thought

of calling the attention of Dissenters in general to the subject. There was, he believed, a statute yet in force authorizing the minister to inquire, before he performed the ceremony, whether the party had been baptized. An instance of this inquiry had once been brought before the Deputies, who were going to take it up, but the young man, whom it concerned, was in greater haste than they, and he suffered himself to be baptized first, and married afterwards.

He would only add, that it was no answer to the arguments in favour of these associations, to say, that the government and the courts of the country were liberally disposed. He remembered to have once heard Lord Ellenborough himself, in a case of private libel, breaking out, as it were, in his father's spirit, when Sir Vicary Gibbs, then Attorney-General, was endeavouring to harass a witness, and prejudice the court against him, by making him confess he was an Unitarian, and observing, "What does it signify, Mr. Attorney, to what denomination of Christians the witness belongs?" and yet the same judge would have been obliged, if called on, to put in force laws which treated this man as a blasphemer, unworthy of the Christian name.

MR. HOLDEN, of Tenterden, observed that it was not his intention to have offered himself to the notice of the meeting, but that he felt it incumbent on him, at the same time that he united himself with the present Association, to disclaim any intention to be in the remotest degree disrespectful to the Deputies, from whom he had received the most polite attention. He was extremely happy to find this feeling so general, and was convinced that no slight could be intended. He had had occasion to apply to the Deputies for their advice and assistance, in the case of a person whom the minister of the parish refused to bury, because he had not been baptized in the Church; that assistance had been readily given, and had been attended with the best effect, for the minister read the service six weeks after the death and interment of the person in question. He took that opportunity of expressing his grateful acknowledgments, and was confident, that, in joining the present Association, he was not doing any thing which would appear disrespectful to the body to which he had alluded.

The second resolution was carried unanimously.

DR. THOMAS REES seconded the third. He also wished to bear testimony to the polite attention he had always received from the Deputies; but, at the same time, it appeared quite clear to him, that cases peculiarly belonging to Unitarians could not be effectually conducted there, nor

ought matters of exclusive interest to them to be left to be attended to at the trouble and expense of that body, which had already large claims on their exertions and their funds, in behalf of the general community of Dissenters. The third resolution was then unanimously agreed to.

MR. RICHMOND seconded the fourth resolution. Were they about to publish a crusade, he observed, against the possessions of their brother Dissenters, their object would be justly reprobated; but to their associating for protection, he could see no objection. The peculiar advantage of societies like this, was, the facility which it afforded for collecting and preserving that sort of information, of a mixed character, partly legal and partly religious, which it would be difficult to obtain from the mere lawyer. This had been frequently experienced. If this Society was formed, every congregation that might happen to have its property or rights invaded, would have the opportunity of the immediate assistance of gentlemen, not only acquainted with the law, but who had united that sort of religious and legal knowledge, which was so necessary for the proper conduct of such causes. Every one would then know where to go for information on these points, and in most cases would, in the first instance, receive an opinion on the question in dispute, that would decide the matter, and answer all the purpose of expensive judicial proceedings.

The fourth resolution being unanimously agreed to, MR. RICHARD TAYLOR seconded the fifth. He should only express his entire concurrence and approbation. They had peculiar disabilities, surely they ought to have peculiar Associations, by which they would not only benefit themselves, but confer a benefit on society in general, in removing one portion of the load of intolerance.

The sixth and seventh resolutions were then seconded by DR. MORELL and MR. PARKES, and carried unanimously.

Some discussion arose (in which MR. GIBSON, MR. RUTT and DR. T. REES took a part) as to the propriety of having the officers chosen by ballot, which was, however, given up, the general feeling seeming to be against it.

The eighth, ninth and tenth resolutions were seconded by MR. YOUNG, MR. IVES HURRY and MR. SMALLFIELD, and agreed to.

MR. FOX observed the vessel was now built and rigged, and they only wanted to man her and set her afloat. He had but little to say, but that he hoped would be to the purpose. The main point was to raise the wind, and a breeze from the country, he believed, was most necessary to set them afloat. In the few days that

had elapsed since the summonses issued, he was happy to say he had received letters of approval from several ministers, and on behalf of several congregations, which would become members of the Association. The approbation of Dr. Carpenter, of Bristol, would have great weight: besides that, he had letters from Mr. Scott, of Portsmouth, Mr. Worsley, of Plymouth, Mr. Toms, of Framlingham, Mr. Blake, of Crewkerne, Mr. Astley, of Halifax, Mr. Grundy, of Manchester, as "Chairman at the Quarterly Meeting of the Ministers of the Presbyterian Denomination and their Friends in Manchester and its vicinity," Mr. Turner, of Newcastle, Mr. Probert, of Alnwick, Mr. Knowles, of Nantwich, Mr. Moore, of Meadrow, Godalming, and Mr. Ashworth, of Rossendale. These names would, he thought, abundantly shew that the feeling of the country, was the same as that of London, and many others, he knew, only waited for the official announcement of the proceedings of that day.*

Of course it was of importance their offices should be well and ably filled. The names of many persons would have been obviously very desirable, but they were already connected with other societies. The Treasurer should be a man of acknowledged worth, stability and character, and he knew no one better qualified than Mr. YOUNG. He therefore moved,

"That JAMES YOUNG, Esq., of No. 16, 'Change Alley, and of Grove Place, Hackney, be appointed Treasurer for the ensuing year."

MR. HOLDEN seconded the motion, and observed, that he attended the meeting at the request of his congregation, and that he had no doubt they would, on his return, entirely concur in what had been done.

The resolution being carried unanimously, Mr. YOUNG returned thanks to the meeting. He was anxious to observe, that there was, in his opinion, no impropriety in his accepting the appointment, although a member of the Protestant Society. For his own part he liked best to fight on general principles; but he conceived the general body was fully employed, and that, for special purposes, it was much better to form particular institutions. He would only add, he hoped gentlemen would not make his office a sinecure, as he was not in the habit of accepting such appointments.

MR. FOX said he thought all would agree it was desirable to have a legal man their Secretary; he would therefore move

"That MR. EDGAR TAYLOR (No. 9,

King's Bench Walk, Temple) be appointed Secretary for the ensuing year."

MR. ASPLAND seconded the motion, observing, that he knew no one so well qualified for the office as the gentleman proposed. His family name was of itself a recommendation, and to this he added the personal qualities of knowledge, firmness, zeal and affability. To Mr. Edgar Taylor the public were indebted for the valuable report of the proceedings in the Wolverhampton Case, which was published in the Monthly Repository, and he had now the conduct of that important cause. It ought to be known also, that Mr. Taylor had done more than any other individual towards originating the Association.

This resolution being unanimously carried, Mr. TAYLOR returned thanks for the honour the meeting had done him, and for the obliging terms in which the gentlemen had been pleased to propose his appointment. He could only say, that no zeal in the protection of their Civil Rights should be wanting, and that he should readily afford as much exertion in their cause as other engagements, many of which had a prior claim on his attention, would permit. He should regard his appointment, as he hoped they did, merely as an experiment, on both sides; they would soon judge of the extent of the business before them, and the attention it would require, and if he should find that the assistance he could give was insufficient to the end in view, he had no doubt they would relieve him by appointing him a colleague or successor, as should seem most for the benefit of the Association.

The following gentlemen were then appointed the first Committee:

JOHN CHATFIELD, Esq., Stockwell, Surrey.

REV. R. ASPLAND, Hackney.

THOMAS GIBSON, Esq., Trump Street.

DR. THOMAS REES, Somerset Place, Kennington.

IVES HURRY, Esq., London Wall.

S. PARKES, Esq., Goswell Street.

RICHARD TAYLOR, Esq., Shoe Lane.

REV. W. J. FOX, Suffolk Place, Hackney Road.

T. N. TALFOURD, Esq., Inner Temple.

C. RICHMOND, Esq., Inner Temple.

It was then moved and agreed, that the appointment of the present officers should continue to the general meeting in 1820.

MR. RUTT said it was impossible they could separate without bearing a testimony of respect and gratitude to the gentlemen who had called them together. They all knew the difficulty of uniting particular opinions, so as to bring them into general measures: he should move

* The Rules, &c. will be printed, and, together with an official announcement of the proceedings of the meeting, be circulated as early and widely as can be.

"That the grateful acknowledgments of the meeting be offered to the Committee of the Unitarian Fund, and the other friends of the Unitarian cause, who have discovered so much zeal and judgment, in convening and preparing the way for the present meeting."

This being agreed to, Mr. RUTT moved,

"That the thanks of the meeting be given to the Chairman, for his uniform services to the Unitarian cause, and for his able conduct in the Chair on the present occasion."

Mr. ASPLAND said he had great pleasure in seconding the motion, and observed, that it ought to be explained why they had not secured the advantage of such names as those of the Chairman and the Mover of the present resolution on their Committee. The only reason was, that it was thought best at the outset not to elect for this office gentlemen who were on the Committee of Deputies, as he hoped both Mr. Rutt and Mr. Christie, who represented the New Gravel-Pit congregation, at Hackney, would be.

The motion was unanimously carried; the Chairman returned his acknowledgments; and the meeting was dissolved.

About fifty gentlemen gave in their names to the Treasurer, as members of the Association.

Communications are requested to be addressed to the Secretary, and subscriptions to the Treasurer. Congregations wishing to enrol themselves in the Association, are requested to make known their intention, and to report the names of their representatives some time before the annual meeting at Whitsuntide.

Late Proceedings in the Wood Street, Spitalfields, Charity School.

Monday Evening, Nov. 30, 1818.

A numerous Meeting of the Managers and Subscribers to the Wood-Street Charity School was held at the School-House, Spitalfields. Chairman, James Collins, Esq. Agreeably to a notice given, the Rev. R. Stodhart, of Pell Street, Ratcliff Highway, stood up, and moved that "the children of the school should no longer attend at the chapel, Worship Street;" adding, "that the people assembling there denied the co-equal and co-essential God-head of Jesus Christ; and with Unitarians would be damned to all eternity!" This profound and liberal divine had declared, at the former meeting, that he that worshiped the Father alone, without God the Son, and God the Holy Ghost, was an idolater; for the Father alone was a false Deity! True Christians, however, that follow the New Testament, and not the Assembly's Catechism, will continue to adopt the words of the apostle Paul:—

(Ephes. v. 20,) "Always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father," without fearing to incur the guilt, or hazard the punishment of idolatry. But to proceed. Mr. Stodhart was supported by Mr. Thomas Wilson, of Islington, who unhesitatingly declared, though in a somewhat milder manner, that all denying the sacrifice of Christ and the influence of the Eternal Spirit, were not entitled to the name of Christians, and could not be saved in the world to come! * Three Calvinistic gentlemen, much to their honour, Mr. A—n, Mr. L—e, and Mr. E—r, ably and zealously opposed the motion, as antichristian, and pregnant with mischief to the charity. Mr. Sharp and Mr. Teulon followed them in the inculcation of similar sentiments; when the Rev. John Evans, concluding the business, spoke thus:

MR. CHAIRMAN,

It is only justice to myself and a duty I owe to the morning church at Worship Street, over which I have presided as Pastor near thirty years, to say a few words on the present occasion. Last week I received in an envelope two communications of a very contradictory nature, and which I now hold in my hand. The one is a notice of the present meeting, "to prevent the Wood-Street Charity School from attending any longer at Worship Street;" and the other is the little book containing the rules of the school, the first paragraph of which states, that "this school was founded in 1717, without the least distinction of parties and denominations, and has been ever since supported upon the same Catholic principles." Now, Mr. Chairman, judge my surprise when these contradictory communications came to hand. Has this school, said I, abandoned these Catholic principles? No; I have never heard any thing of the kind. Have the church at Worship Street altered their religious principles? No; I have been with them as pastor twenty-seven years, and the only alteration has been the admission of Free Communion, which I pronounce an improvement in candour and charity towards our Pædobaptist bre-

* This gentleman rung changes on the Assembly's Catechism, which is taught the children; and the children hearing at Worship Street any thing hostile to the Catechism, seemed most to distress him. The Bible appeared to be forgotten. But it is worthy of remark, that even Neal, a zealous Calvinist, says, of the Assembly's Catechism, in his *History of the Puritans*, "It has by some been thought a little too long, and in some particulars too abstruse for the capacities of children!"

thren, whom we highly esteem, (though they differ from us on the subject of baptism,) distinguished as they in general are for their virtue and piety. What then can be the ground of the extraordinary purpose for which this numerous assembly are called together this evening? Have we at Worship Street been deficient in our subscriptions to this charity? No; almost every person of property amongst us is a subscriber; and a very few years ago, owing to the pressure of the times, when the support of the school was diminished, I among others was called upon to double my subscription; which was immediately done. Have we at any time been backward with our annual charity sermons, when it came to our turn? No; last May two sermons were preached for this purpose at Worship Street; and both myself and colleague gave up to two respectable ministers—Dr. Philipps and Mr. Fox—under the idea of their obtaining a larger sum for the charity. Have our deceased friends been deficient in legacies to the institution? No; far from it. Within these last ten years, no less a sum than £1200 hath been bequeathed for the benefit of the Wood-Street Charity School! My late worthy friend and constant hearer (Mr. Joseph Coope), who left you £1000 sterling, a little more than twelve months ago, was attached to this school on account of the liberal principles by which it is characterized; and hence his munificent legacy! Had this cloud of illiberality which has been gathering around our institution appeared in his life-time, and been suffered to obscure its glory, not a farthing of his money would have been now in your possession. But on account of its catholic principles he befriended it through life, and at his decease left a permanent memorial of his regard to posterity! Thus the living and the dead at Worship Street have been studious of the welfare and intent on the prosperity of the charity. After this are we to be told that it is in contemplation to remove the children from their attendance at Worship Street? Justice and gratitude dictate an opposite conclusion.

But our religious principles, it seems, are dangerous, and pregnant with mischief to the minds of the children. As to our principles, they are now what they have always been; founded on the New Testament. We firmly believe in the divine mission of Jesus Christ, who lived and died for the great family of mankind. Our creed is indeed summed up in the words of the Saviour: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." But, Mr. Chairman, it is not theoretical principles that make the Christian; it is the

temper and disposition—the heart itself that the Supreme Being regards with approbation. We touch one another on every side. It is therefore our behaviour and conduct towards each other through life that will be inquired into at the last great day of account, when the plaudit will be uttered, "Well done, good and faithful servant; enter thou into the joy of thy Lord." We trust nevertheless that we are right in our religious principles; but being fallible creatures, we would avoid all dogmatism and uncharitableness. We only claim that liberty which we freely grant to others. We condemn not our brethren of different sentiments. To bear and forbear is the indispensable duty of humanity. They differ no farther from us than we differ from them. We would view all our fellow-Christians with an eye of love and benignity. "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

But we are not met here, Mr. Chairman, to discuss confessions of faith; we are desirous of joining heart and hand to promote the interests of the charity. And has it not been found that the catholic principles on which the school is conducted have ensured its prosperity? It has been established upwards of a hundred years; and last year you celebrated with joy and gratitude its centenary anniversary! On that, as well as on every annual occasion, its liberal principles have been mentioned in terms of the highest commendation. And I well recollect how at your annual dinners the late Dr. Henry Hunter, your revered and perpetual chairman, (and he was a Calvinist,) dwelt on the catholic basis of the school, descanting most eloquently, so as to electrify and delight, by his expanded sentiments, the whole company. Your institution, indeed, reared on its broad foundation, has stood the test of time, whilst other institutions, of a more narrow and contracted spirit, have sunk and disappeared for ever! Your charity having survived a century, with increasing prosperity and glory, resembles the British oak, which, through each successive period, only strikes deeper its roots, and extends more widely its branches; blessing, by its grateful shade, those who seek and enjoy its protection. And thus it is that the most excellent of all our religious societies for "distributing Bibles without note or comment," hath spread itself to the ends of the earth.*

* In the account of the British and Foreign School Society, it is admirably remarked, "Education conducted on enlightened principles, while it inculcates the purest morality and the most impor-

Mr. Chairman, I beg pardon for trespassing so far on the patience of this respectable assembly; only entreating that you would act as Christians in this momentous business, by observing the golden maxim of our blessed Saviour, of "doing to others as you would wish they should do unto you;" and remembering the solemn asseveration of the apostle Paul, that without love or charity, the profession of any or of every religion is nothing else than sounding brass and a tinkling cymbal!

You will please to excuse my having sat whilst I have addressed you, owing to an affliction in my lower limbs—a circumstance known to most of you. Indeed, borne in amongst you this evening by my two sons, I am reminded of my name-sake the venerable apostle John, who, living (as ecclesiastical historians tell us) to upwards of a hundred years, was used to be carried into the primitive assemblies, with wrinkled countenance, only to lift up his withered hands, and utter from his aged and quivering lips, "Little children, love one another!"

The Chairman, who had presided with the utmost impartiality, then put the motion—"That the children of the school should not any longer attend Worship-Street Chapel;" when it was negatived by thirty-eight to eighteen, a more than double majority.

Case decided in the Court of King's Bench, on a Dissenter's Claim of Exemption from Toll on a Sunday.

WE wish to present our readers with a correct Register and Report of all cases which occur in the Courts of Law, af-

fecting the Rights of Dissenters, from the unerring standard of Divine Inspiration, excludes the peculiar tenets or catechisms which divide the opinions of good men—the Bible, in the authorized version, without note or comment, being the only religious Book taught in its schools; and thus all sects and parties may send their children to British schools with the greatest confidence. Care is at the same time taken to secure attention to religious duties, by encouraging the children to attend such Sunday Schools as are approved by their parents, and by requiring proofs of their presence at those places of worship which their parents or friends may prefer. Children whose parents profess different creeds, being thus educated together, may naturally be expected to feel a regard for each other, calculated to obviate that prejudice which has heretofore produced much mischief in the world, and thereby to connect all the members of the community by the bonds of Christian charity!"

fecting the Rights of Dissenters, and we therefore insert the following Report of the proceedings in *Lewis v. Hammond*, from the second vol. of *Barnewall and Alderson's Reports*, pp. 206—210, particularly as an idea has, we know, been entertained, that the decision was of some general principle injurious to the interest of Dissenters; whereas it will be seen, that it was a mere question of construction of a local act, the obscure wording of which gives, in some respects, as little protection to the Churchman as the Dissenter. This case will, however, we hope occasion a greater attention to the way of wording these clauses in future.

LEWIS V. HAMMOND, Nov. 23, 1818.

This was an action brought by the plaintiff for money had and received by the defendant to his use. Plea, general issue. "The cause was tried before *Holroyd J.*, at the last assizes for the county of *Wilts*, and a verdict was found for the plaintiffs, damages 10*d.* and costs 40*s.*, subject to the opinion of the Court, upon the following case:

"By an act of the 37 G. III. there was directed to be taken at the several turnpikes erected by virtue of that act, the toll of 5*d.* for every horse drawing any carriage, with the usual power of distress in case of non-payment. The act contained a proviso, that no toll should be demanded or taken for the passage of any person or persons residing in any township or parish in which the roads lay, going to and returning from their proper parochial church, chapel, or other place of religious worship, on *Sundays*, or attending the funeral of any person or persons that should die and be buried in the same parish. The plaintiff was and had been for a long period, an inhabitant of *Rowde*, one of the parishes in which the roads mentioned in the act lay, where there was a parish church. During all that time, he had been a member of a congregation of Protestant Dissenters, whose place of religious worship was at *Devizes*, and a regular attendant at, and contributor to, such place of religious worship, which was found by the jury to be his proper place of religious worship. On Sunday, 20th April, the plaintiff, with his family went in a taxed cart drawn by two horses, from his house at *Rowde*, to the meeting-house at *Devizes*, for the purpose of attending, and did attend the celebration of divine worship there. He went thither by the direct road, and returned direct to his own house, and in so doing passed through a turnpike gate in the parish of *Rowde*, being one of the turnpike gates erected by virtue of the act. The meeting-house was in the parish of *St. Mary, Devizes*, and there were two intervening

parishes between that parish and the parish of *Rowde*. The defendant was the collector of the toll at the gate, and demanded the sum of 10*d.* for the passage of the plaintiff in his cart. The plaintiff stated the place, and the purpose to and for which he was going, and claimed to be exempted from the payment of toll, under the proviso in the act. The defendant refused to permit the plaintiff to pass without payment of the toll, and the plaintiff, to avoid the distress which was threatened, paid 10*d.*, which was so demanded.

"This case was argued on a former day in this term, by *Gaselee* for the plaintiff, and *C. F. Williams*, for the defendant. The Court went so fully into the question in giving judgment, that it became unnecessary to state the arguments; and now,

"**ABBOTT, C. J.** delivered the judgment of the court. This case was very well argued before us, in the course of the present term. By the body of the act the toll is imposed generally; the party who declines to pay it, must therefore bring himself within the terms of the exception; but we are of opinion that the plaintiff has not been able to do so. The early parts of the clause of exemption are not framed with such perspicuity as to aid the construction of the latter part, upon which this question has arisen. That part is as follows: 'nor for any person or persons residing in any township or parish, in which the said roads lie, going to and returning from their proper parochial church, chapel, or other place of religious worship on *Sundays*.' This exception does not extend generally to all persons going to or returning from a place of religious worship, nor even to all persons going to or returning from their proper place of religious worship; for it is obvious, that a person of the same religious persuasion as the plaintiff, and who should be a member of a Dissenting congregation, assembling at a place situate in one of the parishes in which these roads lie, but who should reside out of any of those parishes, would not be entitled to the benefit of the exemption. It is obvious also, that members of the Church of *England*, residing in one of the parishes, who should resort to a church in another parish, either ordinarily, by reason of its more near and convenient situation, or at extraordinary seasons, when the church of their own parish might happen to be under repair, would not be entitled to the exemption; because such persons would not be going to their proper church. And this appears to us to shew, that the words 'chapel or other place of religious worship,' which follow the word church, are to be understood of places of the same kind as church, which is first mentioned. It is not denied that they are to be so understood, as far as regards the

first epithet 'proper,' that is, that they are to be understood of places of assembly, of which the parties resorting to them are quodammodo members. And we think they are so to be understood also, with reference to the epithet, 'parochial,' and that this word is to be applied in construction, not to the word church only, but also to the following words, 'chapel or other place of religious worship,' as denoting the situation of such chapel or other place, with reference to the residence of the persons frequenting it. This construction is also aided by the consideration of convenience. The gate-keeper may be expected to inform himself as to the persons residing in his parish, the places of worship situate within it, and the hours of usual attendance at them, but he cannot be expected to acquire such information, as to other and more distant places: and unless we are right in our construction of the clause, there will be no limit to the distance of the place, except such as the practicability of travelling to it may impose. The extensive limits, therefore, contended for by the plaintiff, may occasion much uncertainty and confusion, and much dispute and wrangling, on a day that ought to be specially devoted to charity and peace. For these reasons, we are of opinion, that the plaintiff is not entitled to recover; and the *postea* must be delivered to the defendant, that a nonsuit may be entered.

"Judgment for Defendant."

Derby, Nottingham and the South of Yorkshire Quarterly Meeting.

THE Quarterly Meeting of the Ministers of the Association formed for the counties of *Derby* and *Nottingham*, and the *South of Yorkshire*, was held at *Sheffield*, on the 22nd of last December. The sermon was preached by the Rev. Mr. Williams, of *Mansfield*, from 2 Tim. ii. 15. The devotional and other parts of the service were conducted by Mr. Turner, of *Nottingham*. The discourse, as the text will shew, contained, principally, advice to ministers, both in the discharge of their duty, and under those trials to which they are too often exposed from captious and perturbed spirits. It contained also many useful hints to congregations, relative to the manner in which they should behave to their pastors, and receive their instructions, "esteeming them highly for their works' sake," shewing them respect, manifesting an attentive and candid mind, not neglecting "the assembling of themselves together, as the manner of some (we may add in these times *many*) is," and joining them heartily in their exertions to promote the "truth as it is in Jesus," and advance the interests of pure and undefiled religion throughout the world.

After the service, the ministers, with a few friends, (amongst whom was Samuel Shore, Esq., of Meersbrook, that veteran friend of truth and Christian liberty,) dined together at the Tontine Inn.

The ministers present were, Mr. Williams, of Mansfield; Mr. Turner, of Nottingham; Mr. Piper, of Norton; Mr. Brettell, of Rotherham; Mr. Platts, of Doncaster; Mr. Wallace, of Chesterfield; Mr. Wright, of Stannington; and Dr. Nathaniel Philipps, of Sheffield.

The next meeting will be held at Mansfield.

Manchester Presbyterian Quarterly Meeting, &c.

SIR,

THE last Quarterly Meeting of Presbyterian Ministers in this town and neighbourhood, was held on the 6th instant, at Doblane Chapel, near this town. The Rev. John Smethurst introduced the service, and the Rev. John Grundy preached the sermon, from 2 Tim. iv. 3, 4. The attendance at the chapel was numerous, and creditable to the Christian zeal both of the minister and the congregation. The ministers, to the number of fourteen, returned to Manchester in the afternoon, and with about an equal number of lay brethren, partook of an economical dinner at the Bridgwater Arms. The afternoon, as usual, was agreeably spent in the expression of sentiments congenial to the occasion, and to the views of our denomination of Christians, and the company was frequently gratified with the remarks which they called forth from several gentlemen present. In one subject the meeting seemed to take particular interest—the proposed institution for the Protection of the Civil Rights of Unitarians; and it was unanimously resolved, that a communication relative to it be transmitted to Mr. Fox, before the proposed meeting at the London Tavern, on the 13th instant.

This day, the Annual Meeting of the Lancashire and Cheshire Unitarian Book and Tract Society was held. The Treasurer's account was received with great satisfaction; from which it appeared that the institution is in a prosperous and progressive state; the number of subscribers having increased, and not much fewer than three thousand books and tracts having been distributed in the course of the last year. The Rev. B. R. Davis preached the annual sermon on behalf of the institution, yesterday in the evening, at the chapel of the Rev. William Hawkes, in Moseley Street. Owing to some reasons, the audience was but small, and the sum collected, of course, in proportion.

The Quarterly Meeting, in a collective capacity, having not deigned to take notice

of the charge of *duplicity* urged against its members by an *anonymous* writer in the Repository, I may be allowed to add, in an extra-official capacity, that I do not intend, after this time, to take any farther notice of the dispute. A dispute about names is seldom attended with good, frequently with mischief, and has attractions only for weak minds and meddling dispositions. If there was no other reason of retaining, for the present, the denomination Presbyterian, the fact that some of the congregations composing the Quarterly Meeting are not Unitarian, and would not have joined it under the denomination Unitarian, is sufficient. But they have so great a degree of liberality, and are such strenuous advocates for *Christian liberty* and *free inquiry*, that they have no repugnance to associate with their Unitarian brethren, who are, in this respect, like-minded with themselves. The resolution of the Quarterly Meeting transmitted to Mr. Fox, relative to the Civil Rights of Unitarians, is a pretty satisfactory comment on my text, and exhibits the subject in a clear light even to ordinary capacities. When the term Unitarian shall have become sufficiently definite in its application in general, and when the professors of Unitarianism shall have constructed a system of union and discipline, at once simple, comprehensive and effective, then probably there will be less difficulty in discontinuing the use of the denomination Presbyterian—a denomination which custom and long usage so strongly sanction, though its meaning, like that of most words in all languages, must be necessarily altered and modified by the changes which times and circumstances unavoidably produce.

W. J.

Manchester, January 7, 1819.

Unitarian Fund.

[From the Report of 1818, we extract the following passages, containing Mr. Wright's Journal of his Mission in Scotland, in 1817. We shall hereafter give monthly an article under this head.

Ed.]

EIGHT years have elapsed since I first visited Scotland as an Unitarian Missionary. At that time there were but few avowed Unitarians north of the Tweed, in comparison of what now openly profess the Unitarian doctrine, unite in the worship of the one God, the Father, and are connected together in an annual association for the promotion of the truth as it is in Jesus. As might naturally be expected, from a view of all the circumstances of the case, though much has been done, the Unitarians in North Britain are still a little flock in comparison of the disciples of John Calvin; their religious views are

much misconceived and misrepresented, and their opponents, though evidently alarmed at the progress they have already made, affect to despise them as being fewer in number than they really are.

Were their number much smaller than it is, this would certainly be no argument against the truth of the doctrine they maintain; though it might lead those who regard the popularity of a doctrine more than the evidences of its truth, to think meanly of it. The more unpopular any part of divine truth is, the greater is the honour of professing and promoting it.

Judging that some account of the state and progress of Unitarianism among our Northern brethren will be acceptable to many of our friends in England, I shall connect with the account of my last Mission in the North, some remarks on this subject. I feel the less hesitation in doing this, as I have been pretty well acquainted with the Scotch Unitarians and their progress for eight years past, having, during that time, performed four Missionary journeys among them, from the last of which I am just returned, after spending more than six months north of the Tweed.

I went to Edinburgh the last week in January, and, after spending twenty-eight weeks in Scotland, re-entered England on the 17th of August. During this journey, a considerable part of my time was spent in Edinburgh and Glasgow; this, particular circumstances rendered necessary; and, as it afforded me opportunities of preaching on a greater variety of subjects, and of having more intercourse with the friends than is usually practicable in my Missionary journeys, I trust it rendered my labours more effective and successful in those populous cities.

The knowledge of Unitarianism has been extended during the three years which have elapsed since my third Mission to the North. This has been chiefly by the circulation of books, especially by Mr. Yates's publications in reply to Mr. Wardlaw of Glasgow, and Dr. Smith's publications at Edinburgh. To the same great object the occasional labours of some of the students at Glasgow, in several places in the west of Scotland, have contributed. During the above period, the churches at Edinburgh and Glasgow have had to regret the removal to England of their much-esteemed ministers Mr. J. Yates, and Dr. Smith, whose labours were highly valued. In some places I had now the pleasure of finding my former labours had not been in vain, but had been productive of permanent effects. On the whole, the prospect of the Unitarian cause being successful in Scotland is good, notwithstanding some discouraging circumstances; and, I conceive, cannot fail of being realized, if pro-

per means be applied with persevering exertion: what I have to state respecting the different places I visited, will, I trust, shew this.

Edinburgh.

The Unitarian church in this city being without a minister, solicited me to go down and spend three months with them. In compliance with this wish, and with the advice of the Committee in London, I went down and spent the months of February, March and April in the northern capital: during which time I preached thirty-seven discourses, administered the Lord's Supper, &c. The morning and afternoon congregations were not large, but I had the happiness of seeing some increase, and of learning that some persons who had left the Society for several years, returned and again became regular attendants. It was proposed to me to deliver a Course of Lectures, on the Doctrines maintained by Unitarians; with this proposal I gladly complied, and continued the Lectures on Sunday evenings so long as I stayed. Having fixed on the subjects, the Lectures were advertised in one of the public papers, and by printed bills. They were always well attended, frequently by large audiences, who were very attentive. I was pleased to find that among the strangers who came to hear the Lectures, a number of the same persons continued to attend to the end of the course. On the evenings when they were delivered, small tracts were distributed at the doors of the place of meeting, and were received with eagerness. The Society at Edinburgh, though not numerous, is respectable. Its members well understand, and are firmly established in the doctrines they profess. They are united and happy with each other. Their conduct in life does credit to their profession. They have some zeal in the cause, and are anxious for its success. It is highly desirable and of great importance that they should have a minister fixed among them, who is a man of learning, popular talents, and ardent zeal, one who will devote himself, with his whole heart and soul, to the work.

The friends at Edinburgh are deserving of commendation for their exertions to get Unitarian books into circulation, for keeping up the library, and for their steady attendance on the public services: and it is hoped they will be equally diligent in promoting other important measures. They have struggled through many difficulties, and openly avowed their sentiments in the midst of reproach and contempt. They have begun to establish a fund for the erection of a chapel at some future period; this fund might accumulate more rapidly, if a number of persons, who can afford to give but little, were to subscribe to it at the rate of one penny per week. It is by

such small subscriptions some denominations of Christians raise vast sums of money. It is hoped the Edinburgh friends will never, either by building or purchasing a chapel, involve themselves much in debt, as a heavy debt ever proves a dead weight on the cause. The promotion and firm establishment of Unitarianism in this city, is, under every view, of great consequence, and deserves all the aid and countenance that can be given it; and the prospect of its success is encouraging. Neither the word Unitarian, nor what it is used to express, excites the alarm it did formerly; many persons are more disposed to read our books, and examine the subjects to which they relate, than they once were; and there is little doubt but that many persons are favourable to the Unitarian doctrine, who, on account of its unpopularity, or their own peculiar circumstances, do not venture to shew themselves openly as its friends. The spirit of inquiry and liberality is evidently growing; and this must be favourable to the progress of truth.

On the whole, all that I saw and heard, during a three months' residence in the northern capital, convinces me that Unitarianism is gaining ground there, and that if proper means be applied, in a judicious manner, with perseverance, there may, in a few years, be a large and respectable congregation. I estimate the progress the cause is making, not merely by the numbers who constantly meet together, but by the degree of information diffused on the subject, the spirit of inquiry excited, and all the circumstances which have a bearing upon its prosperity.

Before I left Edinburgh, the annual association of the Scotch Unitarians was held there, of which a short account has already been given to the public. This meeting is well calculated to promote union and mutual exertion among the brethren.

LITERARY.

WITH the new year there are always ushered into being some *new periodical publications*, on "plans entirely new," and after the issuing of prospectuses full of promise: but most of these productions perish in their cradle. We put down the titles of such of these works, as are announced for 1819:—

"A new Literary Journal, entitled *The Edinburgh Monthly Review*," in 8vo. price 2s. 6d. As the name imports, this Journal is to give light from the North. The Scottish literati seem, indeed, to aspire to a monopoly of public instruction. The Edinburgh Review, the Encyclopædia Britannica, and the Edinburgh Annual Register, have obtained great and deserved literary distinction. The Edinburgh Gazetteer is slowly struggling into existence: and The Edinburgh Monthly Magazines

are deafening the public with their mutual bickerings and empty pretensions. It remains to be seen, whether the mass of British readers will put themselves under the training of Monthly Northern Reviewers.

"*The Remembrancer; or Ecclesiastical and Literary Miscellany*," 1s. 6d. Under this heavy name, which has sunk ventures of this kind without number, the Rivingtons, booksellers of High-Church, orthodox celebrity, propose a "Theological Journal, for general use, intended to combine the several provinces of a Magazine, a Review and an Historical Register." The object is stated to be, "to produce co-operation amongst Churchmen, and to conciliate reverence and esteem for the clergy."

"*The Fireside Magazine and Monthly Epitome*," 1s. This Journal promises an "Impartial Review, quite original," and a "Summary of all the Reviews in the preceding month." It is to be published by Drakard, of Stamford, the Editor of the respectable weekly paper called "The Stamford News," and this we must say is the most promising feature of the prospectus.

"*The Caledonian; or Scottish Literary and Political Investigator*," a weekly publication, 4d., designed to record the progress of literature, science and political opinion in Scotland.

"*The British Magazine and Periodical Gleaner*," a monthly miscellany, 6d.: pursuing "a middle path between the religious and literary Magazines."

"*The Anti-Jacobin Review*," which has also the name of The Protestant Advocate, advertises, that "an Editor to succeed the late Mr. Giffard has been at last procured."

The *Champion Sunday Newspaper*, from which extracts may be found Vol. IX. pp. 441 and 470, has lately changed hands. It was instituted by Mr. John Scott, who had distinguished himself as the Editor of Drakard's Stamford News, and who has been since better known by his two volumes, entitled *A Visit* and *A Second Visit to Paris*. Of him it was purchased by Mr. Clayton Jennyns, who held some legal office in one of the West India Islands, but being displaced, came home a flaming patriot, and made his appearance on the hustings at Covent Garden: he has since, however, cooled down to his former temperament. His successor in the proprietorship and conduct of the *Champion* is the celebrated Mr. John Thelwall, one of the "Acquitted Felons," (according to the late Mr. Windham,) of 1795, who has laudably devoted himself for the last twenty years to the profession of elocution, but has now returned to the stormy region of politics. He assumes the character of

a Whig Reformist, and writes against both the Anarchists and the Corruptionists. He has been addressing letters to the Right Hon. Lord John Russell, M. P., "on the Rise, Progress and Principles of the Party of the Radical Reformers." From the last of these, dated Dec. 24, 1818, is taken the following extract, which Mr. Thelwall asserts, is in the very terms of his usual discourse, twenty-three years ago :—
 "Westminster has proved, that even among the poorest, the most uninformed and unaccommodated of her population, Anarchy has no party. Its red flag has been displayed, and its red bonnet has been mounted, and they and their mountebank apostles have been despised. Westminster will not forget—the nation will not forget—that THE ENGLISH CAP OF LIBERTY WAS ALWAYS BLUE—pure ethereal blue, the colour of that heaven, from which the blessing it typifies was first derived! and with your Lordship, and with all the house of Russell, with every true Whig, and every true Reformer, with every real friend of liberty and of man, the congregated realm will be prepared to echo—FOUL BEFALL THE RUFFIAN WHO WOULD DIE IT RED."

MISCELLANEOUS.

A VERY laudable society has just been formed for the protection and relief of virtuous female servants out of place, denominated *The Provisional Protection Society*, under the exclusive management of a committee of ladies.

The public are under great obligations to a society which has existed some time, whose object is the *Suppression of Mendicancy*. (We see not why they should have adopted so uncouth a word. They would have been better understood if they had defined their purpose to be the *lessening of the number of beggars*.) A number of individuals have recently formed a society auxiliary to this, with a view to the *employment of the industrious poor*.

In a pamphlet lately published (say the newspapers) by the Rev. Prebendary Dennis, of Exeter, it is stated, that "as late as the summer of last year, the PRINCE REGENT avowed to the Clerk of the Closet, and authorized him to make known, his determination to refuse the Royal Assent, even should both Houses of Parliament pass a bill in favour of the Roman Catholic claims." This is scarcely credible. It appears to us to be, if true, an attack upon the independence of Parliament. Some member of the House of Commons will, we apprehend, bring it forward as a matter of *privilege*. In better times, at least, a discussion upon it would have preceded

the consideration of the speech from the Throne.

A distressing scene was exhibited at *Edinburgh*, last month, at the execution of Robert Johnston for robbery. From carelessness or inexpertness on the part of the executioner, the rope with which the criminal was hanged proved too long, and his toes rested upon the platform. Persons were instantly employed to cut the platform away, but the spectators were outraged by the spectacle, and shouts of *murder* arose, and presently the officers of justice were driven off by stones. A person, genteelly dressed, sprung upon the platform and cut the rope. Johnston was still alive, and the populace seized his body and carried him off in triumph: meantime the coffin was broken up, and the fragments were used to demolish the neighbouring windows. The mob being without guide or direction, were presently discomfited, and the body recovered by the magistrates. It was carried to the Police-office, where the surgeon of the establishment *bled the malefactor in both arms and in the temporal vein, and the half-suspended animation was restored*. The unhappy creature was carried back to the gallows, under an escort of soldiery, and a second time hanged, though in so awkward a manner as again to provoke the indignant cries of the agonized multitude. The parents of the malefactor are said to be respectable people, who keep a shop at *Edinburgh*. His mother was nearly in a state of distraction, and no words can describe their feelings during the above proceedings, the report of the rescue being instantly carried to them. The Magistrates and High Court of Judiciary have instituted inquiries into this melancholy and disgraceful affair. All are eager to disavow the *bleeding*. It was still thought necessary to offer a reward of £50 for the discovery of the person who cut down the body, and, it is said, that Mr. Jeffray, the barrister, and celebrated Editor of the *Edinburgh Review*, has laid an information against the young gentleman who committed the deed, in order to bring the cause to trial, and to make his defence. But this is denied. The time is surely at hand when the brutal spectacle of hanging a human being will be less frequent.

The disciples of *Joanna Southcott* are not yet quite out of heart. A company of them, to the number of thirty, paraded the streets of London with banners, on the 13th instant, to proclaim the Messiah. They were set upon by the mob, and a fray ensued, which ended in the apprehension, by the police officers, of the per-

sons forming the procession. Their leader, Sibley, a street watchman, talked in high language before the Lord Mayor, but a night's rest in prison brought an order we suppose from Joanna, that the proclamation should not be persisted in. By this intervention of the prophetess, the poor creatures were discharged. The watchman and his followers would, no doubt, mightily abuse any who should suggest to them the need of reason in religion.

The most interesting feature of the month is the disposition shewn by the Juries in London, to lessen *capital punishments*, especially in the case of *Bank-of-England forgeries*. Questions, remarks, addresses in Court and publications in the newspapers, have all been resorted to by these respectable bodies of citizens to excite public attention, and to awaken the mercy of courts of justice and of the government. A deep impression in favour of humanity is evidently made on the public mind, and an amelioration of the penal code can no longer be effectually resisted: thanks to the two peculiarly British institutions, Trial by Jury and a Free Press! The conduct of the Bank of England in its prosecutions for forgery is now severely scrutinized, and the Directors have encountered no little odium, on account of the slovenly make of their notes, which admits so easily of counterfeits, of the witnesses whom their agents have employed, of whom some have been proved to be not only accomplices, but also seducers, and of the power which they have recently assumed of selecting from their victims objects of mercy. In a cross-examination at the Old Bailey, on Monday the 18th, Lees, one of the Inspectors at the Bank, stated, that "*sixty or seventy forged notes were taken at the Bank within three years.*"

On the 16th, an indictment was presented to the Grand Jury, at the Old Bailey, against *John Carlisle*, for publishing *Paine's Age of Reason*; and a true bill was found. The trial has been moved into the King's Bench. Christianity wants not the assistance of crown lawyers; but no one can sympathize with a fool-hardy publisher, who, probably, on a calculation of ultimate profit, provokes the vengeance of the civil power, and thus strengthens the hands of the administration for the time being, who take advantage of an example of licentiousness to invade the boundaries of constitutional liberty.

IRELAND.

The *Irish Corporations* (says the *Freeman's Weekly Journal*, of Dublin,) are verging fast to dissolution. The chief

amongst them, that of Dublin, is considered insolvent. And it is no longer a secret that an effort will be made to place the local taxation of the city in other hands. At all events, the conduct of this body will be submitted to the investigation of Parliament, and good will be done by an official exposure of the system, to which the city of Dublin, and it would not be too much to say, the people of Ireland, are indebted for so much vexation.

A better spirit is prevailing in Ireland. The government has shewn a commendable regard to the feelings of the majority of the Irish people, who in the proportion of four-fifths are Roman Catholics, by the appointment of Mr. Grant, a well-known advocate of the Catholic claims, as Secretary of State, in the room of Mr. Peel, who, by taking a contrary course, had rendered himself obnoxious to the Irish. All parties, except the Tories, who whimsically enough march under the banners of William III., and hoist the Orange colour, have united in complimenting Mr. Grant upon his appointment. The Lord Mayor and Sheriff of Dublin (the latter is, we understand, brother to Mr. Alderman Wood, of London) have set a good example of charity by excluding irritating toasts from their public dinners, though for so doing they have been insulted at their own tables. A still more decided proof of the growth of liberal sentiments is exhibited in the fact that the Protestants of Ireland are meeting to petition the legislature to grant relief to their Catholic brethren. This is the true way to put down Popery, which in a bad sense is only bigotry armed with power or striving for it.

FOREIGN.

FRANCE.

POPULATION.—A new census has lately been taken throughout the several departments of the French monarchy, whereby it appears that the total population amounts to 29,327,388 souls. Of the departments, that of the Seine, comprising the capital, is of course the most populous, PARIS containing 713,765 souls.

A complete change of ministers has been made by Louis XVIII. The new ministry appear to be attached to liberal principles, and to devote themselves to patriotic measures. One of them, Baron Portal, the Minister of the Marine, is a Protestant: he was formerly a merchant of Bourdeaux. The ministry of police is abolished, and with it, we hope, is done away that system of *espionage*, which, on account of its convenience to weak statesmen, has been sometimes imitated out of France. The Minister of Finance, Baron

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ERRATA in Vol. XIII.

Page 451, column 2, line 27, for "four," read *for*.

Page 667, column 2, line 45, for "Wilter," read *Witter*.

Page 690, column 1, the paragraph beginning *In such places*, should follow after *Romanos*, column 2, in the third line.

Page 690, column 2, line 16, for "γονων," read *γονων*.

for "γοντας," read *γοντας*.

Page 695, column 2, the Latin note from "*Quod universa*," &c., belongs to page 696, in column 1, lines 25—30, of which is the translation.