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Observations on Mahometanism, its Church Establishment and Treatment of Nonconformists, particularly the Wahhabites.

THE recent fate of the leaders of a sect, which arose within the last century, to impugn the rule of faith maintained as orthodox by the Established Mahometan Church, and to shake the power of the state with which that Church is identified, attracted the attention, perhaps, of many of us, and has induced me to think that we might usefully devote a little attention to the affairs even of parties so widely removed from the sphere of our relations, if it were only from a feeling of commiseration with resistance in any shape to the combined horrors of political and spiritual despotism, and a desire to trace, however faintly, the too apparent effects on the destinies of mankind, which arise from the union of Church and State, whatever be the intrinsic merits of the system which the coalition is meant to support.

The consideration of the subject suggested rather a wide field of inquiry into the nature and details of the Moslem Establishment, its conduct towards Nonconformists, and the principles by which that conduct seems to have been governed; but towards satisfying our curiosity on these points there is not much accurate information; and in general under a despotic form of government, apostacy from its faith is so necessarily and intimately connected with a rebellion against its civil policy, that it is difficult to discover the real motives of either party, under the veil which the conqueror, at any rate, thinks proper to throw over them.

The whole system of Mahometanism,—whether we consider the extraordinary character and history of its founder, its rapid progress, or its influence for so many ages on the habits, religious, political and moral, of so large a portion of the civilized globe, (so large, indeed, as to startle a mind regarding the comparative influences of Islamism and Christianity,)—has always seemed to me a subject of great

interest, and open to much speculation and inquiry, the materials for which are proportionably scanty.

What is there in history (if any thing like history of the early or indeed any portion of the life of Mahomet can be said to exist *) that forbids us, or rather what is there that does not induce us to believe, that, at least in the first conception of the bold project of reclaiming his country to a purer system of theology, and restoring the faith taught, as he conceived, by the divine missions of the Hebrew prophets and Jesus Christ, to its primitive simplicity, the man who afterwards stooped to base imposture, was actuated by a generous feeling of abhorrence of the degeneracy and superstition of the Jew and the Christian, and the degrading idolatry of the Heathen by whom he was surrounded?

It will not be in my power here to enter into any particular detail of the history and doctrine of Mahomet, nor is it my purpose to palliate the arts of imposture and tyranny by which (as far as our accounts can be depended upon) it certainly appears that his plans were eventually carried into effect; but I cannot help observing, that the nobleness of his birth, his unquestioned descent from princes who had long ruled their country by the sole title of approved wisdom and integrity, the unvarying testimony to his talents and possession of the kind and generous affections of the heart, his situation, by common consent, as the chosen guardian of the existing religion of the country, raise a strong presumption that the project which first presented itself to his mind was that of earning to himself an honourable name, and deserving well of

* “Gibbon has hardly apprized the reader sufficiently of the crumbling foundation upon which his narrative of Mahomet’s life and actions depends.”—Hallam’s *Middle Ages*, II. 163, 8vo.

mankind, by correcting the abuses which disfigured the faith of his country, and restoring those pure and simple notions of the unity and perfections of the Deity, which the outcast children of Ishmael * seem always to have preserved, and to have been destined to reassert and vindicate, when the more favoured house of Isaac should be buried in obscurity, and its law debased by childish and absurd superstitions.

And, situated as the world then was, who was there of the surrounding varieties of idolatrous Jewish or even Christian sects, that was authorized to cast the first stone against the new pretender to inspiration, or even to deprecate the propagation of his opinions, by that force to which it was so common with all to have recourse? Adverting only to the state of Christianity;—can any cause, so pure in its origin, be imagined more debased and corrupted by its professors than that which now assumed the name and form of the pure and humble doctrines of the gospel? Its votaries had greedily sought the patronage of a court, which was to raise them to temporal honours and enable them to tyrannize over the consciences of their brethren, and for a time their objects of ambition, secular and religious, were gratified; but the new Establishment soon found itself identified with the interests of a weak and profligate government, disgraced by the vilest superstitions, and a prey to the bitter animosities and discussions of the opposing sects, who, under the various forms of the Nestorian, Eutychian, Monophysite and other heresies, filled the East “with carnage, assassination, and such detestable enormities as rendered the very name of Christianity odious to many.”†

* I have not met with any information satisfactory to my mind concerning the connexion which appears to have been always preserved between the Arabian and Jewish theology. The Pentateuch, or rather the facts recorded in it, seem to have formed as important a part of the history and faith of the one as the other, and the genuine religion (as Mr. Mills, in his *History of Mahometanism*, observes) of the sons of Ishmael was always a strict belief in the Unity of God, as afterwards laid down in the *Koran*.

† Mosheim's *Eccles. Hist.*

With such a prospect, with a mind capable of detecting and despising the impositions which were practised under the mask of religion, the vices of its professors, and the incapacity of those who pretended to minister to the spiritual wants of his countrymen, and, above all, deeply impressed with the Monotheistic abhorrence of Idolatry and Polytheism, Mahomet may, without any extravagant stretch of charity, be considered as entering on his career of reform, with ardent desires for the restoration of his nation to better hopes, with feelings that would do honour to his heart and his understanding.

To favour his design there were several concurring causes, arising principally from the existing state of religious opinion in the East, and all these advantages Mahomet perceived and embraced, as the basis of his meditated reform, knowing well how to turn them to the best account.

Whatever praise belongs to him for his scheme itself, or the mode of its execution, it is that of a skilful leader taking advantage of favourable circumstances and feelings to turn them to his purpose, rather than that of an original projector. The more one considers the basis of his system, and the whole detail in which it was ultimately developed, the more one is convinced of this. The grand principle on which the whole was built, the Unity of God, was one which, there is every reason to believe, had for ages been deeply rooted in the better part of the population of the Eastern nations, and had been in later times strengthened by the intercourse which had taken place to a considerable extent, first with the Jews, in consequence of their captivity and dispersion, and next with the Christians, while their faith was yet pure and unadulterated. This principle only required a mind of energy to develope it, and lead it on to action against any faith whose professors leaned towards Polytheism and Idolatry, in which charges it is evident Christianity began to be considered as deeply implicated. * It had been

* “Verily, Christ Jesus, the son of Mary, is the apostle of God and his word which he conveyed unto Mary, and a spirit proceeding from him. Believe, therefore, in God and his apostles, and

eagerly welcomed, and its doctrines spread with unexampled rapidity, until its corruptions marked it out as trenching upon the grand principle which the followers of the true and only God had (under whatever obscuring cloud of traditionary observances and mysticisms) ever held dear, and Mahomet had only to strike that chord which was sure to vibrate with the acutest sensibility. *

say not There are three Gods—forbear this—it will be better for you—God is but one God.”—*Koran*, Chap. iv.

“And when God shall say unto Jesus at the last day; O Jesus, son of Mary! hast thou said unto men, Take me and my mother, for two Gods besides God? He shall answer, Praise be unto thee! it is not for me to say that which I ought not—I have not spoken to them any other than what thou didst command me, namely, Worship God, my Lord and your Lord.—Chap. v.

“They take their priests and their monks for their lords, besides God, and Christ the son of Mary; although they are commanded to worship one God only; there is no God but he. Far be that from him, which they associate with him.”—Chap. xi.

* The Monthly Review, (XCI. 200, come to my hands since the above paper was written,) in considering Mr. Mills’s History of Mahometanism, contains some observations on this subject, the substance of which I have thought it worth while to subjoin, because though perhaps of too generalizing and hypothetic a character, they have considerable ingenuity, and doubtless much more truth than the crude ideas generally adopted. Mr. Mills, the writer observes, does not sufficiently allow that Mahomet rather established an extant than bestowed a new creed—he overlooks a principal cause of the success of Islamism, from not having formed a clear idea of the religion of the ancient Persians, concerning which Hyde has long been suffered to mislead Europe. Sir J. Malcolm also, not having duly studied the Hebrew records, has not known how to illuminate the twilight of early Persian history. The religion of the Parthian empire, from Cyrus to the Macedonian conquest, may be said to be identical with that of the Jews, since Ezra has preserved a genuine proclamation of Cyrus, in which this great fact is solemnly recorded, and the book of Esther narrates that proscription of the idolatrous priesthood which Herodotus terms the Mago-*phonia*, which was accomplished with the concurrence of Daniel under Darius, and

But however elevated and just Mahomet’s first impulses in favour of the pure and simple principles of Mono-

was yearly celebrated at the Temple of Jerusalem, under the name of the feast of Purim. Palestine was to the Persians what Tibet was to the Chinese, the independent sovereignty, the holy land of the priests of the empire.—If the Zoroaster of Greek be the Ezra of Jewish religion, so is the Zerdusht of the Parsees.—No images were tolerated in the Persian temples; a perpetual fire was fed on the altar, &c.: but this was not fire or sun-worship, but a worship of the one only living and true God, the God of Abraham, Moses, Daniel and Ezra.—It may be true that the Persians adored him in his triple capacity of the Creator, Preserver and Destroyer of all things, and that they had separate names for those capacities, such as Ormuz, Mithra and Ariman, answering to the Adonai, Jehovah and Satan of the Hebrews. Yet this Pantheism was a religion strictly Unitarian. When the Greeks conquered Persia, the Idolaters or Polytheists recovered a certain degree of ascendancy there, and the Monotheists, though not persecuted with all the bitterness of retaliation, were degraded and driven to seek an inglorious maintenance in commercial and agricultural pursuits. The hereditary Monotheism of the Hebrews followed them every where; and if they occasionally neglected the minor ceremonial of the law, they adhered obstinately to circumcision, and to an iconoclastic hatred of images; they tolerated polygamy in the higher classes of society, and became so numerous in several provinces of the Persian empire, especially Syria, that in many places the Monotheists were strong enough to shake off their allegiance to the idolatrous Babylonian sovereign, and to found independent states. Aretas, King of Damascus, and Abgar, King of Edessa, were separatists of this description, and Josephus notices a kind of league which included many others. These petty princes adhered to the Hillelian party of the Jewish priesthood, and were glad to see the influence of the Temple exerted to banish troublesome ceremonial observances; in common with the Hillelian Jews they acknowledged Jesus Christ as a prophet, but as nothing more, and so at a later period, but in the same spirit, did Zenobia, Queen of Palmyra, who appointed Paul of Samosata, for her bishop.

When the Church of Rome made its great innovations in Christianity, by introducing the worship of images, the

theism, ambition soon changed the current of these thoughts; imposture was called in to further his opening prospects of dominion, and when the violence of his opponents had driven him into a successful appeal to the sword, the new auxiliary was too gratifying to be laid aside, though the just pretext for using it (self-defence) had ceased. He soon coveted temporal authority, and from the time that his system courted and received the protecting influence of civil authority, it naturally slighted the support of reason, and adopted superior force as the shorter road to conviction. And why not? He had come to the conclusion, satisfactory to his own mind, that his system contained the best guides for the direction of man in his domestic and social relations; that its inculcation of moral duties, sanctioned by the doctrine of a future state of proportionate rewards and punishments, was conducive to the best interests of order and society, and why not then give it patronage; why not then go a step further and enforce its observance by the weight of civil authority? Christians, and enlightened Christians, reason upon the same principles, although

oriental Jew-Christians became indignant, and desirous of standing aloof from such idolatrous profanation. Mahomet saw this, and took up the oriental Christianity exactly where he found it—with strict Monotheism for its theology, with circumcision for its initiatory rite, with polygamy for a tolerated practice, with a high veneration for the Jewish Scriptures, and with the opinion that Jesus Christ was a human sage, and a prophet of the truth. Thus Mahomet met the traditional creed of all those nations which were descended from the subjects of the vast Parthian or Hebrew empire, and he was secure of the secret alliance of the Monotheists every where, while he permitted to his followers the plunder of Idolaters and Latinized Christians. The custody of the sacred well, which was an hereditary right of the family of Mahomet, might aid him in dictating religious professions to the Arabians, but these his first followers had little of the spirit of piety. If the Arabian freebooters were the original proclaimers of the religion of Mahomet, still there was little of conversion and faith among them; the popular, the settled, the enduring basis of his sect is to be sought in the Jew-Christians or Hebrews, properly so called.

the milder forms of the governments to which they entrust the protection of particular forms of religion, render the effects of their theory in the present day, generally speaking at least, less destructive to the peace of society, and less degrading to the system which it is intended to support. Of course there was now an end of argument; “the human code was mingled with the divine, and henceforth the ideas of change and of profanation were inseparable.”* Armed with the terrors of the sword, and the devotion of a numerous band of enthusiasts, the mild voice of persuasion accorded not with the Prophet’s views; the angel Gabriel commanded him to support and propagate his religion by warfare, and the eighth and ninth chapters of the Koran were now said to have been revealed, breathing the strong spirit of united spiritual and temporal pride and intolerance. “The sword,” he now exclaimed, “is the key of heaven and hell;” as to unbelievers, “strike off their heads, and strike off all the ends of their fingers; this shall they suffer because they have resisted God and his apostle”—to which temporal reward he kindly adds the ghostly consolation, that they should “also suffer the torments of hell-fire.”†

The same spirit of aggrandizement led Mahomet to sacrifice the purity and simplicity of the faith which his early efforts seemed to have been devoted to inculcate, to the desire of conciliating those who might contribute to prop up the fabric of his power. The obstinate attachment of many of his countrymen to the religion of their fathers, and the hope of gaining over to his cause a large portion of the professors of the Jewish and Christian faiths, induced him, no doubt, to admit into his teaching many tenets which his conscience and understanding, as well as the obvious tendency of his scheme of reform, would otherwise have impelled him to reject without hesitation. With the purer doctrines on which his system was founded, Mahomet therefore united other parts of the traditional creeds of the nations around him, and the Koran accordingly, the best record of his opinions and doctrines, (though probably an

* Mills’s Hist. Mahometanism, p. 168.

† Sale’s Koran, I. 225, 226, 253.

imperfect one, it being still doubtful whether it owes its origin to the Prophet, a Christian monk, or a Jew, and having avowedly undergone a complete revision, first from Abu-Beker, and afterwards with less ceremony, 21 years after the supposed author's death, by Osman, his successor, whose disposition would certainly not tend to the rejection of any inclination towards the marvellous,) contains undoubtedly a great mass of absurd legend and fabulous tradition, although, perhaps, every instance arises from the qualified adoption of stories, consecrated by time in the memories and religious associations of his countrymen, or selected from the ridiculous fables and mystifications of the apocryphal books of the Jews and Christians.

The reader of the Koran will admit that this is abundantly evident in every page, and will readily concede, "that few or none of the relations or circumstances contained in it were invented by Mahomet, as is generally supposed, it being easy to trace the greatest part of them much higher, as the rest might be, were more of those books extant, and it was worth while to make the inquiry."

His leading doctrines have the same foundation; though generally modified for the better, in working up the old material into the new structure. The examination of the dead body on its deposition in the grave by the angels Monker and Nakir, the balance in which the actions of man are weighed, the nature of his hell, his prayer, his keblah, his sabbath, (though altered to the Friday,) many of his fasts and political institutions, and, finally, his Eblis or Satan, are obviously Jewish, —while the Magi claim, among many others, the bridge Al Sarat, "finer than a hair and sharper than a sword," and even the Prophet's paradise; they having before his day peopled the region of beatitude with the Hourani Behest or Hourie of Paradise, who are the black-eyed virgins of the Koran. The wonders too of the Hindu abode of the blest are almost literally copied to complete the paradisiac picture. Its celestial Gunga or sacred stream, its Apsaras or heavenly nymphs, its Tarucalpa or tree of desire, dispersing delicious fruits, exquisite viands, and rich vestments, all find their place in the

paradise of Islamism.* The famous invocation of Il Allah Allah (God is great) was by no means new, especially as a cry on joining battle.†

Most of the absurd stories which form part of the creed of the orthodox believer, and which are generally talked of as forming part of the system, are related only in the collections of traditions concerning him, and have not even the authority of the Koran to support them. Even the detail of the journey to the seven heavens seems contrived only to square with two or three obscure passages in the 17th chapter, which would certainly of themselves give very little reason to suspect their connexion with so marvellous a story.

If these arts of conciliation did not succeed in winning over the votaries of the religions whose peculiar tenets and associations were thus blended in his system, they at least protected him from the charge of *inventing* absurdity, and enabled him to stop the mouths of objectors to the puerilities of his creed, by pointing out their origin in the records of their own faith.

With all the fiery intolerance which many passages of the Koran breathe, (contrasted with others, however, of a milder, nay, charitable cast,) it is not historically true that Mahomet or his immediate successor, in practice, went the lengths which they seem to authorize, at any rate towards Jews and Christians; though, if they had, the law of the one, and the practice of the other, would have prevented his system from the charge of singularity even on that head. The denunciations in the Jewish law fully equal in severity the precepts of this pretender to a commission to plunder and destroy. "May those who divide Christ be divided by the sword, may they be hewn in pieces,

* Mills, 286. Malcolm's Hist. of Persia, II. 330.

† Allah seems to be nothing more originally than an epithet for the sun, something similar to which exists in the Greek Ἥλιος and Ἡελιος. It is mentioned as in use among the Arabians, by Constantine Porphyrogenitus. (See Bryant's Mythology, I. 16, and VI. 116—144.) Plutarch speaks of it as an exclamation, making the Deity feminine:

Κλυθ' ΑΛΑΛΑ, πολεμς θυγατερ.

may they be burnt alive!" was the charitable wish of the collected virtue and talent of the Christian Church at the second Council of Ephesus, (A. D. 449,) and, "with all their violence and oppression, the Moslem conquerors were mild and liberal, in comparison with those who obeyed the Pontiffs of Rome and Constantinople." * The people of the book, or four sects of Christians, Jews, and ultimately Magians and Sabians, † were (although not honoured with much confidence ‡ or esteem §) always permitted to redeem their adherence to their ancient law, by the payment of tribute and other marks of submission, and the word pledged to Unbelievers was scarcely ever violated. To his Christian subjects in particular, Mahomet readily granted the security of their persons, the freedom of their trade, the property of their goods, and the toleration of their worship. ||

What wonder is it that, under such circumstances, with such a state of things surrounding him, the system of Mahomet, founded on the grand principle of Monotheism, and enforced, as it certainly was, by the power of natural eloquence, the dignity of much moral truth, and the persuasive energy of manners which conciliated while they commanded, should make rapid progress, especially as it did not pretend to abrogate, but rather enforce and confirm the divine mission of Jesus Christ, and would therefore be considered by many as an addition to, rather than a change in, their faith? And surely it cannot be denied that it has been made subservient to great and important ends in the dispensations of Providence.

* Hallam, II. 167.

† Koran, Chap. ix. 224.

‡ "How can they be admitted into a league with you, since, if they prevail against you, they will not regard in you either consanguinity or faith?"—Koran, Chap. ix. 240.

§ "And let not the unbelievers think, because we grant them lives long and prosperous, that it is better for their souls; we grant them long and prosperous lives only that their iniquity may be increased, and they shall suffer [in another world] a grievous punishment."—Koran, Chap. iii. 87.

|| Gibbon, IX. 315.

The just and elevated notions of the Divine nature, and the rigorous inculcation of moral duty, the doctrine of a future state of proportionate rewards and punishments, "the gold ore that pervades the dross" of that book, in which (however imperfectly, in all probability, represented) we have to read the system, could not but strike a serious and reflecting people, and would not, I am afraid, lose much in comparison with the dogmas which were then prevalent, and might be brought into contrast with the new faith, by the impartial spectator.

We find in it at least the acknowledgment of one infinite and eternal Being, to whom are attributed those perfections which reason faintly imagines and which Christianity revealed; and, as Gibbon justly observes, "the first principle of reason and revelation was confirmed by the voice of Mahomet."—However absurd its ceremonial, no "elegant mythology," no "celestial personifications of the human passions sully the holiness of the Moslem's faith." *

Its simplicity too was calculated to attract notice. "It had no mysteries, no sacraments, no intermediate persons between God and man, known by the name of priests or ministers, no altars, images or ornaments; God," it said, "was invisible, the heart of man his altar, and every Mussulman his high-priest." †

Thus Islamism gave a new impulse to the human mind, where the corruptions of the Christian and Jewish Churches had almost obliterated their plainest moral impressions. "The devout Mussulman always exhibited much more of the Stoic than the Epicurean;" and there is little doubt that the cause of morality was considerably benefited by the influence of the new system. The great doctrine of the Unity of God was never for a moment compromised, but for a long period almost exclusively supported by it; and the Christian Church, which was fast verging towards Idolatry and Polytheism, was at least checked in its career, and taught the necessity of circumspection by the emulation which the rival faith excited.

* Mills, 321.

† Ali Bey's Travels, I. 86.

Let Europe remember, that while to her struggles with the powers of the East during the crusades, she owes mainly the abolition of the Feudal System, and the destruction of the tyranny of her aristocracy, on the ruins of which arose the proudest bulwarks of her liberties, she owes also to the followers of Mahomet, as "the link which connects ancient and modern literature," the preservation (during a long period of darkness throughout the Christian world) of the works of many of the Greek philosophers, and the cultivation of some of the most essential branches of science.—Mathematics, Astronomy, Medicine, Chemistry, the art of Distillation, Botany and the Philosophy of Aristotle, may be particularly named as largely indebted for cultivation or invention to Mussulmans. Spain, Cassino and Salernum were the nurseries of the science of the age; and the works of Avicenna, Averroes, Beithar, Al Gazel, &c. gave new vigour and direction to the studies of the West.*

* Mr. Mills doubts much the full extent of influence on the literature of Europe, which is generally supposed to have arisen from its intercourse with the Mahometan powers during the crusades. He observes, that (except Constantine Afer, who travelled over Asia in search of knowledge) European students repaired only to Cassino, Salernum or Spain—that Peter, the Abbot of Clugni, acquired the Arabic language at Toledo—that under his patronage an English student in Spain prepared the first Latin version of the Koran, and that Abelard of Bath, Daniel Morley and Robert Reading, were honoured in their generations for acquaintance with mathematics and philosophy gained in Spain. Perhaps he is correct in ascribing the principal channel of communication to the Moorish empire in Spain, and to the struggles between the Saracens and Italians for dominion in the isles of the Mediterranean. The school of Salernum, founded by Charlemagne in the 9th century, was doubtless very important, as the principal Arabic books, originals and versions, were there translated into Latin. In the 10th century, Gerbert, afterwards Silvester the 2nd., acquired from the Spanish Moors the decimal scale, and in the 11th, the Monastery of Cassino, amidst its other proficiencies, was pre-eminent for its cultivation of Arabic learning. But the same author shews, (Vol. II. p. 227,) that the wars for the recovery of the Holy

Through its brightest periods, and even from its origin, Mahometanism was favourable to literature. Mahomet himself said that "a mind without erudition was like a body without a soul;" that "glory consists not in wealth, but knowledge;"* and his followers were charged "to search for learning, even in the remotest part of the globe." Under the reigns of the Caliphs of Bagdad, the expert in art and the learned in science were collected from every quarter.—Difference of religious faith formed no obstacle. "I chose this learned man," (said the Caliph Almamon, speaking of Messue, a Christian, whom he had been reproached for making president of the College at Damascus,) "not to be my guide in religious affairs, but to be my teacher of science; and it is well known that the wisest men are to be found among the Jews and Christians."†

When the Mussulman power was vanquished in Spain, the last sigh of European chivalry expired; the fate was sealed of a brave and generous nation, of whose reign, for eight centuries, it is observed, that, even by the historians of their enemies, not a single instance of cold-blooded cruelty is recorded;‡ and the ungrateful spec-

Land tended much to produce the same effect. In 1285, Honorius IV. is mentioned as seeking for means of converting the Infidels, by establishing schools for instruction in Arabic and other oriental languages; and in 1312, the Council of Vienne having recommended conversion and the re-establishment of the schools as the way of recovering the Holy Land, it was ordered "that there should be professors of the Hebrew, Chaldaic and Arabic tongues in Rome, Paris, Oxford, Bologna and Salamanca, and that the learned should translate into Latin the best Arabic books. It was not till the time of Francis I. that this was acted upon. He founded the Royal College and sent even into the East for books.—See Du Boulay, Hist. de l'Université de Paris, Tom. III. p. 472."

* Meninski Lexicon, quoted by Mills, 334.

† Under the same patronage the Jewish students at Sora and Pundebita were encouraged. A degree of the circle of the earth was measured, and many of the finest problems of astronomical science determined with wonderful precision.

‡ M. Sané's Reflexions, &c. p. xi.

tacle was exhibited of a Christian priesthood succeeding (though after great opposition) in gaining the assistance of the civil power in treating with unexampled bigotry and cruelty, a people from whom they had met with nothing but humanity and toleration,* while the political fanaticism

* "Les Maures Vainqueurs des Espagnols, ne persécuterent point les Vaincus; les Espagnols, Vainqueurs des Maures, les ont persécutés et chassés." *Précis Historique*, prefixed to *Le Gonsalve de Florian*.

The comparative toleration of each other by the followers of the rival faiths, might be a subject of much interest, and would develop some curious matter, though I am inclined to think that the result would be very discreditable to the professors of Christianity, owing, perhaps mainly, to the ignorance in which they were studiously kept of the doctrines and principles of their opponents.

In the first period of Mahometan conquest, religious antipathy doubtless ran very high, though always curbed by a sense of political interest, which extended full toleration in consideration of tribute. The Mahometans seem ever to have borne in mind, that the God whom they worshiped was, after all, the God of the Christian.

When the first effervescence of furious zeal had subsided, the Christian Churches were left in peaceable exercise of their own worship and opinions, and during all the provocation of the bloody crusades, the followers of Mahomet seem to have aimed only at preserving political power and independence, asserting, not as the Christians did, that they alone had a title to the exclusive possession and veneration of the holy places, but that they held these objects of veneration dear and sacred. While Richard Cœur de Lion is represented by the chroniclers of his exploits as even enjoying a cannibal feast of a "Saracen young and fat," and vowing,

— "Everie day we shall eat

All so many as we may get,

To England will we nought gon,

Till we have eaten every one ;"

(*Romance of Richard Cœur de Lion*;))

while Damietta was running with the blood of tens of thousands slaughtered in cold blood by Cardinal Pelagius on the capture of that city, (see *Mills's Hist. of the Crusades*, II. 185,) Alexandria had its Christian Church and its patriarchs, who were visited only with a rigorous exaction and occasional increase of their toleration tax.—I am not aware of any

of Ximenes, as if to emulate, in the 15th century, the fabled barbarism of a Mussulman of the first century of

instances of Christian forbearance towards the Saracens similar to that of Camel, Sultan of Cairo, who, when the whole army of Pelagius was in his power after the slaughter of Damietta, shed tears of pity over their miserable condition, and opened the Egyptian granaries for their support; or to that of his successor towards St. Louis and his nobles after the destruction of their army at Massoura.

The ignorance which prevailed among the Christians concerning the nature of the Mahometan faith, its founder and history, was extreme. Mahomet himself, or a personification of his power, was talked of under all possible absurd names and titles, sometimes as a great *idol*, sometimes as a *pagan deity*, the object of the *worship* of his followers. An instance of this may be seen in the story concerning the Templars and the "*Figura Baffometi*" in *Mills's Crusades*, II. 407, quoted from Raynouard.—This ignorance led the Church into the impiety of openly cursing the God whose unity and perfections the Mahometan system pretended to co-operate with the Christian in maintaining.

The African Church in its confession of faith said, "I curse the God of Mahomet, who, he says, is one entire Deity, neither begetting nor being begotten, and like to whom there is no other being," &c. (*Priestley's Hist. of the Christian Church*, III., quoted from Robinson, p. 115.) There was, however, at several periods, considerable inclination shewn, arising, perhaps, from motives of policy, to soften down the asperity of this feeling, and to consider the Mahometan rather as a heretic than a Pagan or Infidel.

"Hildebrand, in 1076, (I quote from the *History of the Crusades*, II. 161,) wrote the King of Morocco a letter of thanks for some liberty granted to Christians, in which he says he is sure the King had been moved by the Spirit of God, and that both he and the King worshiped, believed and trusted in the same God, though the modes of their adoration and faith were different.

"The Emperor Manuel Comnenus was very anxious to expunge from the Greek Catechisms the anathema against the God of Mahomet, whom the Christians chose to think was a different being from the object of their own adoration.—The sticklers for orthodoxy were alarmed, and the din of polemics resounded through the empire.—A moderate party, however, reconciled the combatants, and it was

the Hegira, consigned to the flames the labour of the philosophers, mathematicians and poets of Cordova,* the literature of a splendid dynasty of 700 years.—Ay de mi, Athama! might be the lament of the Christian as well as the Moslem surveyor of this melancholy ruin—the work of united political and religious bigotry.†

One very interesting feature of modern literature, romantic fiction, owes its brightest splendour, if not its origin,‡ to the communication of the wonders of Arabian imagination during the brilliant reign of the Spanish Moors, and the intercourse which took place during the wars for recovery of the Holy Land. Those creations of fancy which adorn the tales of the Eastern invaders; those glowing descriptions and luxuriant ornaments, the offspring of an equally luxuriant climate, the pictures of the enchanting scenery of Eastern lands, were eagerly

received; the colder imaginations, and more barren fancy of Western regions, were kindled by the presence of these enlivening visitors:

“And wonders wild of Arabesque combine
With gothic images of darker shade.”

Before the system of the pretended prophet, supported by the furious zeal of a brave, temperate and enterprising people, the Christian faith seemed in the 7th century deserted by Providence, betrayed and left defenceless by the powers to which it had long allied itself, and the princes in whom it had put its trust, in whose smiles its votaries had basked, and in whose crimes they had largely participated. As if to pronounce a solemn, fearful warning to the world, that the true spirit of Christianity saw nothing but degradation in such unholy alliances, no sooner had its false teachers raised themselves to the desired eminence of authority, whence they seemed to have only to dictate their crudest inventions for the doctrines of revealed truth, than a religion, grounded on mere policy and imposture, arose to combat them with the weapons they had assumed as the tests of truth.—The sword seemed by consent of both parties, to have usurped the place of reason, and if it be not presumptuous to interpret the will of Providence by events, seldom has it displayed darker frowns than lowered upon this Christian Church as it fell before the triumphant fortune of the impostor. It found itself identified with the interests of a state which had now no power to protect it, but from which it had no means of disengaging itself; yet hardly daring to deny to the taunts of its adversaries, that if the cause of God was rightly left to the decision of arms, and to the smiles of princes for its protection, success ought to be considered as the seal of the Divine approbation towards the victor.

If, then, the enlightened friend of Christian truth, mourning over any delay in the progress of that cause which he considers fraught with so much good to the human race, should inquire after the fate of the once renowned Churches of Asia and Africa, and the causes of their decay or dispersion,—I would answer, that they fell chiefly from their own misconduct—des-

agreed that the imprecation should be transferred from the God of Mahomet to Mahomet himself; his doctrine and sect. (Mosheim's Eccl. Hist., Cent. xii. Part ii. Chap. iii.)—‘We must take care,’ says Zebedeus, the Roman Catholic zealot, ‘that we fall not unawares into the heresy of Manuel Comnenus, Emperor of Greece, who affirmed that Mahomet's God was the true God; which opinion was not only rejected and condemned by the Synod, but imputed to him as extreme madness, being reproached to himself also by the Bishop of Thessalonica, in those bitter and strange words as are not to be named.’—Bacon's Abridgment touching an Holy War.”

* The library at Cordova contained 280,000 volumes, and more than seventy libraries were open to the public in Andalusia.

† The completest picture of the manners and splendid qualities of this striking people, the Moors of Spain, is exhibited in the “*Historia de las Guerras Civiles de Granada*,” written originally by a Moor; translated first by a Jew and afterwards by Gines Perez de Hita, and published about 1600. The beautiful simplicity of the story, as well as of the historical ballads it has preserved, is well known. See also the *Reflexions Historiques* prefixed to the translation by M. Sané, 1809.

‡ According to Salmasius, afterwards supported by T. Warton, *Hist. of Poetry*, Vol. I.; Dunlop's *History of Fiction*, I. 100.

titute for a long period of those qualities which could command our esteem, and now abandoned—a solemn warning against the pernicious combination of the interests of Religion and the State, and the attempt to “raise the fabric of ecclesiastical policy on the ruins of gospel liberty.”

In the same countries where Christianity had spread its cheering influence with unexampled rapidity against all the opposition of power and bigoted interest, it dwindled away into insignificance and gradual extinction when known only as the corrupt but ambitious associate of the State, seeking to lord it over the consciences of mankind by the power of the sword.

It is true, that it is impossible to say with any certainty what would have been the result on future ages if Christianity had preserved herself uncontaminated by the blandishments of power; but thus much I think we may venture to assert with confidence,—that the results of the course actually pursued were bad—that the patronage of the State gave almost all their venom and bitterness to the dissensions which weakened and divided the Greek empire, and fostered, if not gave birth to, those corruptions which added plausibility to Mahomet’s pretensions of reform—and, that the Church in its identification with the temporal authority of the Greek empire, “in passing to its summit of prosperity,” degenerated as rapidly from its ancient purity, and forfeited the respect of future ages, in the same proportion as she acquired the blind veneration of her own.*

How far the support of the State would have preserved such churches as those of the East from the degradation to which their own corruptions were fast carrying them, let the Abyssinian Church testify, where full play has been given to the system which was then the ruling one, among those whose fate we are taught to deplore. The Church of Constantinople would not offer a much more inviting prospect.

So far from the Imperial protection availing any thing, we find it aggravating the sufferings of those who had enjoyed it; and that those whose connexion with the State was the least

intimate, especially the heterodox sects, met, at any rate for many years, with protection in their property and worship, in the fullest extent, from the Mahometan government, so that their condition became much more flourishing than under the Christian emperors.*

The Nestorians even enjoyed in Persia its peculiar favour, and were employed in most important and confidential situations; and in Egypt the Christian faith was also peculiarly favoured. The Monophysites in Syria enjoyed the same privileges; and if, when we are lamenting the downfall of the Church of Antioch, we at the same time recollect that for a century it had, by the heretical zeal of Severus (its patriarch under the reign of Anastasius) and the orthodox purgations of his successor, been one scene of bloodshed and oppression, we shall be inclined to make the Western powers divide some of the obloquy of its decay with the Eastern; nay, perhaps have some ground to look at the progress of the Moslem arms as giving an opportunity to the oppressed to breathe, and at any rate to purchase from their conquerors that liberty of worship which their own government denied on any terms. When “54 bishops were swept from their thrones, and 800 ecclesiastics were cast into prison,” during the short dominion of one of the alternately prevailing sects, it is not too much to say, that “the oriental flocks, deprived of their shepherds, must insensibly have been either famished or poisoned;”† even though favoured with the protection of the civil power.

[To be continued.]

An Account of the Protestant Churches in Paris.

No. II.

The Consistorial Church of the Christians of the Augsburg Confession.

IN consequence of a decree issued at Bayonne, 20th July, 1808, the Church (formerly the Church of the Carmelites) in the *Rue des Billettes*, at Paris, was appropriated to the religious services of the Christians of the Confession of Augsburg, resident in the capital. A decree on the 15th of

* Hallam. II. 200.

* Mosheim’s Eccl. Hist.

† Gibbon.

August, 1806, had granted them an oratory; their number being found to amount to upwards of 6000 souls; their Church was rendered Consistorial by a decree of the 11th of August, 1808, given at Nantes.

The Consistory of this Church is composed of two pastors and twelve lay-elders; it is subordinate to the general Consistory of Strasburg; each of the two pastors presides alternately for three months.

The service is performed in the French and German languages by turns, every Sunday and festival-day, at noon.

Though the pecuniary means of this Society be very limited, the pastors, with the assistance of the Consistory and the contributions of the faithful, have succeeded in establishing a school on religious principles, (the first Protestant school formed in Paris,) where the young people of the community are instructed in the branches of knowledge requisite for the middle classes of society. It is divided into two classes, and taught by two masters; the number of children who attend at present is about a hundred.

GEORGE DAVID FREDERICK BOISSARD, one of the Pastors of this Church, was born 16th August, 1783, at Montbéliard, a town on the frontiers of Alsatia and of Switzerland, formerly depending on the Dutchy of Wurtemberg, now united to France. After receiving from his father, who exercises the functions of a minister of the gospel, the elementary instruction necessary to prepare him for the study of divinity, he followed, during five years, the course of the *Central School* and the *Theological Academy* at Strasburg. He was ordained to the sacred ministry at the end of the year 1803, and continued his studies till the termination of 1804.

The *Reformed Churches* of France being at this period in want of an augmented number of ministers, M. Boissard, with the consent of his ecclesiastical superiors, accepted the call of *L'Oratoire Réformé*, of Lille, of which he was the first pastor. He entered upon his office in the month of January, 1805; he was installed by M. Marron, President of the Consistory of Paris.

Two places being annexed to the Oratory of Lille, one at *Illies*, at a

distance of four leagues, the other, at *Launoy*, at a distance of three leagues from Lille, rendered the duty extremely fatiguing: M. Boissard was consequently obliged to quit this situation after filling it two years and a half, and then accepted an invitation from the Oratory of *Nancy*, united to the Consistorial Reformed Church of Strasburg. He commenced his ministry there 12th July, 1807, the day of the dedication of the Church; he was installed by M. Peterseu, President of the Consistory of Strasburg. He continued at Nancy till 1809, when an invitation from the Consistory of the Church at Paris recalled him to the service of the Churches of the Augsburg Confession. He began to exercise his functions in the Church at Paris, in conjunction with M. J. J. Goepp, on the last Sunday in November 1809; on which day they celebrated the dedication of that Church.

In 1813, M. Boissard published a very useful work for young people, entitled *Histoires de la Bible ou Récits tirés des Saintes Ecritures*. In 1815, M. Boissard and his colleague jointly published two religious works, one entitled *Précis de la Doctrine Chrétienne exposé par le Texte de l'Ecriture Sainte*; the other, *Prières à l'Usage du Culte domestique, suivies des Exercices de Préparation à la S^{te}. Cène*.

M. JEAN JACQUES GOEPP, the other Pastor and President of the Christian Consistorial Church of the Confession of Augsburg, at Paris, was born 6th April, 1771, at Heiligenstein, a village in Alsatia, at the foot of the *Vosges*, six leagues distant from Strasburg.

The son of a vine-dresser, he appeared destined, as well as his six brothers and sisters, to pass his life in rural labours; but having early shewn a decided taste for religious studies, particularly for the composition of sacred poetry, several pious persons at Strasburg, with whom his father transacted business, induced the latter to devote his youngest son to the theological profession, at the same time facilitating his means of doing it: M. Hebeisen, distinguished on the banks of the Rhine, in Switzerland and in great part of Germany, for his zeal in every thing which may contribute to the success of the gospel, was of this number. Goepp, the father, who him-

self, as well as his wife, was penetrated with pure and sincere piety, yielded to the persuasions of his friends, and the young Goepp was sent to a boarding-school at Strasburg. He was accompanied by the tears and the blessings of a mother, who had not only watched over his infancy with the tenderest solicitude, but who, by her Christian life, and her simple and affecting manner of familiarizing him with sacred history, had given rise to that vivid sentiment of religion which no worldly event, no pressing danger has been able to deaden in his mind, and which has been his consolation and delight in the evangelical ministry to which he was called.

It was in the month of August, 1783, that M. Goepp exchanged the residence in the country in which his first years had been past, for that of the city of Strasburg. He there frequented the Gymnasium : in the seven classes of that establishment, through which he passed rapidly, he made those acquirements that were preparatory to the higher studies of the *University*, of which he became a member at Michaelmas, 1787. The professors of that day, under whom successively M. Goepp studied, were men of great eminence ; of this number were Messrs. Oberlin, Lorentz, Herrn, Schneider, Schweighœusser, Blessig and Haffner. Messieurs Oberlin, Schweighœusser and Haffner, the two latter of whom are still living, honoured him with their friendship and special guidance ; and on every occasion he takes pleasure in testifying his gratitude to them.

On Whit-Sunday, 1790, M. Goepp made his first attempt at preaching, in a village near that in which he was born ; this was followed by several other attempts in the city, which confirmed his inclination for the pulpit, and gave some promise of future success.

But already the Revolution had burst forth ; it interrupted the peaceful occupations of M. Goepp, as well as those of other literary men ; in fact it nearly turned him for ever from his profession. The young men, who are naturally inclined to a life of bustle and excitement, were required to enter the service of the National Guard. The theological students were not excused from this service ; there was a period when even their aged and vene-

erable Doctors were not exempt : with a musket or pike on their shoulder, they mounted guard with their pupils ; and it sometimes happened that he who had been the learner in the morning, gave instruction in the evening to his professor ; this was the case for some years with M. Goepp, and more than once he passed the night, amidst the noise and smoke of his companions in arms, in making a fair copy of the notes he had written during the day from the lectures of the professors, or in preparing the lessons of the following day.

In the month of August, 1793, appeared the law on the requisition, which called on all young Frenchmen, without distinction, from the age of 18 to 25, to take up arms. Strasburg, as a fortified place and a frontier town, might indeed have claimed exemption for its youth, who were necessary to its own defence ; such a claim, however, would have been disregarded ; for the party then dominant in France had resolved to send away the sons that they might more easily oppress the fathers. All the theological students under 25 years of age were comprehended in this requisition. M. Goepp, appointed captain of a company, quitted Strasburg on the 10th of September, 1793, to repair with his battalion to Fort-Louis, seven leagues below that city. Two months after, Fort-Louis was besieged and burnt by the Austrians, and the garrison became prisoners of war. The officers were sent into Hungary ; there M. Goepp passed eighteen months. He was exchanged at Bâle, in November, 1795, after two years' imprisonment. Some theological and other literary works, which he had purchased in going through Germany, were his consolation during this exile ; at the same time he assiduously studied the military art, not knowing whether he should ever be able to return to his first profession ; the quitting of which, however, he had not for a moment ceased to regret.

On his return to France, M. Goepp's most urgent wish was that of retiring from a profession which he had not embraced willingly, and of returning to the studies in which he delighted. He was fortunate enough to have his resignation accepted ; but this did not prevent him from perpetual inquietude

from the requisition to which he was subject. To escape this sort of persecution he was obliged to retire to a place in which he was less known. For some months he enjoyed a sweet repose in the country, in the bosom of his family; but being again disturbed, he accepted a trifling office, that of a secretary in the municipality of Ribeauvillé, a small town of Upper Alsatia; and afterwards that of agent of the Republic for collecting the ordinary revenues in the conquered provinces of Germany. In filling the latter office, which lasted two months, M. Goepp saw and had the opportunity of obliging some persons who had rendered him service during the time of his captivity; he afterwards enjoyed the consoling remembrance of having done some good, and prevented a great deal of evil.

Towards the end of 1796 it became possible for him again to give his attention seriously and in a more connected manner to his religious studies. Strasburg became once more the place of his abode; he returned to the instructions of his former professors, and in going over again the course of study he had formerly pursued, endeavoured to perfect himself in the knowledge of every subject to which he had attended. His course of philosophical and theological study had been nearly concluded before his military expedition. He had still to go through one examination in Theology, and to receive holy orders. He underwent the examination in 1797; permission was granted him to preach and to perform all the functions of a pastor; but as he deferred taking upon him the superintendence of a congregation, he thought it right to defer likewise the taking of holy orders. The two chief causes of M. Goepp's declining for the present the office of pastor were, first, his desire to study more deeply the theological subjects from which his attention had been too long distracted; and, secondly, the deplorable situation of the ministers in Alsatia, the majority of whom, in consequence of the suppression of tithes and the loss of the ecclesiastical possessions, were reduced to entire dependence on their parishioners, and by that means frequently rendered destitute, and their capability of usefulness destroyed.

Whilst waiting for more favourable times, M. Goepp undertook the education of the sons of an iron-master, whose works were at the foot of *Donon*, one of the highest mountains amongst the *Vosges*, ten leagues from Strasburg. He passed the summer with his pupils in this wild country, and the winter in the city. He remained six years with this family; they were Catholics, and they spoke the French language. The pupils gave satisfaction to M. Goepp, and he cannot but think with pleasing interest of the moments he spent with them. He must likewise regard himself as particularly under the guidance of Providence in connecting himself with these persons; for with them he acquired that facility of speaking and writing French which, as a native of Alsatia, he did not possess, and which eventually fitted him for the various situations in the Church to which he was successively called.

Whilst employed as a preceptor, he received from several congregations a call which he declined to accept; but in the year 1802, he had an invitation to which he thought it his duty to return a favourable answer. The situation offered was that of second pastor of the French Church at Strasburg; it afforded not the pecuniary advantages which M. Goepp might have enjoyed in a good German village; he considered it, however, as possessing a preferable claim to his services, because there was not at that time any candidate sufficiently familiar with the French tongue to be eligible to it; and also because it presented stronger motives for the improvement of his pulpit talents, than a living in the country would have afforded. Besides, the service was to be performed by the second pastor but once in three Sundays, and this duty would, for a time at least, be compatible with that of a preceptor which he had not yet renounced. M. Goepp accepted the situation, and his inaugural sermon was preached at Easter, 1802. In the following year he entered on an additional office, that of chaplain to the Lyceum; which obliged him to relinquish his situation as tutor. In 1806, he went for six months to Paris, in order to perfect himself in the language and literature, and especially in the style of preaching, of the French.

He procured the services of some young men who were candidates, during this absence. On his return he resumed his functions, preached in his church once in a fortnight, and in addition to the religious instruction which he gave at the Lyceum, he commenced there a course of instruction on the German language and literature.

In 1808, M. Goepp undertook to give a course on the French language at the Gymnasium, in which his own literary studies had begun, and likewise to superintend the students at the College of St. Thomas. He was proposed for the office of professor to the Protestant Faculty of Theology which had just been instituted at Strasburg; at the same time, however, he received an invitation to the Consistorial Church at Paris, recently granted by the Government to the Christians of the Augsburg Confession resident in the capital. This call he obeyed, and commenced his new ministry in the month of November, 1809. M. Goepp and his colleague, M. Boissard, arrived at Paris at the same time; their functions are the same; and their remuneration equal. Their community, consisting of about ten thousand souls, dispersed through all parts of the vast capital, and even in the neighbouring departments, give them considerable occupation.

In 1811, M. Goepp made a journey into his own country for the purpose of marrying a young lady who had been formerly his pupil and catechumen; this union would be perfectly happy but for the afflicting circumstance of the loss of two sons successively: a third remains to them, whose preservation they implore of the Almighty.

M. Goepp, as has been said, at an early age displayed his talent for poetical composition: various detached pieces from his pen have appeared in the German language, the greater part of which are of a moral and religious nature. Besides the two works before mentioned, composed with the assistance of his colleague, he has published, at different times, several funeral sermons, some in German and some in French. When about to quit his parishioners at Strasburg, he printed a collection of his sermons at their request. In 1814, he published a discourse, preached on occasion of the

thanksgiving for the establishment of peace, and in commemoration of the death of Louis XVI. In this sermon he investigates the origin of those misfortunes which have so long oppressed France and the whole of Europe, endeavouring at the same time to point out their remedy.

IN your Number for October, 1819, (XIV. 645, 646,) you declared it as your steady conviction, that pains and penalties ought not to be attached to unbelief or misbelief, that such treatment of unbelievers is inconsistent with the principles of natural right and of religious liberty, that truth suffers by it, and that it is especially adverse to the mild and generous principles of the Founder of our faith. Now, Sir, I do not at all controvert the truth of this opinion, but I say that it has no application to the prosecution of Carlele or of those in the same predicament. All men ought to be at liberty to form their own opinions, and it is folly to attempt to controul them. I go further, and assert that they ought, in a grave and modest manner, to be suffered to advance their notions, and to support them with argument; and they have always in my time been free to write and argue as they pleased. Thus Hume and Gibbon and others have, in learned and philosophical writings, expressed or intimated their disbelief of Christianity without being molested with legal prosecutions, and even by those who most differed from them on this important subject, have been allowed great merit and eminent distinction as historians. The works of these authors were addressed to the intelligent and learned, and they were examined and answered by several able writers in the manner they deserved.

But the offence taken at Mr. Carlele is very different; he was not prosecuted for any opinions he held, and so he was told by the Lord Chief-Justice before whom he was tried; thus he might have held them in perfect safety, and even written upon them in a decent and respectful manner. Not for this was he prosecuted, but for contumeliously reviling Christianity, the religion of his country, and for industriously vending and circulating cheap and short tracts destitute of argument and of common decency, but

directly tending to destroy all religious principle; thus working upon the passions and vicious inclinations of the inferior and uninformed classes of society, in opposition to the religion, laws and government of the country. This was a grievous crime, tending directly to a breach of the peace. It required the correction of the law, and even exemplary punishment to prevent evil consequences, and preserve the State from destruction.

The distinction between learned argument, addressed to those capable of judging of its validity, and bitter reviling of our excellent religion, and sedition, addressed to the lowest orders of society, appears to me so clear that I cannot but wonder how they can be confounded, unless it be by those who either are not capable of judging, or by those who are blinded by some bias or interest, whether known or unknown to themselves.

ANON.

Hill-House, Swansea,
April 22, 1820.

SIR,
NUMBER LXXII. of the British Critic having been lately put into my hands, I observe that, from the extracts taken by the Editor from the Rev. John Garbett's Letter in reply to the Remonstrance, it would seem that the terms, "frail and sinful" mortal, are used by me in direct application to our Saviour.

I have, therefore, to state that no such expression has been admitted into the Remonstrance, that nothing could be further from my design than such profane language, nor do I believe a charge of such a nature can be substantiated against any Unitarian.

It appears also, that on the authority of Mr. Garbett, the Editor has charged me with "stigmatizing" the text 1 John v. 7, as a "counterfeit passage." But I would have our opponents to understand, that, however competent I might possibly be myself to such a judgment, I should not have passed it, having the incomparably superior advantage of giving it, *as I have done*, as the decision of learned men on their own side of the question.

These misrepresentations constitute but a small part of the number contained in Mr. Garbett's Letter, and which, *should I think it worth while,*

I may hereafter point out; in the mean time, as these two have found their way into the British Critic, I shall be glad to see them exposed through the medium of your valuable publication.

JAMES GIFFORD.

Hackney,
April 19, 1820.

SIR,
MOST of your readers must have seen the newspaper reports of the trial of Magennis and Bruce at Chester, for shooting at the Stockport constable, and probably noticed the circumstance I am about to refer you to. In ordinary times it might have little claim to attention, but at a time when the kingdom is agitated with apprehension at the progress of infidelity, and while the diffusion of writings having that tendency has become the subject for new legislative severities, the capital conviction of two of his Majesty's subjects on the principal evidence of a professed Infidel, is an event of no mean importance in the annals of English jurisprudence;—the address of the Chief-Justice Warren, on passing sentence, makes it still more remarkable:—"You, Magennis, have been convicted on evidence as clear as ever was adduced in a court of justice." This declaration confirms the deliberate decision of the jury, and seems to sanction a principle of equality as to the moral results of the various existing theological systems, and to abolish all distinction between the testimony of believers and unbelievers in the Christian revelation. Viewing it as a legal precedent, it is highly interesting and singular, and in relation to hostile prejudices and religious persecution it opens a large field for speculation. If the feeling that may be presumed to have actuated the jury is allowed to be correct, a man's veracity ought no longer to be questioned on the ground of his entertaining or rejecting opinions on matters foreign to the subject of his attestation; it is a plain, practical refutation of established prejudices, which, in the most important concerns of human life, places professors and unbelievers (independently of other circumstances) on the same moral footing; and the occurrence may be hailed as a decisive indication of the progress of liberal

sentiment among the middle classes, and as a proof of the weakness of a lingering superstitious dread of consequences and tendencies, when fairly exposed to experience and a due exercise of the understanding. One of two consequences must obviously be admitted; either the solemn proceedings of a court of justice, by which two lives are forfeited to the law, rest on a questionable foundation; or they directly falsify the notion so industriously inculcated, that sceptical doctrines tend to demoralization; and in what a situation does the latter conclusion leave the prosecutors and investigators of prosecutions on account of these doctrines? How are we to characterize the operations of these very active societies and individuals for the preservation of morals, if infidel opinions are admitted to be no obstacle to a faithful discharge of the social duties?

S— C.

[The following communication has been accidentally delayed. Ed.]

SIR,

AS the writer of the paper entitled "*Irregularities in Public Worship*," [XIV. 538—540,] I request room in your next for the insertion of a few lines in reply to what I cannot but deem the harsh observations upon it, contained in your last Number (pp. 99—101).

I shall, in the first place, notice the last paragraph in your Correspondent's letter, and candidly confess that my remonstrance (which I designed not to confine to any particular society of Christians, the evil I complain of, I fear, existing in all) was written hastily, immediately after my return from church, and under the impression of those disturbed feelings, which occasioned me to express myself with more warmth than I might perhaps now deem strictly expedient. My situation in the meeting was as B. supposed, what he calls "unfortunate;" but not more so than that of numbers of my fellow-worshippers, occupying the pews around me: and it is not easy for those who are in the vicinity of the pulpit, to imagine the disturbance that is occasioned to all who are placed near the doors, by those who enter after the service is begun. Devotion

must be checked and interrupted when the words of the minister cannot be heard, which in justice to myself I must state to have been frequently the case, and perhaps in a more than usual degree on the morning in question.

This evil may, as your Correspondent asserts, exist in a far greater degree in some churches than in others, but wherever it exists at all, it is surely desirable to remove it; and my earnest endeavour to do this, if only in the instance of a few individuals, will not, I conceive by the generality of persons, be angrily stigmatized as the effect of "nervous irritability."

It is the observation, I think, of Richardson, that "when reproof is heard without pain, it is never efficacious;" therefore I ought, perhaps, to wish that my humble attempt to remonstrate on a subject which appears to me of considerable importance, may have excited uneasy feelings in those to whom it is addressed; and if any good is produced, I will patiently endure harsh remarks, remembering the expression of the Grecian patriot, "Strike, but hear me."

Your Correspondent must give me leave to say that he employed himself in fighting shadows, when he so warmly defends the highly respectable congregation which he mentions, against charges which have never existed but in his own imagination. That the members of it are most serious and attentive, no one has probably seen any reason to doubt, and the sole subject of my animadversion was, the number of persons who come in after the commencement of the service; which I have always deemed a serious cause of complaint, and not the less so because it is generally practised: and wishing, ardently wishing, that Unitarians would remove this reproach from their churches, I wrote "from the heart," hoping that my remonstrance might go "to the heart" of some of your readers; and, notwithstanding the misconstruction of my sentiments and meaning, which cause me again to come forward, I still hope that it may do so, and begging the excuse of yourself and of your readers for having detained them so long, I remain

A ZEALOUS UNITARIAN.

SIR,
AS the great end of Christianity is to realize the blessings of an immortal life to mankind, so the great means by which it aims to accomplish this end, is the gradual establishment of "the kingdom of God and his righteousness;" in other words, the promotion of true religion and virtue, and the removal of their opposites, more especially by modifying and ultimately effecting the extinction of all those dominations to which they owe their chief support. To effect these objects the doctrine, miracles and example of Christ were immediately directed. Whatever blessings may be in reserve for our race, when they shall have attained to very exalted degrees of intellect and virtue, in a state quite removed from this earth and world, the immediate object of our Lord's efforts was evidently to introduce righteousness and consequent felicity into it. The whole of his prayer, John xvii., is occupied with the steps by which this object was to be accomplished, as the form of prayer which he has left for our use contains the express petition, that the kingdom of God may come, and his will be done on earth as it is in heaven. Much good and evil would attend the progress of his gospel, leading to the establishment of his kingdom, and the successive alterations and final removal of other governments. This good and evil, including a variety of circumstances, formed the frequent subjects of his predictions, and as the Jews, whom he addressed, were chiefly interested in the particulars of the introduction of his gospel into the world, and the consequences of its acknowledgment or rejection to those of their own generation, his prophetic declarations have often a pointed relation to these topics. The dreadful calamities which befel the Jewish nation in consequence of their incredulity and wickedness were foretold by him, sometimes in plain, and sometimes in figurative terms; the latter appear to have been in some instances mistaken for predictions concerning the punishment of all wicked men in a future world. There are other prophecies of Christ, which appear to relate to the calamities of the subjects of Antichrist in these later ages, and which being expressed by similar symbols, may

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reasonably admit of an interpretation upon similar principles.

The same or similar expressions are used in the Scriptures to denote war and other temporal calamities, which are supposed to relate to the sufferings of a future state. * *Flaming, unquenchable and eternal fire*; and the *undying worm*, which are some of the strongest phrases that are, or indeed can be employed to express punishment, plainly indicate in some passages the violence, miseries and destruction attendant on warfare; and it is reasonable to employ these plain passages in interpreting others where the sense is more obscure or uncertain, and to conclude that the purport of such phrases is the same, or similar in all cases, in which they are used in prophetic language to denote divine judgments, and where it does not appear from the context, or from other considerations, that they require a different interpretation. The term *Gehenna* in the Gospels is generally understood to signify the place—and the *fire of Gehenna* the state or condition of the punishment of the wicked beyond the grave; as is *the furnace of fire* in the parable of the tares, and the *everlasting fire*, or *everlasting punishment*, Matt. xxv. 41, 46. I submit the following remarks on the two former of these passages:

"*Gehenna*," observes Dr. Campbell, "is originally a compound of two Hebrew words *ge hinnom*, the valley of Hinnom, a place near Jerusalem, of which we first read in the book of Joshua xv. 8. The place was also called *Tophet*, 2 Kings xxiii. 10." We read, Jer. xix. 6—8, "Behold the days come, saith Jehovah, that this place shall no more be called *Tophet*, nor the valley of the son of Hinnom, but the valley of slaughter; and I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies, and I will make this city desolate and a hissing," &c. Immediately after the apostrophe to the Pharisees, Matt. xxiii. 33, "How can ye escape the judgment of *Gehenna*?" follows from vers. 34—38, a like explicit prediction of temporal calamities to "come upon *that generation*,"

* See Isaiah lxvi. 15, 16, 24; Jude 7.

whereby Jerusalem would be "left desolate." In this passage our Lord, after referring to the judgment of Gehenna, as a future event of which his auditors had some knowledge, proceeds to particularize a very heavy *temporal* judgment to befall that same generation, whom he had denominated "a generation of vipers," and represented as liable to the punishment of Gehenna. In the conclusion, however, he is so far from intimating that it would be followed by another far more dreadful judgment in a future state, that the opposite inference is rather to be drawn from his words: "Ye shall no more see my face till ye shall say, Blessed is he that cometh in the name of the Lord;" which implies that a time would at length arrive when they would acknowledge Christ and be received into his favour. Since Gehenna is literally the valley of Hinnom, in which a judgment by the *fire* of warfare had been predicted by Jeremiah, and our Lord's prediction, in all its particulars, respects the like temporal calamities terminating in the same event, the desolation of Jerusalem, with this additional circumstance, that it should come upon that very generation,—an event which was most signally accomplished,—is there not every reason to conclude that the judgment intended in both cases was the slaughter of the Jewish people by war, whether at the same or at different periods? Joel, as quoted by Peter, Acts ii. 19, uses the phrase "blood and *fire and vapour of smoke*" in speaking of the same calamities as those predicted by Christ to that generation. The judgment by the fire of Gehenna seems, therefore, sufficiently explained by Jesus and his apostle agreeably to the prediction of Jeremiah, and confirmed by its actual accomplishment on that very generation of the Jews, without our having recourse to the hypothesis of a judgment of a still more dreadful nature, upon the same generation, in a future world. We believe that God is not a vindictive, but an all-beneficent Being, and surely it is more accordant with this belief to interpret the *Gehenna of fire* by its symbolic signification in other prophecies, by the prediction of the ancient prophet, by the illustration it receives from our Lord himself and his apostle, and by the unexampled

miseries and calamities which *did* come upon those very people who were threatened, than to *suppose*, certainly without any evidence from the passage in itself considered, that the expression implies that this will be followed up by a far heavier judgment in a future world; especially when our Lord's *concluding* words, so far from countenancing it, lead to an opposite inference. As it was in the valley of Hinnom that "the cruel sacrifices of children were made to Moloch" by fire, it has been thought that from this circumstance it was employed as "an emblem of hell, or the place of torment reserved for the punishment of the wicked in a future state;" but the Scripture characters, we see, adopted such phrases as emblems of events more accordant with experience and with the attributes of the true God. If Gehenna in this place signifies a place of destructive warfare, it does not seem likely that any where else in the Gospels it should signify a place of exquisite sufferings in a future world.

It is the observation of Whitby upon Matt. viii. 11, 12, that "to lie down with Abraham, Isaac and Jacob in the kingdom of heaven, doth not here signify to enjoy everlasting happiness in heaven with them, but only to become the sons of Abraham by faith; to be his heirs according to the promise. This, saith Christ, shall be the blessing of the believing Gentiles; whereas the unbelieving Jews, wanting the faith of Abraham, shall be deprived of the blessings promised to his seed." From them, therefore, "*the kingdom of God*" was to be "*taken*," Matt. xxi. 43; they would by their unbelief be removed from the government of God and his Christ, and the consequences would be dreadful. Their state of ignorance, and the miseries they would undergo in consequence of their thus excluding themselves from the Divine protection; their expulsion from the land of Canaan, and captivity among the Gentiles, might be compared to the exclusion of guests from a bridal supper, at which the house of reception was filled with lights, while those who were without were in darkness; and because those who were thus excluded from the marriage-feast were not only exposed to shame, but also to cold and hunger, therefore it is

added, *there shall be weeping and gnashing of teeth* — language strikingly descriptive of the unhappy fate of the Jewish nation in consequence of their rejection of Christianity. The superior faith shewn by a Gentile above the Israelites, was the occasion of this prediction, and this faith constituted the entrance of the Gentiles into the kingdom or government of God, while the unbelief of the Jews constituted their exclusion from it. When Christ was addressing them they were “the children of the kingdom,” or the subjects of the Divine government, and almost its only subjects; but they would be cast out: from them the kingdom of God would be removed, while the Gentiles, who were not its subjects or children, would be received into it from all quarters, forming a new and “peculiar people zealous of good works,” or “a nation bringing forth the fruits thereof.” A sufficient and consistent explication of *this* passage, therefore, seems to be furnished from the facts attending the first promulgation of Christianity, without recourse to the doctrine of the separation of the whole body of mankind, of all ages, into two classes in a future existence, and their consignment into two opposite and permanent states of felicity and suffering by the immediate hand of Omnipotence.

The expressions used Matt. xiii. 41, 42, correspond in so many particulars with those we have just considered, that to me they evidently appear to refer to the same facts, with the addition of some other well-known circumstances. *The Son of Man* here sends forth his angels to gather out of his kingdom all things that offend, and them which do iniquity; who cast them into a lake of fire, where shall be weeping and gnashing of teeth. As fire is the symbol of war and destruction, so a lake or furnace of fire seems here and Rev. xix. 20, to denote such a great and conclusive war as effects a complete overthrow and extinction of governments. Such was the Roman war, by which Jerusalem was taken, its temple rased, and the Jewish polity subverted. That *the end of the age*, ver. 40, signifies the period of the destruction of the temple, or the termination of the Mosaic dispensation, appears evident from comparing Matt.

xxiv. 3, with Luke xxi. 6, 7. The angels must, then, be the Roman armies, who, by pointing their vengeance against the Jews, (while the Christians escaped from the calamities to which they were exposed,) gathered out of the kingdom these great offenders, and, together with their power to do evil, destroyed great numbers of them in that most fatal warfare! This being a great confirmation of Christianity, by the fulfilment of Christ's predictions, constituted the first coming of the *Son of Man*, to whom God had given authority to execute judgment; and the Christians now appearing to be God's only favoured people, would attract the notice of mankind, and by their superior knowledge and virtue, would “shine forth as the sun in the kingdom of their Father.” Ver. 43.

I am aware that the above observations may appear to some as having an injurious tendency, by diminishing the apprehensions of the sinner for the future consequences of his sins. But as they appear to me to be founded in truth, so I conceive that the views they present of retributive justice are much more consistent with the Divine attributes, as illustrated by experience, and much better adapted to operate upon our reason and feelings than representations of continued sufferings to one whole division of mankind, consisting, of course, of characters of very various descriptions, in a renewed life, by preserving it in a state of suffering (whether from literal or emblematic fire) which in the present constitution of our bodies must effect their destruction, or, by restoring the vital principle, to be subjected to final death.

The important passage, Matt. xxv. 31—46, on which some remarks will be offered, presents considerations which should peculiarly awaken the efforts of the virtuous and arouse the fears of sinners, whether *spiritual* or *temporal*, in these later times, and at this awful crisis.

E. S.

SIR,

THE Necessarian says that his doctrine is demonstrably true, and that no one can differ from him who thoroughly understands the argument; it is as clear as any proposition in

Euclid. His antagonist replies, that if the Necessarian speaks truth, then nature lies. He says, I know and feel that my volitions are perfectly free, and that I possess the power to give the preponderance to this motive or to that, as I please. If it were not so, I should feel neither self-approbation nor disapprobation, which are gone the instant I am convinced of Necessity: my notions of right and wrong would be utterly confounded, which nature (if she is not playing tricks upon me) assures me depend on the power I possess of acting otherwise than I do: *ought* and *ought not* can have no meaning where all is *must*: and justice is robbed of her essential prerogative, which is to punish those crimes only which *might not* have been committed. To pray for the pardon of sin would be absurd; for no offence can be given, at least no blame can be deserved, where the act is unavoidable. And conscience, alas, poor conscience! how art thou degraded! I can trust thy suggestions no longer. Thou art a deceiver and an unjust judge. Hast thou not often inflicted the pangs of remorse upon my soul, assuring me I *could* have acted otherwise than I *did*? And is it not *demonstrably true* that I was under a *necessity* of doing that, for which thou couldst not *justly* punish me, unless I had the power to have acted differently?

Thus one part of our nature is put in contradiction to another. The strongest, internal, constantly-abiding convictions are *proved* to be false. But this is not all. If the doctrine of a moral necessity be true, then is the wickedest wretch on earth, who suffers misery within and all sorts of ill-treatment without, who is scorned, hated and loathed for his crimes, and finally put to death with ignominy—then is this depraved and miserable creature entitled to the brightest rewards hereafter; for he has only been doing heaven's dirty work, and is besmeared with all this moral filth in order that others may be clean and fitted for better society. What are the afflictions of the virtuous, sustained as they are by the smiles of heaven and the sunshine of the breast, compared with the sufferings of the basely profligate, inwardly and outwardly wretched? What are the claims of these to future re-

wards compared with the claims of the *bad by necessity*? What *lies* does nature whisper and the gospel preach if this shocking doctrine be true!

But I shall be reminded of the distinction between the philosophical and popular languages—the modern esotericism and exotericism. This distinction can satisfy no inquirer possessed of clearness of perception. It is a mere juggle. Necessity admits of no modification. Voluntary actions are either necessary or free. If necessary, the popular language is false. If free, the philosophical language is false. They cannot both be true.

Farther, a consistent Necessarian must deny free agency to the Deity, and thus bring us back to the old notion of Destiny. Push it into all its legitimate consequences, and Atheism is the sure result of Necessity. But happily this doctrine is so revolting to common sense, so repugnant to the moral feelings, so contradictory to the practice of every reasonable being, (including its own advocates,) that there is little chance of its ever being generally received. The objections to it are so numerous and weighty, as to be tantamount to the *reductio ad absurdum*.

And pray, warm Sir, exclaims an opponent, are there no difficulties attending the opposite doctrine? How do you reconcile the prescience of the Deity with the free agency of man? &c. I reply, there are many difficulties. I cannot reconcile prescience with free agency. But both God and nature tell me I am free, and I believe them. Prescience is the attribute of a Being so utterly beyond my comprehension, that I do not think it reasonable to reject a certainty regarding myself, because it appears to me incompatible with what belongs to One of whom I know so little.

I confess myself unfriendly to popular discussions of metaphysical subjects, especially such subjects as seem to be quite beyond the grasp of human intellect, and still more especially where nothing new is advanced, either by way of illustration or argument. This question has remained in statu quo for centuries. I imagine it is where it was at the creation of Adam. I have heard that some persons derive great happiness from fully understand-

ing the Necessarian doctrine. They are enviable mortals, pure intellectual essences, that live in æther and enjoy a perpetual calm. But this can be the lot of very few. The majority of inquirers are on the side of free agency: while many, I fear, who perplex their brains with this abstruse question, are in much the same state as Pentheus was, after he had presumed to pry into the hidden sacrifices of Bacchus. He was smitten with a frenzy which made him see double; and having a desire to return home to Thebes, another Thebes appeared to his deluded optics in an opposite direction, so that he kept running backwards and forwards, between the real and the imaginary Thebes, all his days, in a state of perpetual disquiet and unrest. A similar state of mind is often produced by reading books on Necessity. Is it not better to confine this and the like discussions to the schools, where they serve well enough to sharpen the wits of the young academicians, who retain in after life the good effects of the discipline, though they may despise the subtleties which had given such vigorous exercise to their faculties?

J. W.

SIR, April 11, 1820.

A MOST interesting discussion has lately taken place in the Repository between my friends Mr. Cogan, Dr. Morell and Homo, on the doctrine of Necessity. On the Philosophical part of the question, Mr. Cogan appears to me invulnerable, ("a definite effect must have a definite cause,") as well as in his arguments against Philosophical Free Will: but the moral question appears to remain just where it did before; for if man be the creature of the circumstances in which he is placed, why his good actions should be rewarded with immortality and everlasting happiness, or his evil deeds subject him to future punishment or annihilation, appears a subject involved in the deepest and most impenetrable obscurity.

J. S.

Norwich.

SIR, April 25, 1820.

I HAVE lately been reading Mr. Belsham's Sermons, entitled, "Christianity pleading for the Patronage of the Civil Power, but protesting against

the Aid of Penal Laws," and, as a member of a Dissenting church, I cannot help entering my protest against many of the opinions which are therein delivered. I trust they will receive their full refutation from some able pen, but in the mean time allow me to make a few remarks upon them.

Mr. Belsham asserts, "that Christianity deserves and requires the support and patronage of the civil power." Is, then, Christianity that weak and puny thing, that it really stands in need of the help of kings and magistrates to keep it upon its legs? Is the glorious gospel of the ever-blessed God to be bolstered up by the helps of poor, feeble and fallible men? Does that Church against which the gates of hell shall not prevail, require the patronage of man to strengthen its foundations? Patronage, indeed! And bestowed by man upon the best gift of the Creator! What is the history of the Christian Church but a record of the fatal and miserable consequences which have resulted from the patronage of the civil power? John Calvin called in the patronage of the civil power; and all religious persecutions, in all ages, have arisen from the adoption of Mr. B.'s opinion, "that Christianity *required* the support and patronage of the civil power."

It is contended that the civil power should be exerted to protect Christian teachers in the discharge of their office, in the erection of places for worship, and in providing places and means of instruction for ministers. I can see no good reason for any interference by the civil power in these cases. We derive our right to teach Christianity from a source far above and beyond that of any human authority. It can neither be conferred nor taken away. Besides, what need of a law on the subject? It is not necessary that we be permitted by Act of Parliament to walk the streets, or to eat our dinners; and to make a law to *permit* us to teach Christianity, would imply the power to withhold such permission. All we say is, Let us alone. 2. Why are places of worship to be built under the direction of the civil power? Why cannot Christians of all classes provide for their own wants, and why should it "be left to the discretion of those who are entrusted with the public purse, to determine to what extent,

and in what manner, this accommodation should be provided?"

No good that I can see, and none has Mr. Belsham proved, can possibly arise from placing this power in the hands of any government, who, it appears, are not only to decide upon "the number of religious edifices," but are to be the only judges of "their adaptation to the proposed objects." Thus the Catholic and the Quaker, the Episcopalian and the Baptist, however their tastes may differ, and however the service of one may require and the other disclaim decoration, must have their respective places of worship constructed upon the same model; and for the whole, be it remembered, "the public purse" is to provide: that is, the people are to raise money to build places of worship, but instead of spending it according to their own taste, and judging for their own necessities, they are to commit this money into the hands of men to spend for them, who cannot judge either of the one or the other. And this is held forth as one of the advantages of state patronage! 3. Mr. B. occupies four pages in proving what I am not disposed to contradict, that it is necessary for a man to learn Christianity before he begins to teach it. But why must the civil power interfere to effect this? Different talents are necessary for different churches. The ability to teach has a certain proportion adapted to particular places, and that which is equal to all the purposes of instruction in a small and obscure congregation, may be very unequal to the edification of a large and better instructed assembly. Of their respective wants let each congregation judge for themselves. Let those who wish for a learned ministry provide (as they are bound) the means of their education, and let those who are content with a plain and homely exposition of Scripture facts and hopes and promises, choose whom they will to teach them. The gospel gives no prescriptive right to any man to proclaim its truth and importance because he can read it in more languages than one. However much we may, and we ought to respect learning and eloquence, our attention is more taken up with the truth than with an elegant way of telling it.

The 12th page contains a gross calumny, as far as my experience goes,

against Dissenting Churches and their ministers: "Where the teacher of religion is wholly dependent upon voluntary contribution, this circumstance tends to generate a mean, obsequious, passive spirit, and too often leads to unfaithfulness in duty," &c. &c. And as the remedy for all this, Mr. Belsham proposes "that the teacher of religion be supported out of the public purse." If what is here asserted be true, the majority of Dissenting congregations are tyrants, and the majority of their ministers despicable slaves and hypocrites. But where is the proof of this? Some instances may exist of a desire, both on the part of minister and hearers, to *exercise lordship*, but that those of our ministers (and they are by far the greater number) who are wholly dependent on the voluntary contributions of their hearers are thereby fettered in the discharge of their duty, we have only Mr. Belsham's assertion to prove, and he must excuse my requiring better evidence before I admit it to be true. But his remedy for this "mean, obsequious, passive spirit" is the most curious part of the business. Make your minister, says he, dependant upon Government, in order, yes, in order to render him honest; let him eat his bread at the will of the civil power, in order to render him independent. What effect this scheme may have, it is impossible to say, but reasoning from experience, we should say, that honesty and independence are the last, the very last results of a connexion between Church and State. Yet after this recommendation Mr. Belsham bethinks himself that a Christian minister so appointed and so paid, might become "indolent and negligent." In truth it is possible, and instances are to be found (I will not say how many) in which priests not chosen by the people, but deriving their maintenance from the civil power,

— Whose office is, with zeal sincere,
To watch the fountain and preserve it clear,
Carelessly nod and sleep upon the brink,
While others poison what the flock must drink.

How, then, are our ministers to be appointed? By their hearers? Oh! no. "The miseries and mischiefs of an election wholly popular, are experienced in all the congregations where

this practice prevails." "An appointment by the civil magistrate would be inexpedient." That's all, only *inexpedient*; but why—why inexpedient? Those who pay the workman ought to choose him; and it seems but fair, if he is to be paid by the civil power, that the same power should appoint him. This, however, does not altogether satisfy Mr. Belsham, and a middle course is suggested, viz. Mr. Sturges Bourne's plan of a select vestry. "If," says he, "the minister is chiefly supported by Government, perhaps it might be adviseable to vest the election of a minister in a committee chosen by the congregation." Perhaps it might; it would be very proper and consistent that our congregations, having first delivered over their pastors to be maintained by Government, should then commit the power of choosing them to a committee. The latter is quite as sure a mode of preserving their own independence as the former is of securing that of their ministers.

As one proof of the practical efficacy of his plan, Mr. Belsham says that "in Ireland, although Episcopacy is the favoured party, large sums are allowed by Government to the support of the Presbyterians;" but he forgets to add that, in return for these sums, the appointment of every Presbyterian minister is obliged to be ratified and allowed by the Lord Lieutenant. Such a bartering of their independence for a Government stipend will operate, it is to be hoped, rather as a warning than an enticement to the Dissenters of England.

We have yet to learn to what extent Mr. Belsham would have the patronage of the State extended. He tells us that "a wise and liberal Government would, with paternal impartiality, apportion its favour to one or other of the different denominations, according to the proportionate numbers of each:" but in a following page he thinks "it would be morally impossible that every particular denomination of Christians should be supported by the civil power." Now who are to be the favoured partakers of this bounty, and who are to be rejected? Why should the Baptists more than the Independents, or the Presbyterians more than they? Why should John Wesley's disciples be patronized and Whitfield's be left to shift for themselves? I should like to hear

Mr. Belsham's reasons for the exclusion of one sect and the support of another.

But before we adopt his proposal for a union between Christianity and the civil power, let us just reflect for one moment on its effects. I will not refer to the murder of St. Bartholomew, the persecutions of the Protestants in France, the fires of Smithfield, the martyrdom of Servetus, the cruelties of Laud, or the tortures of the Inquisition, but I will take the clergy of the Established Church at the present moment in this country, as proofs of the natural effect which such an union is calculated to produce. Is there a more base, venal and time-serving race of men in existence? The determined enemies of all reform, in Church or State; swearing to teach what hundreds of them do not believe, and cursing and anathematizing those who are not as much hypocrites as themselves; prostituting their pulpits for the purpose of upholding every nefarious act of a corrupt government; oppressors of the poor; deserting their flocks except when tithe-day comes; hated for their tyranny and despised for their ignorance; beginning a career of hypocrisy and servility at college, and acting up to it as long as they live. See them at a county election, the sworn foes to patriotism and independence, practising every art of meanness and tyranny, and heading their poor, drunken, deluded and trembling slaves up to the poll, and shouting, and teaching them to shout, "Church and State!" Look at the swarms of clerical magistrates throughout the kingdom, and see them the foremost to†

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and see the "paternal impartiality of the Government apportioning its favour" to those who were the most forward

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Remember the Birmingham riots, and who were the chief actors there.—The character of a priest was drawn by an acute writer 100 years since in the following terms, and there is no reason

† Prudence compels us to make an hiatus here. This character of the clergy is part of our Correspondent's argument, but we cannot let it pass without saying that we wish it had been otherwise expressed. Ed.

to think that the likeness is not quite as strong now as it was then: "He is to be a great advocate for devotion, and a warm promoter of damnation—a prodigious declaimer against wealth, and a prodigious engrosser thereof—he avers that his Church was built upon a rock, and that the gates of hell cannot prevail against her; yet if a poor tailor creeps into a barn to pray, he throws her into a mortal ague and convulsions. He preaches charity, but damns all moderation and forbearance. He is a professed orator for peace, and a trumpet for war. A mighty reasoner, and a mighty champion against reason. He spiritually feeds you, and temporally starves you. He talks of trust in God, and to shew you how much he has of it himself, will rely upon God for nothing, but crams his nest with the wealth of the world. He damns you if you do not believe the Bible, and damns you if you read and understand it. 'All our possessions,' quoth he, 'are by divine right,' and, as a demonstration thereof, holds out a secular parchment of human institution."

Such is the practical effect upon the clergy, as we see and feel every day, of the connexion between Church and State. Many honourable and noble exceptions there no doubt are—men whose lives and conversation would do honour to any church; but of the majority, of the *great bulk* of the clergy, what I have stated is notoriously true. What its effect upon statesmen is, may be gathered from the reply of a celebrated Lord Chancellor in the late reign, who when applied to by the Dissenters for his support to their petition for the repeal of the Corporation and Test Acts, said, "*No! I shall support the Established religion, and if your d——d religion was established, I should support that.*"

Let Christianity rely solely upon her own merits; let her be established simply upon the truth of her own evidence, and let not the civil power be called to her *patronage*. She never yet received any thing but contamination from the connexion, and it is high time she were emancipated from it for ever. When in its infancy, when under the necessity of alone contending against the prejudices of mankind, and of subduing them by the intrinsic worth and purity of its doctrines, did Chris-

tianity then receive the patronage of the civil power? Far otherwise. Yet those were the days of its most splendid triumphs, and of its brightest purity. Let religion assert its own claims, and fight its own battles. Intermingled and connected with the State, it has been made an engine for every species of fraud and cruelty and baseness. We expect those who live by this monstrous alliance to laud and uphold it; it is their *craft*; they have sworn to defend it, and they are not very nice in what way they do so: but when we see a minister of (may I call it?) a Dissenting church invoking the assistance of Government, and calling out to the civil power for help, we must cry out in our turn, "To your tents, O Israel!" We have seen orthodox Dissenting ministers bowing and cringing to royalty, and bedaubing it with the most disgusting and fulsome flattery; nay, some have even read the Church of England Liturgy before princes; but that an Unitarian minister should implore the aid and patronage of the State for the gospel of the ever-blessed God, was (I hope) never before seen. Mr. Belsham has a right to the enjoyment and promulgation of his opinions. I usually read them with instruction and delight, always with respect; but I trust the Unitarian body will on this occasion disclaim and disavow any participation or concurrence in them. I do not know what the feeling of the London Unitarians may be; they do not see so many of the evils which result from the union of Church and State as we do in the country; but from all my Dissenting brethren who have read the Three Sermons, I have heard but one sentiment as to such passages in them as I have now animadverted upon, and that is of regret and disapprobation.

A NONCONFORMIST.

SIR,
HAVING formerly proved the sufficiency of Dr. Parkhurst's Grammars for self-tuition in the Hebrew and Greek languages, permit me to request information through the medium of the Repository, concerning the estimation in which his Lexicons are held by the learned among the Unitarians, and not having access to them at present, I wish to know whether others can be recommended, particu-

larly in the Hebrew, containing equal Biblical knowledge without such a perpetual tax on letters and particles in favour of anti-scriptural doctrines.

H.

Bridport,
April 8, 1820.

SIR,
"TO admonish one another," is an apostolic precept to professing Christians, and if this be done in the spirit of meekness and friendship, it needs no apology. Upon this principle I rely on the candour of my brethren in the ministry, (for whom none can entertain greater respect or more affectionate regard than the present writer,) not to take offence at the following observations. I have often attended meetings of ministers, and the public religious services usual on these occasions. Sometimes those who were appointed to officiate, have been prevented by unavoidable circumstances from joining their brethren. In cases of this kind, application has been, of course, made to some of the members of the Association, or other ministers present, to take the parts which had been assigned to the absentees. This I have frequently noticed to be declined by one and another with the excuse, "As I had no expectation of being applied to on this occasion, I am not prepared."

An anecdote, which I shall take the liberty to relate, will administer a more effectual reproof for excuses of this kind, than the most forcible arguments or serious remonstrances. At a stated half-yearly assembly of ministers, chiefly of the Presbyterian denomination in the West of England, upwards of thirty years ago, the time for commencing the service was nearly come, but the appointed preacher did not make his appearance. What was to be done? Each minister present was asked if he had a sermon with him, suitable to the occasion, but replied in the negative. A well-meaning orthodox tradesman of the place, who, by his general attendance at the Association, was well known to most of the ministers, observing that there was some subject of anxious consultation among them, inquired the cause. He was told, that the preacher was not come. "Well! then one of you, Gentlemen, must supply his place."

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"So we would, but none of us are prepared." Upon this reply, lifting up his hands and eyes he exclaimed, "Surely it may be said of you, what the prophet Isaiah said of the watchmen of his days, they are all dumb dogs, they cannot bark."

This reproof was not, indeed, couched in the polite style of my Lord Chesterfield, but those to whom it was directed had too much good sense to be offended at it. This ebullition of honest zeal, and the unexpected matter of the rebuke, with the solemn manner in which it was given, tended to disturb their gravity, and certainly excited feelings very different from those of resentment. I hope they also learned from it a useful lesson. If, indeed, it produced the same effect on them, as on the present writer, when he was told of this anecdote, it led them to a resolution never more to be liable to such a charge.

On these public occasions, each minister present should be both *prepared* and *willing* to engage in a duty, which he might not previously have expected, but which peculiar circumstances may render it expedient for him to perform. For every good word and work, let this be his motto, *Nunquam non paratus*.

T. HOWE.

SIR,

Clapham.

SOME late disputes in the Repository about the titles and principles of certain Unitarian societies, induce me to offer you the few following remarks. I know they are not such as will agree with the sentiments of most of your readers, nor with those of any other religious party: yet I propose them as not only true and just, but as of capital importance; and I shall be satisfied, if I gain from a few of your readers a more particular attention than they may have paid them before. I will be very brief in my statement. What ground or standard of union may best be adopted, by those who, conscientiously disapproving the established and existing religious communions, wish to form together a new one more congenial to their own views of truth and habits of mind? First, shall it be an expression of that interpretation of Scripture in which they

agree with one another, and differ from the rest? This has been the way in which all religious sects, as far as I know, have chosen to distinguish themselves. It is that which best accords with the importance which men in general attach to their own opinions, and the confidence with which they believe them. This same way of proceeding has also filled the Church of Christ with schism and hatred and wordy war, in every age: at many times with fire and blood: it has caused religion, even the gospel, to appear the most absurd of all vain sophistries, and has for ever turned the attention of Christians from the duties of living well, to the idle vanity of adjusting with exactness their articles of faith. All parties have thought it needful to have a *creed*, that is, some human interpretation of the gospel, as the badge of their religious profession. Now, I believe there remains a more excellent way: a way of peace, holiness and infallible truth. This way is simply this; to make the gospel itself our creed, and our only creed: whatever our sentiments be, to be content with scriptural language to express them; and though we may and must interpret Scripture, each man, according to his own judgment, yet not to attribute such undue importance to these private interpretations, as to make them a ground of separate worship, or of a party name, or the main object of our religious zeal. Is it not strange, that amongst the numberless sects into which the Christian Church has been split, there has not been one found, in eighteen hundred years, magnanimous enough to be content with the gospel alone, as the expression of its faith? Perhaps it will be said, that this would not have distinguished such a religious party from any other. But this is not true. I may boldly say, that such a principle would distinguish its espousers from every Christian sect that ever was, or now is. Modern Unitarians fall far short of adopting this principle; for if they go no farther than to use such an expression as that of "simple humanity," they as decidedly indulge in the spirit of creed-making, as the Pseudo-Athanasius. But here an objection will be made. It may be said, ought we not to contend for that which we believe to be truth, and to this end

is it not necessary to adopt some human interpretation of Scripture to distinguish our sentiments? It is answered, that very little of this can be necessary, and certainly no such interpretation need be made the basis of religious profession. This I prove as follows. That which we believe to be important religious truth, we must, as Christians, believe to be also the clear and obvious doctrine of the gospel; that which the language of the gospel will naturally convey, to a man of common sense and unprejudiced mind. And for the truth of the gospel to be generally perceived, it will only be necessary that the counteraction of human interpretations should be removed, with the aid of any suitable information which criticism or history may supply. I see not how any sincere Christian can reasonably wish to give his opinions any greater advantage than this: an advantage which will exactly correspond with their real truth. He will thus take the most effectual means to propagate his own opinions if they are true, while he will, at the same time, render them harmless and inactive if they are false. Having thus unfolded this idea, which, though nothing new, is certainly but little regarded, I venture to solicit a particular attention to it, especially from societies which have not yet fully settled their principles; it is recommended to them as the most effectual way of combating those false doctrines which they wish to oppose, and propagating those which they believe to be true; while its open fairness and simplicity tend to secure a good conscience toward God, and to constrain the approbation of men.

EUELPIS.

P. S. To judge of the efficacy of the plan above recommended, we may consider what would become of the doctrine of the Trinity, among a people who should confine themselves to such language and forms of worship as can be warranted by plain, direct and unquestionable authority from Scripture. Prayer or praise to the Holy Spirit there is evidently none; nor is any petition offered to the Lord Jesus, except in direct connexion with some miraculous revelation of his person, while the whole weight both of precept and example directs prayer to

be made to the Father only. And if such doxologies only were admitted, as are found in Scripture, the supreme and incommunicable glory of the Father would be fully proclaimed. Among such a people I believe this doctrine could not exist; it would die a natural death: yet the distinction of this people would be derived, not from their opinion on this or any other disputed point, but from their broad principle of scrupulous adherence to the gospel, which few could dare to dispute, though fewer would submit to practise.

I should feel much gratified at a friendly reply to these remarks from any of your readers.

SIR,

April 9, 1820.

I HAVE been reading the leading article of the British Critic for the last Month, and the more I read in theology, the more and more only do I lament and deprecate sectarian names and sectarian controversies in religion. What is Trinitarianism? What is Unitarianism? What is Arianism? What is Southcottianism? &c. &c. To any disciple of Christ, what matters it one straw what they are, have been, or ever will be? "In that day when the secrets of all hearts shall be revealed," shall it be asked, Was you a Trinitarian; a Unitarian; a member of the Church of Rome; a member of the Church of England; a member of the Church of Otaheite? Of whom but Christ is a Christian "to learn"? On whose name did the apostles call, whose authority did they plead, whose commission did they bear, in whom did they hope to be saved? But admitting, as we therefore legitimately may, the titles of Christian, and of apostolical Christian, to be identified, why not at least stop here; whither, whither else, or one step beyond, need we ever, ever ought we to go for the words of eternal life?

The titles are as mischievous as they are unwarranted. Witness every record where they occur; they become immediately rallying points to error and to hostility. They do more than every cacoethes besides, to perpetuate division in a church, whose characteristic should be inviolable unity. I am a Trinitarian; I must therefore somehow or other believe, in the lan-

guage of my creed, whatever violence I offer in doing so, to my reason or my faith, the Son of God to be God the Son, and a divine person equal with the Father. I am a Unitarian, and must believe, in the technical phraseology of my sect, the simple humanity of Christ, and the finite duration of human punishment. The Trinitarian is an idolater, the Unitarian "cannot be saved." How can a consistent Unitarian pray to Christ? How can a consistent Trinitarian recognize the sole supremacy of the Father?—Is there an honest man who attaches himself to any religious party by name that is not conscious of such unjustifiable influences on his mind? Is there a candid one who will not confess that they have sometimes intercepted inquiries, and even opinions that might have issued in very different conclusions to those with which he is at present satisfied? Is there a pious and benevolent man whose head or heart does not often remonstrate against their ascendancy?

To what purpose these less generic names? They apologize for no error; they justify no opinion; they warrant no issue; they conclude no question. May I not found my one only hope of heaven on my Saviour's *death*, would many a "Bible only" Christian say to himself, and be an Unitarian? If not, then am I no Unitarian: I care not. May I not hold daily intercourse with him in thought, in converse, in prayer, and be an Unitarian? It matters not to me: would John, would Paul, have ever renounced such intercourse but with their lives, is the only question I care to ask, and am satisfied, let me belong to what named or unnamed class of believers I may. To be a Unitarian, must I believe that our High Priest, passed into the heavens, my Advocate with the Father, my Intercessor at the right hand of God, knows no more of my sighs, my tears, before the throne of grace, than any other man, who never ascended into heaven, who never died for my sins, who never rose again for my justification? Could I hold the contrary opinion and be blameless as an *apostolical Christian*, is still all that I am solicitous to know, all that I can possibly be interested to determine.

O, but they are so compendious, so

convenient, these denominations. Convenient—for what? To prompt men who should and do love as brethren to *worship* as disciples of two different teachers, the servants of two different masters? To multiply almost in infinitum compartments in a fold where not the shadow of such an unseemly disfigurement should be seen? Yes; for such purposes and others nearly allied to them in worse than worthlessness, they are convenient indeed. Compendious, too, forsooth! Are they now more compendious than that by which the disciples were first and only distinguished at Antioch?

Then they draw the line of demarcation so intelligibly, so palpably between men who construe a common record differently. Nay, but what proficient in the Philadelphic School of Christ does not wish this line of demarcation were always as evanescent, as invisible, as possible? What two pious and amiable men, who had ever sate together at Jesus' feet, but would be fain to shut their eyes as they diverged afterward from each other—to approximate subsequently as closely as with a safe conscience they might—to meet in the wilderness of error upon the same common oasis of truth again? "Is it I that am the wanderer," will not both, looking, fondly looking in each other's face, often alternately exclaim? O let us once more shake hands, and travel over the ground together. Haply, I have kept my eye too exclusively fixed upon one great paramount object, to the neglect of some subordinate but most important one, whispers our Orestes; haply mine has been too distracted or prismatic meekly replies our Pylades. Devious as this path has seemed to you, my friend, are not these the vestiges of an apostle's foot that I now point to in it? modestly surmises the one: and have not you been unwittingly following a phantom of your own imagination, blending too intimately the day-spring from on high, with its sempiternal and single source? affectionately rejoins the other. Ah! ere we close this sweet counsel together, we shall walk, I see, in one house of God, not as friends only, but as twin children of a common Parent—both now with rapture cry out, we are anon about to meet where we shall never, never, part

again. Is this the language, the spirit, of Unitarianism?—Is not this the language, the spirit, of Christianity?—But I am writing for a Magazine, not for a bulky tome. *Ex uno disce plura.*

CLERICUS.

Sir Gilbert Blane on Vaccination.

THE following important and interesting article is extracted from a paper read by Sir Gilbert Blane, Bart., to the Medico-Chirurgical Society, Nov. 10, 1819, and inserted in the Tenth Volume of their Transactions, just published:—

Sir Gilbert begins by stating it to be "21 years since vaccination was promulgated in the country by Dr. Jenner, and 15 years since it began to produce a sensible effect in diminishing the mortality from small-pox. Though no discovery in nature nor in medicine has been more important to the interests of humanity, nor any which ever so rapidly and universally has won the assent and practical adoption of mankind, yet he justly conceives it to be one of the reproaches of the country that it has not availed itself so much of it as of any other of its benefits.

"The small-pox" (he says) "is of all maladies that which, during the last thousand years, has destroyed the largest portion of the human species, and been productive of the largest share of human misery. There is, perhaps, no disease over which medical art has less power, and this power, such as it is, has consisted more in abolishing pernicious practices, than in ascertaining any positive methods of controlling its fatality, unless we except the inoculation of it with its own *virus*. But, though the beneficial effect of this on those on whom it is actually practised is undeniable, it has no tendency like vaccination to extirpate the disease; and from the impossibility of rendering it universal, it has actually been found to add to the general mortality of small-pox, by opening a new source of diffusion to its *virus*."

In order to bring this to the test of calculation, Sir Gilbert selects from the bills of mortality four periods, each of 15 years, for the purpose of exhibiting the mortality of small-pox in each of these series in regard to each other, of which the following is a summary:—

Ratio of the Mortality of Small-pox to the Total Mortality.

From 1706 to 1720, one in 12.7 ; that is, 78 in 1,000.

From 1745 to 1759, one in 11.2 ; that is, 89 in 1,000.

From 1785 to 1798, one in 10.6 ; that is, 94 in 1,000.

From 1805 to 1818, one in 18.9 ; that is, 53 in 1,000.

In all these computations, fractions are not noticed in the last column of numbers.

“ From this statement it would appear, that the proportion of deaths from small-pox to the total mortality increased in the course of last century ; so that inoculation appears to have added to the mortality. It was in the rural population that the effect of inoculation in diffusing small-pox was chiefly felt. In this situation there is much less intercourse of persons with each other than in towns, so that not only many individuals escaped from exposure to this infection during their whole life, but whole districts were known to have been exempt from it for a long series of years, before it was universally diffused by inoculation.” But Sir Gilbert does not think this quite a just scale whereby to measure the relative mortality of small-pox ; for in the course of that century the general mortality itself was greatly diminished in relation to the population.

“ But the truly important result from these statements consists in the clear, undeniable, and great diminution of deaths since the introduction of vaccination. It appears that in the last 15 years the mortality from small-pox, in the bills of mortality, has not been much more than one-half of what it was in the two like series of years in the middle and latter end of the last century.” If to this be added the out-parishes and the unregistered burials among the Dissenters, Sir Gilbert Blane calculates that the account of lives saved in this metropolis by vaccination, in the last 15 years, will stand as follows :—

Within the bills of mortality	12,853
Without the bills of mortality	2,570
Unregistered cases . . .	7,711
Total .	23,134

He then goes on to remark on the fluctuations in the number of deaths in the last 15 years, which he partly attributes “ to the small-pox inoculation of out-patients having, by an unaccountable infatuation, been kept up

at the small-pox hospital for several years after the virtue of vaccination had been fully confirmed,” “ and partly to prejudice, created by mischievous publications. This mortality,” he thinks, “ though little more than one-half of what it was in former times, might have been entirely saved, if vaccination had been carried to the same extent as in many cities and whole districts on the continent of Europe, in Peru* and Ceylon.

“ It is now matter of irrefragable historical evidence, that vaccination possesses powers adequate to the great end proposed by its meritorious discoverer, in his first promulgation of it in 1798—namely, the total extirpation of small-pox. The first proof of this was at Vienna, where, in 1804, no cases occurred, except two strangers who came into the city with the disease upon them. In 1805, there did not occur a single death from it in Copenhagen. Dr. Sacco, the indefatigable superintendent of vaccination in Lombardy, stated, in his annual report, 3rd January, 1808, that the small-pox had entirely disappeared in all the large towns in that country ; and that in the great city of Milan it had not appeared for several years. Dr. Odier, of Geneva, so favourably known for his high professional, scientific and literary acquirements, testifies that, after a vi-

* In the summer of 1811, the author was called to visit, professionally, Don Francisco de Salazar, who had arrived a few days before in London, on his route from Lima to Cadiz, as a deputy to the Spanish Cortes. He informed me, that vaccination had been practised with so much energy and success in Lima, that for the last twelve months there had occurred, not only no death from, but no case of, small-pox ; that the new-born children of all ranks are carried as regularly to the vaccinating-house, as to the font of baptism ; that the small-pox is entirely extinguished all over Peru ; nearly so in Chili ; and that there has been no compulsory interference on the part of the government to promote vaccination.

gorous perseverance in vaccination for six years, the small-pox had disappeared in that city and the whole surrounding district, and that when casually introduced by strangers it did not spread, the inhabitants not being *susceptible*. The Central Committee in Paris testify, in their report of 1809, that the small-pox had been extinguished at Lyons and other districts of France.

“ These” (Sir Gilbert remarks) “ are selected as some of the earliest proofs of the extirpating power. And in order to stimulate the good and the wise to aim strenuously at this consummation, let it be constantly borne in mind, that the adversary they are contending with is the greatest scourge that has ever afflicted humanity. That it is so, all history, civil and medical, proclaims : for, though the term ‘ plague’ carries a sound of greater horror and dismay, we should probably be within the truth, if we were to assert, that small-pox has destroyed a hundred for every one that has perished by the plague.

“ It is true, that in its last visitation of this metropolis, 154 years ago, it carried off 70,000 victims in a few months ; but since that time, the deaths from small-pox, recorded in the bills of mortality, have amounted to more than 300,000 ; and a like number of the survivors have been afflicted with blindness,* deformity, scrofula, or broken constitutions, which is not the case with the plague.

“ The description of those cases of small-pox,” (if, Sir Gilbert says, they can be called so,) “ which occur in vaccinated subjects, is shortly as follows : The invasion and eruption in every respect resembles that of the genuine small-pox. I have seen it attended with high fever and a thick crowded crop of *papulæ*, such as precedes the most severe and dangerous cases of the confluent kind. This runs on till the 5th day from the eruption, both days included, at which time some of the *papulæ* begin to be converted into small-sized pustules. The disorder then abruptly stops short. On

the following day the fever is found to have subsided, with a shrivelling and desiccation of the eruption, and recovery proceeds without the least danger or inconvenience. The face is marked, for some time after, with brown spots, but without pits. It should never be forgotten, that all morbid *phenomena* are full of varieties and exceptions. Accordingly, though the fifth day is the most common limit of this disorder, it sometimes stops short on the third ; sometimes not till the sixth or seventh ; and in a very few cases it has been known to run the common course of small-pox. What forms the strong line of distinction from proper small-pox is, that, with a few exceptions, it does not proceed to maturation and secondary fever, which is the only period of danger. I am not prepared to deny that death may have occurred in a few instances, nay, there seems sufficient evidence that it actually has ; but these adverse cases are so rare, as not to form the shadow of an objection to the expediency of the general practice. A few weeks ago, at a meeting of this society, (the Medico-Chirurgical,) at which forty members and visitors were present, I put the question, whether any of these eminent and extensive practitioners had met with any fatal cases of this kind. Two gentlemen had each seen a single case, and two other gentlemen took occasion to say that they had each seen a case of second small-pox, both of which proved fatal. It is evident, therefore, that according to that maxim which guides mankind in the conduct of life, namely, that of acting on a general rule and average, and not on exceptions, these adverse instances ought not to have the least influence on practice, even though they were much more numerous.

“ As it is of the utmost consequence to establish the strong and important distinction between small-pox, properly so called, and that which takes place after vaccination, which may be called the mitigated, or five-day small-pox, a few of the most impressive testimonies respecting the safe nature of the latter may be here recited. Mr. Brown, of Musselburgh, gives the detail of forty-eight cases, in none of which did the secondary fever nor death occur. Here was a saving of at least eight lives, at the lowest computa-

* It appears, by a report of the hospital for the indigent blind, that two-thirds of those who apply for relief have lost their sight by the small-pox.

tion, for this is the number which by the average mortality of natural small-pox would have died, if the constitutions of these forty-eight persons had not been modified by previous vaccination. Dr. Dewar, of Edinburgh, hearing that many vaccinated subjects had been affected with small-pox at Cupar in Fife, where the natural small-pox at the same time prevailed, he most laudably repaired to the spot to investigate the subject. He found that fifty-four vaccinated subjects had caught the small-pox. All these, except one, had the mitigated or five-day eruptive fever and livid. The fatal case was that of a child, who had a complication of other disorders, and having died on the fifth day, the small-pox, according to its ordinary course of fatality, could not of itself be the cause of death. All the rest were safe, while of sixteen cases of the natural small-pox, at the same time and place, six died; so that, if these fifty-three cases had not undergone the mitigating process of vaccination, nineteen or twenty would have perished. Between thirty and forty cases of the same kind have occurred at Carlisle, on the testimony of Dr. Barnes, a respectable practitioner of that city.* Many proofs might be adduced from the oral testimony of private practitioners, which would overswell this article. The only other to be mentioned is from the Report of the Central Committee of Vaccination at Paris, made in December last, in which the description of the disease occurring after vaccination corresponds exactly with the mitigated five-day cases which have occurred in Britain. They refuse the name of small-pox to it; but as I know from my own observation, as well as from the testimony of others, that the matter from it does by inoculation give the small-pox, we can hardly, perhaps with propriety, deny it that name; but it should be distinguished by some strong discriminating epithet, such as is suggested above.

“Now let all this be applied to the case of a community, in which the

total eradication of small-pox is quite hopeless. Let it be admitted that such occurrences as have been described do frequently occur: let it even be admitted, for argument's sake, that every vaccinated case whatever must of necessity and unavoidably at some time or other in future life be affected with this mitigated species of small-pox, would it not even, under this great abatement, be one of the greatest boons that could be conferred on humanity, as an instrument or remedy which would disarm small-pox of its danger? The next greatest benefit to the total extirpation of small-pox would be the stripping it of its terrors by rendering it safe and harmless.

“It may be further remarked, that the benefit derivable from the different proportions of the persons vaccinated to the total population, advances in a considerably higher progression than the simple arithmetical. It is evident that the smaller the relative number of the vaccinated, the greater their chance of meeting with small-pox infection; and that though the disease they may catch is of a mitigated nature, it would nevertheless be desirable to avoid it on its own account, but still more on account of the prejudice it creates. This, in the eye of general benevolence, constitutes an additional, though secondary motive, for extending the vaccine inoculation as widely as possible, even though the attainment of the *maximum* of total extirpation should be impracticable and hopeless.

“It is of the highest importance to society that this subject should be seen in its true light, and in all its bearings; for the frequent occurrence of these cases of small-pox, however safe in themselves, have had a most pernicious effect on the credulous and ignorant, by giving a check to the practice of vaccination. How many parents are there now, who from a weak distrust in the virtue of vaccination, have to lament the loss of a child from small-pox, either casual or inoculated? Many such are known to myself. It is pleasing, however, to observe, that though this unmerited discredit into which vaccination had fallen, swelled the number of deaths in London from small-pox to 1,051 in 1817, good sense is likely still to prevail; for last year (1818) the deaths have fallen lower

* See also a clear and able exposition of this subject in the Medical and Surgical Journal of Edinburgh, for July, 1818, by Mr. Dunning, of Plymouth.

than they have ever been known since the institution of the bills of mortality, the total number being only 421.

“On the whole matter, I believe, I am speaking the language of every man of good principles and feelings, capable of reflecting seriously and considerately on the subject, when I say that, whenever he applies his mind to it, he finds some new and increasing cause of complacency and satisfaction. Viewed as a mere physical fact in the natural history of the animal kingdom, the virtue of the vaccine *virus*, in resisting the action of the *variolous*, is, by its novelty and singularity, highly striking and interesting to every one whose taste leads him to take delight in contemplating and exploring the devious ways and varied forms of nature as curious exceptions to the uniformity and constancy of her laws. But the importance of this vanishes to nothing when the unexampled benefits of it to mankind are fairly weighed—benefits which could never have been dreamt of by the most sanguine philanthropist, who, in contemplating it, finds himself lost in astonishment at a boon to mankind almost beyond the grasp of his mind duly to appreciate. It will, in the eyes of future ages, be deemed an *epocha* in the destinies of the world, and one of the highest boasts of the country in which it took its rise, with a sense of unrequitable obligation to the individual who first disclosed and promulgated the secret, by drawing it from the dark recesses of rural tradition, and rendering it available to the whole human race.

“Such are the sentiments which must fill every well-constituted mind, and it behoves the whole medical profession, which has already done itself so much honour by the zealous and disinterested encouragement afforded to it, to continue its efforts in eradicating every remaining prejudice against it. It becomes Englishmen, in particular, to foster it, not only as the native offspring of his country, of which he has reason to be proud, but to redeem the character of the nation from the reproach of having of all others, whether savage or civilized, done the least justice to this noble discovery. There is no country which has prized it less, nor availed itself of

it so little. Have we not seen it adopted instantly in Peru, in consequence of a flash of conviction from the light of evidence; and have we not seen this conviction fully justified by the immediate disappearance of small-pox from that whole region? To those nations who may feel an envy of the glory attached to our country by this discovery, it must be no small consolation to perceive that a large proportion of the English nation has hitherto been so besotted as not to know how to appreciate nor to avail itself of it, and that it has encountered more opposition among ourselves than in all the world besides?”

Sir Gilbert Blane concludes this important paper with four tables, a summary of which is given above.

The Review of Letters to Fox.

THE Reviewer of the Four Letters to Mr. Fox (pp. 109—111) is quite content to leave the arguments of *Hylas* (pp. 208—212) to the judgment of the readers of the Monthly Repository. But as that writer insinuates a charge which, if uncontradicted, might affect the credit of the Review department of this work, the Reviewer begs leave to put down, without comment, a few passages from Hobbes; which he thinks will suffice to shew, that in saying that the Author of the Letters (whose argument *Hylas* more fully developes) “appears in the train of” the reasoners, of whom the philosopher of Malmsbury may be reckoned the leader, he was not guilty of a calumny.

“It is true that they that have sovereign power may commit iniquity, but not injustice or injury in the proper signification.”—Leviathan, Pt. ii. Ch. xviii. p. 90, Folio, Lond. 1651.

“It belongeth therefore to him that hath the sovereign power to be judge, or constitute all judges, of opinions and doctrines, as a thing necessary to peace, thereby to prevent discord and civil war.”—Ibid. p. 91.

“For it has been already shewn, that nothing the sovereign representative can do to a subject, on what pretence soever, can properly be called injustice or injury; because every subject is author of every act the sovereign doth; so that he never wanteth right to any thing, otherwise than as he himself is the subject of God, and bound thereby to observe the laws

of nature. And therefore it may, and doth often happen, in commonwealths, that a subject may be put to death by the command of the sovereign power, and yet neither do the other wrong: as when Jephtha caused his daughter to be sacrificed: in which, and the like cases, he that so doeth, had liberty to do the action, for which he is nevertheless without injury put to death. And the same holdeth also in a sovereign prince that putteth to death an innocent subject. For though the action be against the law of nature, as being contrary to equity, (as was the killing of Uriah by David,) yet it was not an injury to Uriah, but to God. Not to Uriah, because the right to do what he pleased, was given him by Uriah himself: and yet to God, because David was God's subject, and prohibited all iniquity by the law of nature."—Leviathan, Part II. Chap. xxi. p. 109.

"There is therefore no other government in this life, neither of state nor religion, but temporal; nor teaching of any doctrine lawful to any subject, which the governor both of the state and of the religion forbiddeth to be taught: and that governor must be one."—Id. Part III. Ch. xxxix. p. 250.

"My sixth paradox he calls a rapper. A rapper, a swapper, and such like terms are his Lordship's elegancies. But let us see what this rapper is. 'Tis this, The civil laws are the rules of good and evil, just and unjust, honest and dishonest. Truly, I see no other rules they have. The Scriptures themselves were made law to us here, by the authority of the commonwealth, and are, therefore, part of the law civil. If they were laws in their own nature, then were they laws over all the world, and men were obliged to obey them in America, as soon as they should be shewn there (though without a miracle) by a friar. What is unjust but the transgression of a law? Law therefore was before unjust. And the law was made known by sovereign power before it was a law. Therefore, sovereign power was antecedent both to law and injustice. Who then made unjust but sovereign kings or sovereign assemblies? Where is now the wonder of this rapper, 'That lawful kings make those things which they command just by commanding them, and those things which they forbid unjust by forbidding them?' Just and unjust were surely made; if the king made them not, who made them else? For certainly the breach of a civil law is a sin against God."—An Answer to a Book published by Dr. Bramhall, late Bishop of Derry, called, The Catching of

the Leviathan, (in Tracts of Mr. Thomas Hobbes, of Malmsbury, 8vo. 1682,) pp. 112, 113.

SIR,

YOUR Correspondent Hylas complains (p. 211) of your Reviewer's using words in an "unphilosophical" sense, but he surely falls into the same error in the very statement of his argument (p. 209); for he there speaks of *religion* being *insulted*, thus introducing a personification into a definition. His meaning is, that *religious persons* are insulted. They may be so; but if they be, the Master of their religion has taught them how to behave under insult; and it is left to Hylas to say, whether the Master prescribes retaliation and revenge or patience and forgiveness. Drop the personification, and consider the question as simply one concerning the proper conduct of the disciples of Christ when they are derided and injured on account of that discipleship, and it appears to me that all debate must be at an end amongst them that own the supreme moral and spiritual authority of our Lord.

The distinction which your Correspondent makes (p. 210) between an opinion and the publication of an opinion is scarcely worthy of a writer of his acuteness. An opinion cannot be known until it is published; and to punish the publication as an overt act is in reality to punish the opinion. The Inquisition never caused men to suffer for opinions, until by some means or other the opinions became known.

I see not how Hylas can shew on his principles that the primitive Quakers were truly persecuted, by which I mean that they were unjustly, vindictively and cruelly treated. They preached against the settlement of property in tithes, against the religious ordinances on which the moral feelings of the people were thought to depend, against the institution of the ministry which had been always accounted essential to the well-being of the state, and against oaths by which the sanctity of judicial proceedings was believed to be upheld: this preaching too was public: and had the preachers prevailed, an entire revolution would have been effected in the polity of England

Under this view of the case there is but one way of proving the persecution, and that is by shewing, that opinions even when declared are not objects of legislative or judicial interference, but actions only.

I can perceive, though your Correspondent cannot, a clear distinction between reprobating an opinion and persecuting the person that holds it. Hylas will pardon me for saying that I look upon his scheme of right, with sentiments very remote from complacency; but I hope he will believe me when I affirm, which I do with equal sincerity, that I respect his understanding, and that I have no doubt that if I knew him I should esteem his character. Infidelity has as few attractions to me as to him; and yet I know Unbelievers whose conduct in social life wins my warm approbation, and whom, even while I sometimes endeavour to expose the evil of their opinions, I cannot but regard as friends.

With your Reviewer, I agree fully that the conduct of prophets in the exercise of a miraculous prophetic commission cannot be safely drawn into precedent by common men. The magistrate's authority is from man and not from God, or only from God as the source of all good, the source, for example, of those feelings that lead the patriot to resist the magistrate when he trespasses on the natural rights of mankind. If he asserts divine authority, let him prove it by the only sanction of the revealed will of God, except reason, that is miracles. But if he claims his power from human ordinances and agreements, tacit or express, it is evident that he cannot rightfully use it for any purpose that is not consistent with the powers, the wants and the interests of mankind: that is to say, he cannot rightfully use it for the suppression of opinions, because he is not infallible, and infallibility, though not necessary to distinguish between vice and virtue, is necessary to distinguish authoritatively between truth and error; because opinions cannot be put down by force, unless the holders of them be actually exterminated, and an unsuccessful attempt to crush opinions gives them greater buoyancy and notoriety; and because, on every principle of reason

and religion, it must be concluded that the result of inquiry and discussion will be the final establishment of truth, which it is for every man's interest to obtain, and the general acquisition of which will be a blessing to society.

In short, I am persuaded equally that the prosecution of Unbelievers, stopping short as it does of capital punishments, promotes infidelity, and that the Christians who defend such prosecutions forget the apostolic rule, that in meekness we should instruct those that oppose themselves, and symbolize rather with the disciples who would have punished the scornful Samaritans, than with the great Master who rebuked their zeal, while he extenuated their fault on the ground of their not knowing what manner of spirit they were of.

AMICUS.

SIR,
I OBSERVE with pain a disposition in some writers to charge such as protest against the employment of pains and penalties to silence Unbelievers, with an indifference to the Christian religion. This is most unfair, since the protesters found their disapprobation upon the moral precepts of the New Testament, which, as they conceive, forbid the returning of evil for evil, at least in the Church and in all that relates to godliness, and since also they endeavour, however unsuccessfully, to shew that vindictive proceedings against revilers do harm, instead of good, to Christianity, by exciting enmity towards it in them that are punished, and by countenancing a suspicion in very many spectators that force is resorted to for want of reason. They further point to the fact, that bringing Unbelievers into Courts of Justice serves as an advertisement of their unbelief, and causes infidel arguments and scoffs to be inserted in newspapers and other popular publications, and thus brought in the way of thousands, whose minds would never, but for this imprudent measure, have been unsettled by doubts or contaminated by impure associations of ideas.

The question must be set at rest by argument and not by authority: but while the opposers of religious prose-

cutions are subjected to unkind imputations, it is allowable for them to estimate the weight of character on either side. For such prosecutions there are most Roman Catholics, all High Churchmen, all Tories, many philosophical (as they would be called) Infidels, and nearly all Attorney and Solicitor-Generals: against them are the most eminent friends of liberty, and the best advocates of Revealed Religion, in number small, but great in weight, Milton, Locke, Hoadly, Sykes, Lardner, Lowth, Pitt (the elder), Fox, Saville, Campbell, Priestley, and Watson. These names may not justify an opinion, but they should surely shield its professors from reproach.

R. B.

On the Right of the Magistrate to punish Unbelievers.

LETTER II.

Chichester,

May 10, 1820.

SIR,

I HAVE just had the long-wished-for gratification of perusing Mr. Belsham's *Three Sermons* on the plea and the protest of Christianity on the subject of the interference of the civil power in the concerns of religion. If these able discourses have not produced full conviction in my mind, I am much more disposed to impute the failure to myself than to the distinguished author, and I am fully sensible, that any man who differs from him on topics of this nature, has great reason to distrust his own judgment. What I have to propose, therefore, in opposition to him, on the topics touched on in this paper, I wish to state with the utmost diffidence. Indeed, the conclusions which I am compelled to adopt are so much the reverse of every thing that my earlier associations and inquiries suggested, that I shall feel myself much obliged to any gentleman of clearer views and sounder understanding than myself, who may think it worth while to convince me of my mistakes.

I would set out with remarking, that the present is a subject of great difficulty, and that the difficulty is liable to be increased by treating it in a manner too general and abstracted. Ethics, except so far as they are taught in the revealed word of God, and especially political ethics, so far as they

may be called a science, are an *experimental science*, of which the truths are to be brought out by *induction*, and not by any thing like *synthesis*: for the method of synthesis sets out from some fixed principle from which it descends to particular conclusions and applications. Now what is called a *principle* is too often like a *maxim*.

"Nothing," says Dr. Paley, "is so soon made as a maxim; and it appears from the example of *Aristotle*, that authority and convenience, education, prejudice and general practice, have no small share in the making of them; and that the laws of custom are very apt to be mistaken for the order of nature." [*Mor. and Polit. Philos.* I. 18, 8vo. edition, 1791.]

Much use, indeed, may be made of the synthetic mode of argument by dexterous partisans, who, having language and imagery at command, may draw many followers to their standard, and kindle in them every mode and degree of excitement, from temperate and laudable ardour to the wildest fanaticism, and from the pardonable infirmity of talking or writing unadvisedly to the contrivance and perpetration of the most atrocious crimes; but the lessons of practical wisdom and the efforts of enlightened patriotism must, unless I am greatly mistaken, originate in a very different source.

The two propositions which form the basis of Mr. Belsham's *Three Sermons*, and which he has illustrated, and, so far as relates to the first, has, I think, proved with peculiar skill and success, are, that *the Christian religion deserves and needs the countenance and patronage of the civil power*—but that it *distinctly and utterly disclaims the aid and support of civil pains and penalties*. To my apprehension (which may be a very erroneous one) these two propositions are, *primâ facie*, in a certain degree, opposed to each other: inasmuch as the patronage of the civil power must be considered as not less requisite in preventing or removing obstructions to the general diffusion of religious knowledge and Christian principles, than in positive assistance afforded by endowments for public or private instruction. I do not see how this contradiction can be reconciled. If it be fitting that by civil advantages and encourage-

ments the magistrate should assist those who teach Christianity in places where he presides, it must be proper for him to restrain such as do all in their power to prevent its being taught; and if this cannot be done but by the infliction of civil pains and penalties, no choice is left to him. Those only who contend that the Christian religion neither requires nor is benefited by any civil patronage, can, as I conceive, consistently object to the application of civil penalties, in cases where it is obstructed or injured or insulted.

"But," says Mr. B., "Christianity and its divinely-inspired Founder commands us to let these infidels alone. Christianity is above their reach. They can do it no harm. Their arguments are altogether feeble and ineffectual," &c. &c. It is true their arguments may be feeble and ineffectual on the minds of serious and well-instructed Christians; but to such their arguments are not addressed. The young, the superficial and the thoughtless are the objects at which these infidel writers aim, and it is to be feared that they seldom miss their mark. To prevent this mischief surely lies within the province of that magistrate whose patronage and protection is required in behalf of Christianity. It is certain that this divine religion, at its first promulgation and for many subsequent years, needed no assistance from the civil power: it rose in opposition to that power, and finally subdued it to its alliance. What good or what harm it derived from that alliance is a question not immediately connected with the subject of this particular discussion; and Mr. Belsham has justly remarked, that some of its grossest corruptions existed previous to that [much deplored] connexion; but many points require to be settled, and many difficulties removed, before we can properly regard some of the precepts, and many of the practices, of those first ages as directions or models for us.

The forbearance of the holy Jesus, who "gave his back to the smiters, who, when he was reviled, reviled not again; when he suffered, he threatened not," is urged by Mr. B. with great force. We are emphatically reminded of the love due to our enemies, of the good to be done to those that hate us, and the prayers to be offered for those who despitefully use us and persecute

us, and we are warned against the error of supposing that these injunctions were adapted exclusively to the apostolic age, and limited to the infant state of the Church. There can, indeed, be no doubt that, in a certain sense and with certain qualifications, the precepts in question apply to Christians of every age; but will any one infer from this, that the passage prefixed as a text to Mr. Fox's Sermon on the Trial of Mr. Carlile, [*as ye would that men should do to you, do ye also to them likewise,*] is relevant in the slightest degree to a point at issue between a judicial tribunal and a defendant cited before it?

St. Paul says, that "rulers are not a terror to good works, but to the evil;" and St. Peter remarks, that "governors are for the punishment of evil-doers, and for the praise of them that do well:" but it is observable, that our blessed Saviour and his chosen apostles, though they have given sufficiently precise directions for the conduct of *subjects*, have not explicitly given any for the conduct of *magistrates*, (as such,) or of communities. With a slight alteration of Mr. Belsham's words, we may say with him, that, with regard to the civil condition of mankind, "the gospel leaves them in the same state in which it finds them." The reason of this is obvious. Its rules are for the direction of individuals, and are designed for the government of their conduct by the due regulation of the heart and affections. Now a magistrate can hardly be considered as an individual: he is the representative of the community, and the organ both of its will and its power, and the due exercise of his office requires that he should divest himself of all passions and affections, except the single desire of promoting the public good. The momentous sanctions of the gospel are wholly and entirely personal, and if they had their full effect on Christians, without exception, in a community of such Christians, laws and tribunals and magistrates, being useless, would not be found; but, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," we must be content with the imperfections and errors inseparable from human jurisdictions.

If in any sense Christianity is taken

under the patronage of the civil power, it must, in some way or other, be incorporated with legislation; it must make part of the law of the land. To what degree of minuteness, to what number of particulars the provisions of the law should descend, are points concerning which there will be great difference of opinions and practices: but this diversity does not affect the general question. In any community, therefore, where Christianity is thus patronized, or, in other words, established, to hold up its doctrines and the character and claims of its divine Founder to insult and scorn is, without question, to be guilty of a civil offence, not less heinous than that of libelling and calumniating the constituted authorities of the state, and, regard being had to its pernicious effects, much more so. If I injure wilfully and maliciously the character of a fellow-citizen, the law defends his right and punishes my wrong. If by the publication of improper prints or books, I corrupt the morals of the rising generation, no one will deem the law unjust, or the judge unmerciful, that visits me with suitable punishment; shall I then be considered as an unfit object of civil penalties, if I endeavour to remove the restraints of religion from the headlong propensities of the young, and the savage passions of the desperate, and by taking away all hopes and fears of futurity, do them a thousand times greater injury than can be incurred by the loss of reputation, or property, or liberty, or life?

If these remarks are correct, and the closest attention I can give the subject does not enable me to detect their fallacy, I am afraid we must regard some part of what Mr. B. has in his third Sermon urged with so much force and eloquence, as irrelevant. Certainly our Lord and his apostles did not teach "that the Christian religion was to be guarded by pains and penalties;" but neither have they forbidden that it should be so guarded, any more than they have forbidden "the civil power to protect and patronize the Church." [*Three Sermons*, p. 40.] I cannot help considering the case of Elymas as applicable, for the reasons assigned by the *Inquirer*, which I think are not invalidated by the remarks of your Reviewer: but on this I have touched in my former letter.

The duty of the first Christians, or of Christians of every age, meekly to submit to persecution for conscience' sake, is doubtless well established: but this seems to me to be a topic very little connected with the matter in hand. The circumstances are so different, that the obligations resulting from them can hardly be compared. To yield quietly to a superior and irresistible force is not only a duty of positive obligation, but a measure of prudence: but that, in points vitally affecting the stronger, concessions should be made to the weaker, seems to be what neither duty nor expedience requires.

Between salutary restraints on a licentious and irreligious press, and the most barbarous and unjustifiable persecution, there is every intermediate degree and shade of blame. The darkest shade of all falls on that savage intolerance which aims at extorting a man's private opinion on religious subjects, and compels him to profess according to some supposed standard of orthodoxy. Somewhat less dark than this is that persecuting spirit which would silence by the penalties of the law, calm, fair and decent arguments adduced against *any* religious opinions. The cause of genuine Christianity is much advanced by the discussions and defences which such objections call forth; but invective, ribaldry and falsehood, as they are not supported by argument, cannot be overthrown by it. They obtain an easy victory over the minds which they aim to subdue, and they defy all the neglect and scorn which they may incur from characters of an opposite description, and which have been thought by many wise and good men the only punishment proper for them.

Those of your readers, Mr. Editor, who have been accustomed to do justice to the purest virtue and most perfect wisdom that Paganism can boast, hardly need to be reminded of some circumstances which preceded and led to the prosecution and death of Socrates, and to which we may refer as not inapposite to the present subject. In the apology of that great man, as given by Plato,* we are told that he consi-

* Ἐμὸν γὰρ πολλοὶ κατηγοροὶ γεγονασί
πρὸς ὑμᾶς, καὶ παλαι πολλὰ ἤδη ἔτη, καὶ

dered the ridicule of Aristophanes as more dangerous to him than the charges of his graver accusers; and he explains the reason of this: on the minds of the inexperienced youth of Athens, the ribaldry and falsehood of the comic poet made an impression which neither the blameless and beneficent life, nor the sage instructions of the philosopher, were able to efface. Certainly the Infidel scoffers of our days have not the talents and wit of Aristophanes, but that they have not been inefficient architects of mischief, late events have afforded an awful proof.

If legal animadversion on publications of the kind just alluded to have the effect of giving them wider circulation and readier currency, as possibly may have been the case with Mr. Carle's trial, this consideration is of great importance, and certainly the enactment and administration of penal laws, which sometimes have a melancholy tendency to multiply the crimes which they punish, is a matter requiring consummate prudence and skill; but of the expediency of restraining irreligious publications by all practicable means, I think there can be no doubt. The prevalence of Infidelity in France, and its influence on the political state of that powerful nation, I cannot wholly or in great part ascribe to restraints on free inquiry. Previously to the Revolution, the most licentious and unprincipled writings were circulated, read and admired, and doubtless had considerable effect. Had France shared more largely in the blessings of the Reformation, and of that freedom of discussion which followed it, it is indeed probable that she would not so soon have parted with religion altogether.

The objections adduced by Mr. Bel-

οὐδεν ἀληθες λεγοντες· οὐς ἐγὼ μαλλον φοβουμαι ἢ τοὺς ἀμφὶ Αὐτοῦ, καί περ οντας καὶ τοὺς δεινούς· ἀλλ' ἐκεῖνοι δεινότεροι, ὡς ἄνδρες, οἱ ὑμῶν τοὺς πολλοὺς ἘΚ ΠΑΙΔΩΝ παραλαμβάνοντες, ἐπειθόν τε καὶ κατηγοροῦν ἐμοῦ οὐδεν ἀληθες..... ἐπειτα εἰσὶν οὗτοι οἱ κατηγοροὶ πολλοί, καὶ πολὺν ἤδη χρόνον κατηγορηκοτές· ἐτι δὲ ἐν ταύτῃ τῇ ἡλικίᾳ λεγοντες πρὸς ὑμᾶς, ἐν ᾗ ἂν μαλιστα ἐπισευσάτε, ΠΑΙΔΕΣ ὄντες ἔνιοι ἄντων καὶ μετὰ ΠΑΚΙΑ, κ. τ. λ.—Platon. Dialog. pp. 60, 61, edit. Forster, Oxon. 1752.

sham from the unsettled and varying use of the terms "essential doctrines of Christianity," "blasphemy," "impiety," &c. are altogether unanswerable. In place of encountering them, I would wish to elude them by remarking that, in every community which enjoys the advantages of a civil establishment of Christianity, one great and countervailing disadvantage *must* attend it. However incompetent the magistrate may be to judge of theological questions, all decisions concerning them must finally rest with him, *quem penes arbitrium est, et jus*. This is indeed an unfavourable view of the subject, but we may turn our eyes from it to the consolatory prospect which future ages open. Whoever considers the civil and religious state of society in Europe from the eighth to the fourteenth century, and compares it with the present, cannot fail to anticipate improvements of indefinite extent. The light, constantly and on every side increasing, must in time reach the deepest recesses of regal and sacerdotal darkness. In spite of apparent and temporary retrogradations, the march of our species must be *forward*; but the easy and natural mistake of overrating the progress already made, by prompting to hasty and inconsiderate efforts, may have the effect of discouraging and obstructing what they were intended to promote.

HYLAS.

Birmingham,

April 30, 1820.

SIR,

ON the 18th instant the interesting ceremony was performed of laying the principal stone in the foundation of the intended Sunday-Schools, hitherto under the patronage of the Society connected with the Old Meeting House, Birmingham. Contrasting the original and humble pretensions of the Institution with its (perhaps) unexampled success, may stimulate others engaged in the laudable pursuit of public instruction, to follow the example. The year 1786 witnessed the commencement in this town of schools on the plan indisputably assigned to the benevolent Raikes, [See Mon. Repos. VI. 577—585,] and all parties concentrated their efforts under one general arrangement. A few Dissenters having, however, proposed a law authorizing such of them who might

wish to avail themselves of it, to take the children recommended by themselves to their own respective places of worship, the motion was negatived by the casting vote of the Chairman, (a clergyman,) and in consequence the Old-Meeting Society immediately decided on establishing a school for themselves, April 1787. One of the first resolutions of their Committee was, that the number of boys and girls should for the present be limited to 20 each; and from that time to the present day the Institution has never ceased to increase both in numbers and in interest, so that it has now to boast a regular attendance of from 400 to 500 children, under the sole, gratuitous instruction and management of a numerous and respectable body of teachers, most of whom were educated in the establishment, and many of them are now become heads of families.—Part of the funds for the building has been raised by voluntary contributions, so that the rental for Sunday and weekly purposes will compensate the Trustees for the amount they may have to advance; and a pleasing circumstance farther connected with it is, that the loan of £400 has been offered and accepted from the capital realized by the Society in their sick establishment, entirely appropriated to the schools.

To commemorate the erection of the building, the following inscriptions were engraved on strips of copper, rivetted together like the sticks of a fan, put into a bottle with an air-tight glass stopper, the remaining space was filled with dried pounded charcoal, and the bottle was then hermetically sealed and deposited in a cavity of the stone on a bed of dry sand:

1. This building was erected for the purpose of a Sunday-School.

2. A. D. 1820, in the 1st year of the reign of Geo. IV.

3. Estimated expense, £1000 British currency.

4. Calculated to accommodate 600 pupils.

5. Architects, { Samuel Copland,
 { John Edge.

6. Pastors of the Meeting-House,
The Rev. { Robert Kell,
 { Stephen Weaver Browne.

7. Treasurer, Thomas Lee.

Chapel Wardens, { John Haughton,
 { Thomas Eyre Lee.

8. Principal promoter of the Institution, James Luckcock.

The stone was laid by the Rev. S. W. Browne, after having delivered the following Discourse on the spot to a very numerous and gratified auditory:

“The Almighty Creator of the universe has connected the discharge of the duties of life with the finest feelings of which we are susceptible, and the utility we are of to society is the purest glory we can offer to him. In the work in which we here engage, we may indulge a sentiment of complacency, since our efforts are made for the advancement of the virtue, and consequently of the happiness of that part of the moral world with which we are more immediately in contact. In our hands nothing can be more useful, nothing more honourable: it brings to the heart a delight better founded, and therefore far surpassing that of the conqueror, whose triumphs are founded on the miseries of mankind, and of which the acclamations stifle in some quarter or other curses deep, if not loud. The prosperities of wealth are generally purchased with restless toil and eager competition: sometimes a secret injustice, or an overweaning anxiety, destroys all their charm; the enjoyments of the voluptuous man, even when they ruin not his health, nor destroy his fortune, undermine his moral force, and prepare him for degradation; but the instruction of the poor in religion, in morals, in the useful arts of life, presents to the benefactor of his species a perennial source of unalloyed satisfaction. No tares are sown; the earth is not drenched with blood; no bad passions are excited or strengthened; the poor, on the contrary, are trained to the virtues of their stations, and raised to a participation of the daily and common comforts of existence, and society at large receives the benefit. What peace and security for heads of families to have the subordinate but indispensable duties of life discharged by those who are taught the responsibilities they incur, and who listen to the remonstrances of conscience! Avocations are every where to be found in the social state, in which the most attentive parents are continually obliged to confide to the care of servants, the children of their tenderest love, whose welfare is entwined with

every fibre of their frames. Can any confidence be more grateful than that of resting assured no depraved principles will be instilled into their minds; no deceit practised; no violations of duty hinted at or encouraged? How often do pecuniary trusts devolve to the care of those who are about our persons! How often must the daily expenses of life be committed to the discretion of domestics by those who cannot attend to the supply of the wants of the family in detail! In almost every agricultural or manufacturing undertaking, the character of the persons employed influences very considerably the prosperity of the employer. Scarcely any man who has various or important interests in life but will tell you a great part of the welfare or misery of society depends on those who have no property of their own, but who live entirely on the labour held out to them by others. By erecting, then, these schools of religious and moral discipline, we increase the usefulness of the lower orders of the community, by laying the foundation of that instruction necessary to enable them to provide for their wants with advantage to themselves and to the world, and initiate them into the duties and charities of life. O happy period, when the subordinate classes shall, from moral instruction, be convinced of their duties, and perform them with a willing heart!

"In casting my eyes around, I have here the satisfaction of seeing a great concurrence in this moral effort: trustees, subscribers, wardens of our chapel, and ministers of religion, we all co-operate in so useful an undertaking, and thus knit more closely together the bands which should endear us to each other. The fervour of divine charity suffers no selfish feelings to predominate, and unites the eager searchers after happiness at the foot of the throne of their Father and their God, where we offer on the same altar a common sacrifice of mercy.

"And thou! benevolent promoter of this Institution, and you young men knit together in brotherly society, with what pure satisfaction, with what sublime joy must your bosoms glow in contemplating this your own glorious work, a work the honour of the town and of your patriotism, a work con-

nected with the Christian instructions of that temple erected to the majesty and supremacy of the one living and true God, and dedicated to his worship by the oldest Protestant Dissenting Society of Birmingham, and in view of which repose the ashes of your ancestors, and the ancestors of the fraternal society of the New-Meeting-House congregation; a work of which the perfume rises to heaven, and re-descends on your heads rich with the dews of the celestial benediction!

"And let all of us be animated by this consideration, that when the various interests which have engaged our affections and directed our efforts during this mortal state shall be losing their hold on us, of what avail will have been all our agitation, if no traces of utility shall have marked our passage on earth? If in our private life we have not attended to the happiness of those around us; if no hearts have beat with transport at our view; if in our public relation we have upheld no useful institutions, discharged no active duties; if by no effort we have contributed to the improvement and civilization of mankind, we must descend to the tomb without one applauding voice. Surely no human being, animated by human feelings, can contemplate such an end without shuddering: no gloom can equal that palsied life which knows not the god-like emotions of humanity. Better, far better, to be driven on, even by the impetuous workings of the soul, than, thus benumbed, to anticipate the nullity of the grave. Let us, then, redeem the time while in our power; let us, indeed, restrain the propensities of our nature ere they lead us into vices; but let the great, the noble and the good signalize the days of our abode on earth, that our career, distinguished by the love and service of mankind, may, amid all our imperfections, be remembered with delight, and held forth in the circle in which we move as a blessing to the world."

The perspective view of the building accompanying this communication may render it somewhat more acceptable to the public.*

JAMES LUCKCOCK.

* See the Frontispiece to the present Number.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Two Essays: One upon Single Vision with Two Eyes; the other on Dew. A Letter to the Right Hon. Lloyd Lord Kenyon, and an Account of a Female of the White Race of Mankind, part of whose Skin resembles that of a Negro; with some Observations on the Causes of the Differences in Colour and Form between the White and Negro Races of Men.* By the late William Charles Wells, M. D., F. R. S. L. and E. With a Memoir of his Life, written by Himself. London. Longman and Co. 1818. 8vo. pp. 439.

WE must express our regret that the limits of the *Monthly Repository* forbid or delay our notice of many literary and scientific works possessing considerable merit. To the volume which forms the subject of this article we have long been desirous of inviting the attention of our readers; partly because these pages evince no ordinary talent, but chiefly on account of the instruction to be derived from the *autobiography* of the author.

The anonymous Editor informs us that the writings of Dr. W. enumerated in the title have been selected for publication, either as the most interesting in themselves, or as affording the best exhibition of his character: some of them, it will be perceived, are on topics of Natural Philosophy and Natural History; while one discusses what may be termed a point of *medical jurisprudence*, and another treats of a very curious question in physiology. We should not have complained, had a few of Dr. W.'s biographical sketches and memoirs of his friends been substituted for "the Letter to Lord Kenyon:" these are dispersed through different volumes of the *Gentleman's Magazine*, and deserve, we think, to be laid before the world in a form more convenient and accessible.

Common readers will soon throw aside the *Essay on Single Vision*, and the *Experiments and Observations on Several Subjects in Optics*, which are of the nature of an *Appendix* to it: the problem is of very difficult solution;

nor can Dr. W.'s theory be understood without a repeated and laborious perusal of his Essay, assisted by a knowledge of the reasonings of the best authors in this department of Natural Philosophy. Concerning "an object at the concurrence of the optic axes," he says, 45, 46,

"— It is seen single, because its two similar appearances, in regard to size, shape and colour, are seen by both eyes in one and the same direction, or, if you will, in two directions, which coincide with each other through the whole of their extent. It therefore matters not whether the distance be truly or falsely estimated; whether the object be thought to touch our eyes, or to be infinitely remote. And hence we have a reason, which no other theory of visible direction affords, why objects appeared single to the young gentleman mentioned by Mr. Cheselden, immediately after his being couched, and before he could have learned to judge of distance by sight."

Dr. Hartley examines "the circumstances of single and double vision" with reference to the doctrine of association: * by Dr. Reid the property is considered as original; † while Dr. Smith derives it altogether from custom, and Bishop Berkeley maintains a profound silence respecting the difficulty. The student will find his advantage in consulting these writers on the phenomena of vision, together with some other authorities cited by Dr. Wells. ‡

His "Essay on Dew and several Appearances connected with it," is far more popular: this has been very favourably received by our author's learned contemporaries; § and posterity will ratify their approbation. A fairer example of the Inductive Method of Philosophy has seldom, if ever, been presented to the world. The important results of a series of nice and most laborious experiments, are here stated

* Observ. on Man, P. i. Pr. 59.

† Inquiry, &c. p. 285, (ed. 1817).

‡ P. 2.

§ A second edition was published in 1815.

with admirable distinctness and precision: and the inquiry was prosecuted under circumstances which subjected the perseverance of Dr. Wells to the severest test. We have not space for an analysis of this Essay; but we are confident that many of our readers possess both the disposition and the ability to gain an acquaintance with its contents.

The "Letter to Lord Kenyon," is, in effect, an appeal to the public on some matters in dispute between the College of Physicians in London and a certain description of applicants to be admitted Fellows of that body: for obvious reasons we shall not enter into the question, though we may be permitted to lament that the claims of several incorporated societies seem unfriendly to the general interests of science, and repugnant to the spirit of the age. This letter is written with considerable vigour and perspicuity: in the course of it, Dr. W. takes occasion to relate a few passages of his personal history, for the sake of illustrating his political character and opinions. What has principally interested us, however, is a charming eulogy* on a late illustrious Physician, *Dr. Herd*—on a subject concerning which a great deal has been lately said—voting by ballot—we agree with our author, who observes, (320, Note.)

"—Ballots are so little adapted to the freedom of Englishmen, that they are seldom in this country attended with the concealment which is probably derived from them among the crafty and dissembling Italians."

"The Account of a Female of the White Race of Mankind, part of whose Skin resembles that of a Negro," &c., is not a little valuable in itself, and for the conclusions to which it leads. Hannah West, a native of Sussex, (in which county her parents likewise were born,) and a patient in St. Thomas's Hospital, had the general appearance of a very fair female of the white race of men; while the left shoulder, arm, fore-arm and hand were covered, though not universally, by a black skin. This partial blackness was perceived at her birth, and attributed to an accidental circumstance: in none of the family besides did the peculiarity exist. After minutely describing her case, Dr. W.

infers from it that the blackness of the skin in Negroes is no proof of their forming a different species of men from the white race, and that great heat is not indispensably necessary to render the human colour black. Some extremely ingenious remarks follow on the varieties of colour in mankind.

We proceed to lay before our readers an abridgement of the memoir of this learned Physician's life, written by himself.

WILLIAM, second son of Robert and Mary Wells, both natives of Scotland, was born at Charlestown, South Carolina, in May 1757. His father, who was a man of observation and a scholar, though a tradesman, had carried thither those opinions respecting the kingly branch of the British constitution which used to be denominated Toryism. These opinions he early endeavoured to impress on his favourite child William. Fearing that the boy should become tainted with principles of an opposite stamp, which began, immediately after the peace of 1763, to prevail throughout America, he obliged him to wear a tartan coat and a blue Scotch bonnet, hoping by these means to make him consider himself a Scotchman. The experiment was completely successful.

Before he was eleven years old, William Wells, together with his elder brother, crossed the Atlantic, and both were placed at a considerable grammar-school at Dumfries, then kept by Mr. George Chapman. From this seminary he was removed, in the autumn of 1770, to Edinburgh, where he attended several of the lower classes of the University, and went also to the school of a drawing-master, in which he formed an acquaintance with two highly respectable individuals, who afterwards ranked among his most intimate friends. To Carolina he returned in 1771, and was soon placed as an apprentice with Dr. Alexander Garden, the chief practitioner of physic in Charlestown, and a well-known naturalist. With this gentleman he did not live on very friendly terms: his private studies, however, during his apprenticeship, seem to have been assiduous and successful. After he had resided with Dr. Garden somewhat more than three years, the American rebellion (so this writer calls it) first broke out in New England.

Mr. W.'s father, who, as we have

seen, was a steady loyalist, now found it prudent to return to Great Britain. His second son, being scarcely less obnoxious for his politics, formed the same determination. But the services of William Wells were at this time of considerable importance to his master, who therefore resisted the execution of his design. His mother, nevertheless, sent him off to England, about three months after his father had parted from her; and in this country he arrived in the autumn of the same year, 1775.

At the commencement of the following winter he entered on his regular medical education at Edinburgh, where he studied three sessions. He passed his preparatory trials for the degree of doctor in medicine in 1778, but did not at that time completely graduate. To qualify himself still better for the exercise of his profession, he soon afterwards attended a course of Dr. William Hunter's lectures in London, took instructions in practical anatomy, and for three months became a surgeon's pupil at St. Bartholomew's Hospital.

It was not Mr. W.'s fortune in the earlier stages of his life to continue long upon one spot. A surgeoncy in a Scotch regiment, in the service of Holland, being offered to him, he accepted the appointment. On this adventure he embarked in 1779, and for some time was pleased with the change of scene. But a violent quarrel breaking out between him and his commanding officer, by whom he appears to have been most harshly treated, he resigned his commission. Immediately afterwards he went to Leyden, and thence to Edinburgh, where, in the autumn of 1780, he received the honour of being made Doctor in Medicine.

Carolina having been lately conquered by the King's troops, the father of Doctor Wells requested him to go to that country to look after the family affairs, which were greatly injured by the war. Accordingly he arrived thither in 1781, and entered on his new commission with considerable zeal and spirit. In consequence of some arrangements with his brother, he became, to use his own words, "a printer, a bookseller and a merchant;" besides which characters, he sustained those of an officer of volunteers, and an

agent for some of his father's friends in England. His time and attention went even still further divided. Circumstances arose, which occasioned him to conduct a prosecution before a general court-martial of military officers as Judge Advocate: in this capacity he was violently and rudely opposed by the counsel for the accused; but his natural firmness prevailed, and the sentence given by the Court was altogether in conformity to his advice.

Orders being received, from the commander-in-chief at New York, to evacuate the garrison of Charlestown, Dr. Wells embarked, in Dec. 1782, for St. Augustine, in East Florida, carrying with him, among other things, a printing press, and a considerable quantity of printers' types. The press, of course, had been taken to pieces; and no pressman or press-joiner could be found who was able to put it together again. In this dilemma the resources and the strength of Dr. W.'s mind did not fail him. By the assistance of "the Printer's Grammar" and its "rule cuts," and with a common Negro carpenter for a workman, he completely succeeded in replacing the different parts of his press, and began to publish a weekly newspaper in his brother's name; the first thing of the kind ever attempted in that country. But having still much leisure, he became a captain of volunteers; and accepted the management of a company of young officers, who had agreed to perform plays for the advantage of the poorest loyal refugees from Carolina and Georgia. He was himself one of the *amateur* actors, and made his appearance with success in two tragic characters.

When the preliminaries of peace were signed, he went, at his father's request, to Charlestown, being furnished with a flag of truce from General Mifflin. This, however, was found insufficient to protect the liberty of his person. Immediately on his arrival, he was arrested, upon a private suit, and, refusing to give bail, was committed to prison. Here he was detained upwards of three months, during which time he was tormented by another prisoner, and most grossly abused by the jailor, against whose treatment of him he remonstrated with effect. His firmness in not deserting the securing of the flag of truce, occasioned this

confinement. But in one respect it was a most happy circumstance for him to be in safe custody. The night after his committal, a numerous mob assembled before the private house where they supposed that he was a guest, and they demanded that he should be surrendered to them; an event which, had it taken place, would probably have been followed by his loss of life.

After some delay, a Commissioner was sent by General Tonyn to demand the release of Dr. Wells, who still could not regain his freedom without the payment of what he considered as an unjust claim. On the termination of this affair, he embarked with the Commissioner in the vessel which had brought him to Charlestown, and proceeded towards St. Augustine, which he reached with the greatest difficulty, after being shipwrecked on the passage.

In May 1784, he finally left the American continent for Great Britain. The next spring he spent three months in Paris, and, returning to London, entered on medical practice in the autumn of 1785. Nor was he able to commence this career without borrowing £130 from one of his friends, as the circumstances of his father were now much embarrassed, and no pecuniary assistance could be afforded him from that quarter.

Dr. Wells passed several years almost without taking a single fee. He then was appointed one of the physicians of the Finsbury Dispensary. In this situation he was furnished with the means of studying medicine practically: from the Institution he received a gratuity of £50 annually; and hence he was introduced to some private practice. Yet he had resided in London fully ten years before his income from every source amounted to £250 per annum. To supply the deficiency, he made further loans, all which he afterwards discharged. It was not till about 1795, that his professional receipts became equal to his frugal expenditure.

In 1800, he was suddenly seized with a slight fit of apoplexy. This, for several months, interrupted the exercise of his profession: nor did he ever afterwards regain the complete possession of his memory. By means of a vegetable diet he effectually guarded

himself from any further attack of the same complaint: but his general health became precarious and infirm.

During the autumn of 1812, Dr. Wells undertook his inquiry into the nature of Dew, and steadily pursued his experiments, notwithstanding the labour which they required, and the fatigue which they occasioned. His Essay on this subject was published in August 1814: he composed it with the greatest eagerness and assiduity, in consequence of some alarming symptoms of disease which now manifested themselves, and of its being deemed improbable that he would survive more than a few months. Contrary to the apprehension of one of the most intimate of his personal and medical friends, his illness was not immediately fatal: he even appears to have resumed with some activity his favourite studies and the duties of his profession. His constitution, however, was undermined: a complication of ailments ensued; they seem to have terminated in hydrothorax—and he died in the evening of Sept. 18, 1817.

We cannot form an impartial estimate of the intellectual, literary and moral character of Dr. Wells, unless we advert to the diversified scenes and the eventful nature of far the larger portion of his life. The native firmness and vigour of his mind, appear to have been considerably increased by the difficulties with which he was called to struggle: and it will be scarcely paradoxical to affirm that his peculiar excellencies, as well as his defects, arose out of the singularity of his circumstances.

His *education* (we now employ the word in its more restricted sense) was greatly interrupted: yet his industry and perseverance surmounted every obstacle of this kind; and in the learning of his profession, and in that which is collateral to it, he rose to distinction, though not to wealth. He was sagacious, acute and patient in his inquiries: the talents, too, which he received from nature, and which the discipline of his life improved and modified, were further cultivated by study.

The list of his writings that is subjoined to the Memoir, attests his diligence: the Memoir itself he dictated to a friend at intervals, during his illness, after he had lost all hope of recovery, and while he was uncertain

whether he should live to finish it, and when he was too feeble to speak long, or to write much. In a preceding stage of his life he had formed various literary projects: one was to shew that there is a material difference in the manner in which we acquire our ideas of the primary and secondary qualities of matter. During his last illness, he prepared, in his own hand-writing, a short statement of his opinion upon this subject: and we are informed that the paper has been submitted to a philosopher eminently capable of appreciating its merits.

In this Memoir, Dr. Wells unbooms himself to his readers with the frankness which he seems to have been in the habit of cherishing;

————— omnis
— pateat veluti descripta tabellâ
vita—.

He was distinguished by a love of truth and a strict adherence to it, by fortitude, ingenuousness and honesty. To his relations he exercised great tenderness and affection. Nor did he fail of conciliating the regard of individuals who are themselves both estimable and amiable. To number among his intimate friends such men as Dr. Baillie and Dr. Lister was an honour which he might well be desirous of recording, and which proves that no contrast in manners and in fortune, no varieties in temper and opinion, can subdue the mutual attachment of persons of eminent and solid merit.

The obligations of Dr. Wells to his friends are gratefully acknowledged by him: the following testimony to the kindness of one among them we have read with particular interest, and we are persuaded of its being strictly just:

"My obligations to Dr. Lister are extreme. During the whole of my disease he has visited me constantly twice, and sometimes thrice a-day; and during each of these visits he has conducted himself towards me with fully as much kindness as if I had been his brother."

An "original hardness of character" belonged to Dr. Wells. This is his own confession. Living till he was near eleven years old close upon the harbour of a large sea-port in America, and by this means associating much with sailor boys, he contracted a practice of swearing, of which he acknowledges himself to have been, from the time of being a child, frequently guilty.

He was naturally irritable, and in his youth passionate and violent. Yet he appears to have employed considerable pains in correcting the faults of his temper. With no one of his five most intimate friends had he ever the smallest difference: and he declares that he has borne the grossest insult when it was unmanly to take immediate notice of it.

In his earliest childhood he began to shew an invincible firmness of mind, which, we suspect, often degenerated into obstinacy. While he was generally inflexible in will and purpose, he gave proof of being not a little tenacious of his opinions. "By principle," says he, "I am a constitutional Tory; but my manners, I should think, would lead most persons to regard me a Republican." On the accuracy of the language, a *constitutional Tory*, we shall offer no remark: in looking back, however, on Dr. Wells' early history, we see room to doubt whether his *Toryism* was entirely the offspring of his reason; we have not forgotten "the tartan coat and blue Scotch bonnet"!

From this Memoir of his life the philosophical inquirer into human nature will deduce several conclusions illustrative of the laws of the intellectual and moral habits. The diligence, the integrity, the self-denial of Dr. Wells, all—and most of all they whose circumstances are similar to his—will find their advantage in imitating: while the comparatively trifling professional success of this very able person, may teach every man who would be the architect of his own fortune, that "hardness of character" will greatly impede his progress, even if it do not totally defeat his hopes.

ART. II.—*Memoirs of the Life and Writings of the Rev. William Richards, LL.D. who died at Lynn, September 13, 1819, (1818,) in the sixty-ninth year of his Age. With some Account of the Rev. Roger Williams, Founder of the State of Rhode Island, as well as First Assertor of complete Religious Liberty in the United States of America.* By John Evans, A. M. (now LL.D.) 12mo. pp. 428. Sherwood and Co. 1819.

WILLIAM RICHARDS was born 1749, in the parish of

Penrhudd, in the vicinity of Haverfordwest, Pembrokeshire, South Wales. Some of his ancestors were amongst the ejected ministers of St. Bartholomew's day, 1662. His father was a respectable farmer, of the Particular or Calvinistic Baptist persuasion, who died while his son was very young. Owing probably to this circumstance, Mr. Richards's education was very imperfect; but his strong natural sense, and his assiduity in pursuit of knowledge, in some measure supplied this defect. He possessed from the first a serious sense of religion, and entered in early life through the rite of voluntary baptism into the Church with which his family had been connected. His piety and talents presently pointed him out as a candidate for the Christian ministry, and by the recommendation of his religious friends he was admitted in 1773, into the Baptist Academy, at Bristol, then under the superintendence of the Rev. Hugh Evans and his son Dr. Caleb Evans, where he continued two years. From the Academy, he removed to Pershore, in Worcestershire, as assistant to Dr. John Ash, the Author of the English Grammar and Dictionary, and of a work on Education, and joint Editor with Dr. Caleb Evans, of the Hymn Book, intitled, *The Bristol Collection*; the best of all the poetical compilations of devotion on Calvinistic principles. Though comfortable in this situation, he was induced by the advice of his former tutors to remove, in 1776, to Lynn, in Norfolk, to take the charge of a small religious society, then settling into a Baptist Church. Here he continued till the year 1795, when the state of his health led him to resign the pastorate. The testamentary benevolence of an aged female friend had previously rendered him independent of his congregation. He had frequently visited his native country; and now repeated his visits, making them of longer continuance, and employing himself in Wales in promoting the General Baptist or Arminian sentiments. On one of these visits, he married a lady of the Principality, whom in less than two years after their union, he had the affliction of committing to the grave; she was buried in the General Baptist Burial Ground at Walsingham, where the following monumental inscription

records her worth and her husband's grief:

"This Plain Stone is here erected
in mournful Memory of
EMMAN RICHARDS
The beloved, affectionate and excellent
Wife
Of William Richards, of Lynn.
Who e'er retained for her this heartfelt
boast,
"That he who knew her best, did love
her most."
Never was separation or bereavement
more
unfeignedly and sorely bewailed,
or the loss of an amiable Wife more
deeply
and deservedly lamented
by a sorrowing husband:
Yet he sorrowed not as those who have no
hope;
for he believed that she was a real Chris-
tian.
She died Jan. 3, 1805,
in the 29th year of her age.
Stranger or friend! hast thou a partner
dear?
Go, press her closer to thine aching
heart:
With silent wing the moment hastens
near,
The solemn moment when ye too must
part!"—P. 237.

Ever after, Mr. Richards lived the life of a hermit. At the recommendation of a friend, says his biographer, he meditated another marriage connexion at the expiration of five years from the death of his wife; but the lady with whom he was to have been united, was also snatched away by death: this second disappointment completely weaned him from the world. His life was varied only by select intercourse with friends, by a limited correspondence, and by occasional literary avocations. He died September the 13th, 1818, in the 69th year of his age, and was buried in the same grave with his wife. His executors have placed upon his tomb the following appropriate epitaph:

"Sacred to the memory of WILLIAM RICHARDS, LL.D., author of many valuable publications, especially of the History of Lynn, where he resided forty-two years, more than half of which period he was pastor of the Baptist Church in that town.
"A man of fearless integrity, and unaffected piety, as well as of great goodness of heart—he thought for himself

with entire freedom on every subject, always following the dictates of his conscience. He strictly adhered to and promoted what he believed to be Primitive Christianity; was the undeviating friend of Justice, Liberty and Peace, and the determined enemy of Oppression, Tyranny and War. He followed no party, but was the consistent disciple of Truth and Righteousness.

"Greatly beloved by an extensive circle of relatives, friends and acquaintance, he departed this life the thirteenth of September, 1818, in the 69th year of his age."—Pp. 292, 293.

Mr. Richards had received, in 1793, the degree of M. A. from the Baptist College (now known by the name of Brown University) in Rhode Island. In return probably for this compliment, he signified to the governors of it a little before his death, his intention of bequeathing to that institution his books, pamphlets and manuscripts, consisting of thirteen hundred volumes of theology, history and biography. To shew their sense of his good-will, the officers of the College conferred upon him, in September, 1818, the honorary degree of Doctor of Laws. But the diploma did not arrive till he was in the grave. It is, therefore, we humbly conceive, with very questionable propriety that this Rhode Island academical title is now attached to his name.

Mr. Richards (for so we must continue to denominate him) was possessed of strong sense and warm feelings. He was not a scholar, nor was his information very extensive. He was a plain and energetic, but somewhat coarse, writer. He had great excellencies of character, and was highly and deservedly esteemed by his more intimate friends. His bereavements and his solitary mode of life will sufficiently explain the occasional querulousness of his discourse, and the character of censor which he appears at times to have assumed.

He was a zealous Protestant Dissenter, and we believe we may add, a rigid Baptist. We wish he had shewn still greater attachment to the English Baptists, and had left to one of their institutions his library, instead of sending it at the risk of shipwreck across the Atlantic to benefit a foreign nation.

His opinions on some of the leading

controversies of the day were, perhaps, not defined. He was anxious to distinguish himself equally from Trinitarians and Unitarians. Dr. Evans has preserved a letter written a year before his death, in which is the following sweeping sentence:—"though all of them may be right in some things, yet in the main all our sects and parties appear to me to be Christian corruptionists. The period of the grand apostacy is not yet terminated. All belong to it in some measure, Unitarians not excepted." His biographer says, (p. 125,) "he was of late years a strenuous advocate for universal redemption, the immateriality of the soul, and the freedom of human actions."

In political measures he took a very lively interest, and always avowed himself a determined Whig or rather Reformer.

His publications were,

1. History of Lynn, in 2 volumes, 8vo. 1812. [From this work large and interesting extracts were taken, Mon. Repos. VIII. 5, 91 and 232, and X. 265 and 601.]

2. Review of the Memoirs of the Protectorial House of Cromwell, by the Rev. Mark Noble, F. A. S.

3. Reflections on French Atheism and English Christianity.

4. Food for a Fast-Day.

5. A Serious and Plain Discourse concerning Baptism. (Welsh and English.) 1798.

6. Review of Mr. Carter's Strictures on Infant Baptism.

7. Observations on Infant Sprinkling.

8. The History of Antichrist, or Free Thoughts on the Corruptions of Christianity.

9. A Word in Season, or a Plea for the Baptists. 1804.

10. Address on the Duration or Perpetuity of Christian Baptism, with some Introductory Hints upon the Subjects and Mode of that Ordinance. 1806.

Besides a number of miscellaneous papers, inserted in this and other Periodical Works, of most of which presentation copies were thrown off. (See particularly Mon. Repos. I. 63, 71, 120, 172, 229 and 397, and II. 228 and 289. Also Christian Reformer, I. 205.)

Such a life as Mr. Richards's affords few materials for biography. Dr. Evans has therefore been obliged to introduce much desultory matter to fill up his volume. It cannot be denied, however, that he has produced a work to which few religious parties can object, with many passages of which all persons of a Catholic spirit will be gratified, and from which young persons or persons of small opportunities of gaining knowledge may derive much useful instruction.

Mr. Richards had meditated a life of Roger Williams, the Founder of the State of Rhode Island, and had collected, with this view, some information from America, which Dr. Evans has inserted in an Appendix. Roger Williams was a truly eminent man. He appears to have been the first in America who legislated upon the principle of universal liberty of conscience. He published, in 1644, a small quarto of 250 pages, entitled, "The Bloody Tenet of Persecution for the sake of Conscience, discussed in a Conference between Truth and Peace, who in all tender Affection present to the High Court of Parliament, (as the Result of their Discourse,) these, amongst other passages of highest consideration :

" 1. That the blood of so many hundred thousand souls of Protestants and Papists, spilled in the wars of present and former ages, for their respective consciences, is not required nor accepted by Jesus Christ, the Prince of Peace.

" 2. Pregnant Scriptures and arguments are throughout the work, proposed against the doctrine of persecution for the sake of conscience.

" 3. Satisfactory answers are given to Scriptures and objections produced by Mr. Calvin, Beza, Mr. Cotton, and the ministers of the New England Churches and others, former and later, tending to prove the doctrine of persecution for cause of conscience.

" 4. The doctrine of persecution for cause of conscience, is proved guilty of all the blood of the souls, crying for vengeance under the altar.

" 5. All civil states, with their officers of justice, in their respective constitutions and administrations, are proved essentially civil, and therefore, not judges, governors or defenders of the spiritual or Christian state and worship.

" 6. It is the will and command of God, that since the coming of his Son, the Lord Jesus, a permission of the most

Paganish, Jewish, Turkish or Antichristian consciences and worships were granted to all nations and countries, and they are only to be fought against with that sword, which only in soul matters is able to conquer; to wit, the sword of God's spirit, the word of God.

" 7. The state of the land of Israel, the king and people thereof in peace and war, is proved figurative and ceremonial, and no pattern nor precedent for any kingdom or civil state in the world to follow.

" 8. God requireth not an uniformity of religion to be enacted or enforced in any civil state, which enforced uniformity, sooner or later, is the greatest occasion of civil war, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls !

" 9. In holding an enforced uniformity of religion, in a civil state, we must necessarily disclaim our desires and hopes of the Jews' conversion to Christ.

" 10. An enforced uniformity of religion throughout a nation or civil state, confounds the civil and religious, denies the principles of Christianity and civility, and that Jesus Christ is come in the flesh.

" 11. The permission of other consciences and worships, than a state professeth, (only can, according to God,) procure a firm and lasting peace; good assurance being taken, according to the wisdom of the civil state, for uniformity of civil obedience from all sorts.

" 12. And lastly—True Civility and Christianity may both flourish in a state or kingdom, notwithstanding the permission of divers and contrary consciences either of Jew or Gentile."—Pp. 346—348.

This truly Christian Reformer was much harassed in his settlement. The following is part of a letter from him, dated June 22, 1670, on an attempt of the proprietors of Connecticut to induce the government to invade the Charter which settled the bounds of Rhode Island :

" I could aggravate this many ways with Scripture, rhetoric and similitudes, but I see need of anodynes, (as physicians speak,) and not irritations. Only this I must crave leave to say, that it looks like a prodigy or monster, that countrymen among savages in a wilderness, that professors of God and one Mediator, of an eternal life, and this is like a dream, should not be content with those vast and large tracts which all the other colo-

nies have, (like platters and tables full of dainties,) but pull and snatch away their poor neighbours' bit or crust: and a crust it is, and a dry, hard one, because of the natives' continual troubles and vexations.

"9. Alas! Sir, in calm midnight thoughts, what are these leaves and flowers, and smoke and shadows, and dreams of earthly nothings, about which we poor fools and children, as David saith, disquiet ourselves in vain? Alas! what is all the scuffling of this world for? What are all the contentions of this world about, generally, but for greater dishes and bowls of porridge, of which, if we believe God's Spirit in Scripture, Esau and Jacob were types? Esau will part with the heavenly birth-right for his supping, after his hunting for god belly: and Jacob will part with his porridge for an eternal inheritance! O Lord! give me to make Jacob's and Mary's choice, which shall never be taken from me.

"10. How much sweeter is the counsel of the Son of God, to mind first the matters of his kingdom; to take no care for to-morrow; to pluck out, cut off, and fling away, right eyes, hands and feet, rather than to be cast whole into hell-fire—to consider the ravens and lilies whom an heavenly Father so clothes and feeds; and the counsel of his servant Paul, to roll the cares of this life also upon the Most High Lord Steward of his people, the eternal God; to be content with food and raiment; to mind not our own, but every man the things of another; yea, and to suffer wrong, and part with what we judge is right, yea, our lives; and as poor women martyrs said, as many as there be hairs upon our heads, for the name of God and the Son of God his sake. This is humanity, yea, this is Christianity; the rest is but formality and picture, courteous idolatry, and Jewish and Popish blasphemy against the Christian religion, the Father of spirits, and his Son the Lord Jesus.

"Beside, Sir, the matter with us is not about these children's toys of land, meadows, cattle, government, &c. But here all over this colony, a great number of weak and distressed souls scattered are flying hither from Old and New England; the Most High and Only Wise hath in his infinite wisdom, provided this country and this corner, as a shelter for the poor persecuted, according to their several persuasions! Thus that heavenly man, Mr. Haynes, Governor of Connecticut, though he pronounced the sentence of my long banishment against me at Cambridge, yet he said unto me in his own house at Hartford, being then

in some difference with the Bay, 'I think, Mr. Williams, I must confess to you, that the most wise God hath provided and cut out this part of his world for a refuge and receptacle for all sorts of consciences! I am now under a cloud, and my Brother Hooker, with the Bay, as you have been: we have removed from them thus far, and yet they are not satisfied.'

"Thus, Sir, the King's Majesty, though his father's and his own conscience favoured Lord Bishops, which their father and grandfather King James, whom I have spoke with, sore against his will also did, yet all the world may see by his Majesty's declarations and engagements before his return, and his declarations and parliament speeches since, and many suitable actings, how the Father of spirits hath mightily imprest and touched his royal spirit, though the bishops much disturbed him, with deep inclinations of favour and gentleness to different consciences and apprehensions as to the invisible King, and way of his worship. Hence he vouchsafed his royal promise, under his hand and broad zeal, that no person in this colony, shall be molested or questioned for matters of conscience to God, so he be loyal and keep the peace! Sir, we must part with lands and lives before we part with this jewel! I judge you may yield some land and the government of it to us, and we, for peace' sake, the like to you, as being but subjects of one King, &c. And I think the King's Majesty would thank us for many reasons. But to part with this jewel, we may as soon do it as the Jews with the favour of Cyrus, Darius and Artaxerxes. Yourselves pretend liberty of conscience, but, alas! it is but self, the great God self, only yourselves. The King winks at Barbadoes, where Jews and all sorts of Christian and Antichristian persuasions are free, but our grant, some few weeks after yours was sealed, though granted as soon, if not before yours, is crowned with the King's extraordinary favour to the colony, as being a banished one, in which his Majesty declared himself that he would experiment whether civil government could consist with such liberty of conscience!

"This grant was started at by his Majesty's high officers of state, who were to view it in course, before the sealing, but fearing the lion's roaring, they couched against their wills, in obedience to his Majesty's pleasure!

"Some of yours, as I heard lately, told tales to the Archbishop of Canterbury, viz. that we are a profane people, and do not keep the Sabbath. But,

"1. You told him not how we suffer

freely all other persuasions, yea, the common prayer, which yourselves will not suffer. If you say you will, you confess you must suffer more, as we do.

"2. You know this is but a colour to your design; for, first, you know that all England itself, (after the formality and superstition of morning and evening prayers,) play away the Sabbath! Secondly, you know that yourselves do not keep the Sabbath, that is, the seventh day.

"3. You know, that famous Calvin, and thousands more, held it but ceremonial and figurative, from Col. ii. &c. and vanished: and that the day of worship was alterable at the churches' pleasure: thus also the Romanists confess, saying, that there is no express Scripture, first, for infant baptism; nor, secondly, for abolishing the seventh day, and instituting of the eighth day worship, but that it is at the churches' pleasure.

"4. You know that, generally, all this whole colony observe the first day; only here and there, one out of conscience, another out of covetousness, make no conscience of it.

"5. You know the greatest part of the world make no conscience of the seventh day; the next part of the world, Turks, Jews and Christians, keep three different days, Friday, Saturday, Sunday, for their Sabbath and day of worship, and every one maintains his own by the longest sword.

"6. I have offered, and by these presents, to discuss by deputation, writing or printing, among other points of difference, these three positions, first, that forced worship stinks in God's nostrils; secondly, that it denies Christ Jesus yet to be come, and makes the church yet national, figurative and ceremonial; thirdly, that in these flames about religion, there is no other prudent Christian way of preserving peace in the world, but by permission of differing consciences!

"Accordingly, I do now offer to dispute these points, and other points of difference, if you please, at Hartford, Boston and Plymouth. For the manner of the dispute, and the discussion, if you think fit, one whole day in each month, in summer, at each place by course. I am ready, if the Lord permit, and as I humbly hope, assist me.

"As to myself, in endeavouring after your temporal and spiritual peace, I humbly desire to say—if I perish, I perish! Its but a shadow vanished—a bubble broke—a dream finished—Eternity will pay for all!

"Sir, I am your old and true friend and servant,

"ROGER WILLIAMS."

Quoted in a letter from Isaac Backus

to Mr. Richards: see Appendix, pp. 334—339.

Dr. Evans is, we perceive, publishing a volume of *Cambro-British Biographical Sketches* by Mr. Richards: some of these were amongst the contributions already referred to in the *First Volume of the Monthly Repository*.

ART. III.—"*Fünf Predigten von Ignaz Lindl.* 2 edit. 12mo. Petersburg, 1820." Five Sermons by Ignatius Lindl, a Memorial to his beloved Friends and Parishioners.

THE Author of these Discourses has produced an extraordinary sensation in Russia. He preaches at the Maltese Church in Petersburg to immense crowds of hearers. He is a Dane by birth; he professes Reformed Catholicism, and attacked not long ago the worship of images so eloquently, that the Sardinian Ambassador made a representation to the Emperor, requesting that he might be removed, for having taught heretical doctrines in a Catholic place of worship. Alexander, who has had of late a fit of polemics upon him, is said to have read over the obnoxious Sermons,—and not only to have sent an unfavourable answer to the Ambassador, but to have honoured the preacher with his special protection and approval. It is not difficult to ascertain his ulterior views, in thus supporting and encouraging a reforming Roman Catholic preacher; he supposes that he is "rendering good service" to the Greek Church, by allowing these dogmas of the Roman Creed to be attacked which are not recognized in Russia; and would certainly see with great complacency the barriers broken down which divide his Catholic and Protestant subjects, whom he would rejoice to submit to the same ecclesiastical domination. It has certainly long been an object with him to diminish the papal authority in Russia and Poland, of which the banishment of the Jesuits is a new proof; and he has found in the present Catholic Metropolitan, Sistronevitz, the Archbishop of Mohilow, a willing agent for carrying these plans into effect. We know that great anxiety and alarm have been excited among the Russian Catholics, in consequence of the pontifical powers which have been assumed by the Me-

tropolitan. They have seen with smothered indignation a man, originally a Protestant minister, elevated to the highest ecclesiastical dignities, loaded with wealth and titles and authority, as a reward for having sacrificed, as they imagine, the interests of the "holy Church of Rome;" but they must suffer in silence.

As soon as Mr. Lindl felt the secure ground he stood on, by the decided protection of the Russian Government, he printed this small volume of Sermons. He says, that previously to his arrival at Petersburg, he "had thundered forth the word of God, for ten years, in vain;" and now, for the first time, begins to gather in the harvest of his labours. The first Sermon is from John xvi. 13, entitled, "Christ the One Thing needful;" the second from Luke xxiv. 46, 47, "The New-birth of Man;" the third from Matt. xvi. 17, "What is the Revelation of Flesh and Blood? What is the Revelation from the Father in Heaven?" the fourth from Matt. xi. 28, "Faith and the Fruits of Faith;" and the last from 1 John ii. 28, "A Word of Parting and Encouragement for the Faithful in our Days."

We shall give a short translated extract or two from each Sermon. We conclude it will be new, and we trust it will be interesting to our readers to know something of the style of preaching in a country so remote from us, and especially as these Discourses will probably be connected with considerable changes in the religious state of Russia.

"Superstition and unbelief have erected their throne in the house of impiety. Immorality and unfettered passion reign over mankind. Instead of christian brotherly love, we find every where self-esteem; a self-esteem—a selfishness, the worst enemy of God and man, is the stifler of every thing that is noble in the world—the peace-destroyer—the parent of discord and war and confusion—the cause of so much evil to man, of which we alas! have been all eye-witnesses, and shall yet witness, I fear, its more frightful progress.

"O how justly did our forefathers call this earth a valley of tears, which our voluptuaries now celebrate as a paradise! Indeed, indeed, the thinking man, the Christian, feels it is now more than ever a valley of tears, a valley of poverty,

crowded, pressingly crowded—a valley filled with the tears and the blood of the miserable, and being filled more and more.

"What library in the world is large enough to contain the volumes which should record the tales of human miseries? So large, my beloved, so all-encompassing—seizing all—sparing nothing; so dreadful, so unmeasurable in their results—so high, so deep is the shame and sorrow and suffering that sin has introduced into the world!

"Who, who then, I say, does not wish for deliverance? Alas for us, if there were no redemption!

"But exult, sorrow-stricken humanity, sighing for freedom—there is a Saviour, the deliverer of the world! He is the Christ, the Prince of life, the one thing only needful for the whole human race."—Pp. 5—7.

"Come unto me, and I will give you rest." Come, then, and follow his voice, his invitation. Who among you is willingly deceived? Who among you does not desire ever to hear truth, ever to aspire after it?

"Come on, beloved spirit! come to Christ! he is the truth. Abide in this truth, which shall free thee, shall inspire thee. He has said of himself, 'I am the truth.'

"Who among you would not walk in the right path, the path which leads through this valley of tears to the land of peace and joy?

"Come on, beloved spirit! come to Christ! He is the right way, the way in which thou canst not wander while thou journeyest. He has said of himself, 'I am the way.'

"Who would willingly remain in everlasting death? Who sighs not for a life peaceful and eternal?

"Go then to Christ! he is the life; and they who abide with him and in him have life eternal."—Pp. 10, 11.

Sermon II.

"And now let each propose to his heart the interesting inquiry: Am I born again to the Holy Spirit—a child of God; or am I still in the old birth of sin? Woe unto thee, man! if the coming anger of God should overtake thee in the grave of thy misdeeds—thou wilt rot, thou canst not stand before his terrible frown.

"How fearful, hearer, is the thought if thy awakened conscience reproach thee! Thou art twenty years old, and not an hour for Christ. Thou thirty—thou forty—thou fifty—thou sixty—merciful God! what an age for the world—

what a youth for heaven! Younger than the babe first opening its eye on the light of day.

"And yet more dreadful for thee, O man! if thou bear the burden of more than sixty years, one foot in the grave, and art yet wandering in vanity, not born again in the Holy Spirit; for these are the words of Jesus, 'Verily I say unto you, he who is not born from above, cannot see the kingdom of God.'

"How long yet wilt thou serve the world, the world's 'lust of the flesh, lust of the eyes, and the pride of life'? The longer thou lingerest, the firmer are the fetters of sin bound around thee."—Pp. 55, 56.

"On one side of you is Jesus sowing the good seed to a new birth, by means of his faithful servants and ministers; on the other is Satan, the prince of darkness, scattering the tares that shall be gathered together and burnt at the last day. Man stands between them—he is not constrained—he may choose between the good and the evil seed. Jesus would invite, impel him into his kingdom, but it is not of this world; but Satan is also there urging him to enter *his* kingdom, which is full of worldly riches and worldly joys—riches and joys which dazzle and mislead him, till they consign him to misery and perdition.

"Choose then, O man! but look forward ere thou choose."—P. 79.

The third Sermon:

"The little household of genuine Christians, trampled upon like the earthworm, exposed to all the frownings of the storm, oppressed and persecuted till the great Judge shall appear, and the great day of harvest dawn:—

"But now they must carry the cross; they must follow their great Redeemer; they must bear reproach and contempt; they must be silent; they must suffer, though they be called fanatics, or fools, or enthusiasts or dreamers; I have openly been so denominated!

"But if I preach that Christ, the spirit of Christ must dwell in, and lead and govern mankind,—this is no fanatical doctrine; it is a biblical, an evangelical, a catholic doctrine, taught by the Old and New Testament."—P. 101.

The fourth Sermon is a sort of comment on the beatitudes; it concludes thus:

"Beloved Christian souls! let us lose no time, for time is short and costly.

"Acknowledge your sins, with faith in Christ, and you will be poor in spirit.

Weep for your sins and errors, and hunger after Jesus the sin-destroyer, and you will be satisfied with his holiness, which is the genuine tree of life. On this tree grow the lovely fruits of meekness, benevolence, pure-heartedness, peacefulness and long-suffering, which can never fail the true believer.

"These noble fruits, on which our godlike Master has scattered down beatitudes, are connected with other invaluable ones, which the believer shall gather in through eternity."—P. 132.

"O goodness without measure, without bounds! O love without parallel! What thou givest, thou makest our own. Thy mercy showers it down a hundred and a thousand fold! Here and there it descends, though we have not the slightest claim upon heaven; but to be able to serve thee, O God, that is blessedness."—P. 134.

The last Sermon has this peroration:

"Beloved in the Lord! when we cast an attentive glance on the present state of things, and on the events which have succeeded each other on this earthly ball, on those perplexities so wonderfully unravelled; when we call back to our lively remembrance the scenes of blood and murder from the beginning of the French Revolution; how a power, almost contemptible in its origin, marched on with mighty steps till it fixed itself on the highest pinnacle of Europe—a power which rolled over the lands like a mighty stream, and swept away thrones and dominions, destroyed the strength and the riches of nations, till the earth had drunk in the blood of sacrificed millions; which stung like scorpions, lashed like a scourge, till it was broken by the Lord of armies, and reduced to its original nothingness," &c.—Pp. 135, 136.

By way of conclusion we give a specimen of our author's prayers:

"O best-loved Lord and Saviour! Never again be the light of faith extinguished in our heart, but rather may it burn brighter and brighter that we may bring forth fruit in abundance, and become more like thy image. Where that light is put out, re-awaken it; where it has never shone, enkindle it, from thy great mercy which would have no sinner finally lost. Thou art the light that enlighteneth all that come into the world; open then the eyes of the blind who sit in darkness and the shadow of death, that they may see light and walk in the light. Amen."

J. B.

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In Aberford Church, Feb. 13. By James London, B. D., Vicar of Aberford and of Aymestry.

POETRY.

SATURDAY NIGHT.

The week is past! its latest ray
Is vanish'd with the closing day:
And 'tis as far beyond our grasp,
Its now-departed hours to clasp,
As to recal that moment bright,
When first creation sprung to light.

The week is past! and has it brought
Some beams of sweet and soothing
thought—

And has it left some mem'ry dear
Of heav'nly raptures—tasted here?
It has not wing'd its flight in vain,
Altho' it ne'er return again.

And who would sigh for its return?
— We are but pilgrims "born to
mourn:"

And moments as they onward flow
Cut short the thread of human woe,
And bring us nearer to the scenes,
Where sorrow ends and heav'n begins.

A.

HYMN.

How dark, how desolate,
Would many a moment be;
Could we not spring
On hope's bright wing,
O God! to heav'n and Thee!
Life is a prison cell
We are doom'd to occupy;
In which confin'd,
The restless mind
Pines, pants for liberty.
And sometimes streaks of light
And sunny beams we see:
They shine so bright
Thro' sorrow's night—
They needs must come from Thee.
Say shall a morning dawn
When "prison-days" are o'er;
Whose smiling ray
Shall wake a day
That night can cloud no more?
Blest hope! and sure as blest!
Life's shades of misery
Shall soon be past,
And joy at last
Waft us to heav'n and Thee!

A.

The following VERSES were written by ELIZA DAYE, of Lancaster: she had visited a sick Friend, who requested her to return on the following morning, but before that morning came she had been released by death.

Yes! in the morning I will come,
When risen from my earthy bed;
And thou hast left thy prison's gloom,
The chambers of the dead.
Yes! in the morning I will come;—
When he who liv'd and died to save
Shall break the fetters of my tomb
Victorious o'er the grave!
Till then, farewell! my Anna dear,
Hope views thee in a happier state;
For stormy was thy voyage here,
Thy duties painful! sufferings great.

THE WOES OF WAR.

Intense the bane of War, though all its
woes
Survey'd appalling on the battle plain,
O'er-scatter'd with the limbs and
trunks of slain,
And welt'ring wounded, in half dying
throes,
Panting for death to numb their writhing
pain;

Fell griefs, alike to nature shuddering,
swell
The direful sum, black catalogue of
hell!
Horrors that waste, and miseries that
remain!
Not age, meek chastity, nor infant
smiles,
Stay the fierce Fiend, steel'd proof
against remorse,
But plunders, ravishments, stabs, burning
piles,
And mournful want, mark War's in-
fernal course.
Christians, when men to arms with fery
rush,
Let not the sun upon your silence blush.

R. F.

Kidderminster, May 8, 1820.

ODE.

For the Anniversary Meeting of the Jews' Hospital, for the support of the Aged, and for the Education and Employment of Youth; His Royal Highness the Duke of Sussex, Patron; held at the City of London Tavern, on Wednesday the 15th of March, 1820.

RECITED BY ONE OF THE GIRLS OF THE INSTITUTION.

I.

How sad our pilgrimage would be,
Thro' life's allotted vale of tears,
Were there no angel charity,
To guide our steps, and soothe our
fears!
She hastens with maternal smiles,
The woes of Orphans to assuage;
And, with a filial love, beguiles
The sorrows of deserted age.

II.

O! how your throbbing hearts would
grieve,
Ye, that on tender parents wait;
Their grey and rev'rend heads to leave
Unshelter'd, to the storms of fate!
What tears of bitterness would flow
If from your children ye were torn;
And left them to a world of woe
To wander friendless and forlorn!

III.

In us, and in those mourners old,
For whom I urge my double plea,
Your children, and your sires behold,
Allied by ties of charity:
If from your own, ye would remove
The sorrows we are doom'd to share,
Renew once more, your gifts of love,
And save, O! save us from despair.

H. S.

OBITUARY.

1819. Nov. 28, Rev. JABEZ BROWN, of Stowmarket, Suffolk, in his 84th year. He was 28 years pastor of the Baptist Church, Yarmouth; and 22 years pastor of a Church of the same denomination at Stowmarket.

1820. March 14, at his house at *Knightsbridge*, in his 83rd year, MICHAEL UNDERWOOD, M. D., senior Physician to the British Lying-in-Hospital, and who had the honour of bringing into the world the late lamented Princess Charlotte, and of being the intimate friend of the late Rev. Mr. Toplady, whom he attended in his last moments, and whose "Dying Avowal," he was instrumental in publishing.

March 24, at *Caermarthen*, his native place, sincerely beloved and lamented, Mr. WILLIAM MORRIS, late of Manchester. He bore his long and severe illness, which lasted between nine and ten years, with such patience, fortitude and resignation, as became an enlightened man, and a sincere Christian. He was in the stricter sense a Unitarian, and for some time a worthy member of the Unitarian Church at Caermarthen. Of his conversion to that faith he gave the present writer the following account, which is now extracted from his funeral sermon: "Before my illness, though I was too thoughtless, yet the principles of a good religious education never forsook me. Thinking highly of religion, I would have given the world to be in the state of certain professors whom I knew. But I always expected a sudden change, or effectual, supernatural calling, according to the popular idea of conversion. After my illness came on, a sense of the necessity of religion became more pressing. I did not expect to live a month. I could not promise myself a day. I had seemingly nothing to do, but prepare to die. I, as regularly as I could, attended religious worship; but the doctrine was, that the first step in religion was the supernatural and effectual conversion, which had kept me back so long—a conversion which I had not felt and could not effect. I most earnestly prayed before going to meetings, that I might experience this operation of the Spirit. While there, I continued praying, and most attentively watching every emotion in ex-

pectation of such a call or conversion. I stayed behind during the communion service to wait and pray for it: but all to no purpose! I often cried in the most inexpressible agony, "What can a poor creature like me do—threatened with death at every moment, and with eternal death if I do not experience a change, and such a change as I have not felt and have not the power to produce?" All this my friend said with great solemnity and emphasis, and then added, "O preach against that cruel doctrine of partial and irresistible calling, which has been the means of deferring the reformation of thousands to their final ruin!" After he became thus perplexed and dejected, and almost thought all religion a farce, he happily met with some Unitarian books; and among others, some sermons of Price and Priestley's, and the latter's "Institutes of Natural and Revealed Religion." The force of truth soon overpowered his prejudices. He read, he compared, he approved. "All," he said, "appeared to me now in a new light: all seemed marked with the simplicity and consistency of divine truth." He daily improved his acquaintance with Unitarians, expressed a thankful satisfaction with their faith, and lived exemplarily and died peacefully in their communion.

His tranquil and pious state of mind may be seen from the dying benediction with which he closed some directions to his affectionate relatives. "I have now only to pray that God may bless every individual of my family that I leave behind me; and that he may be graciously pleased to lead them to, and keep them in, the paths of virtue and religion, the only certain and lasting means of happiness here and hereafter. So that when all the families of the earth shall be gathered together in the presence of the great Father of mankind; we all may, through his mercy, as humble and faithful followers of Jesus Christ, be admitted to that glorious kingdom which we have in promise; when God will set up his tabernacle with men, and will dwell with them: when he will wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Amen! Amen!"

JOHN EVANS.

April 5, at his uncle's house in St. Petersburg, in his 20th year, Mr. JOHN VENNING, eldest son of Mr. Wm. Venning, of Holloway Place, Middlesex.

This amiable and much-regretted young man fell a victim to the severity of the late Russian winter (the first of his residence there); and the progress of his disease was so rapid, though in all its stages without pain, that in about three weeks he was no more. His family are greatly consoled by knowing that the religious principles in which he had been educated, had their full influence on his mind, by producing an entire resignation to the will of God, which was evinced throughout his illness. He was often found in the attitude of prayer; and about three hours before his death, when he was no longer able to raise himself in his bed, he requested his friends to pray for and with him, and then, without the smallest symptom of pain, and even without a sigh, expired.

Thus does the providence of God display its attestation to virtue even here; for this amiable youth was never the cause of one moment's pain, by any intemper or conduct, to his parents, who, with a melancholy satisfaction, pay this tribute to his memory.

April 5, in Union Street, Deptford, in his 74th year, JOHN HUGHES, Esq.

May 2, at Walthamstow, Essex, in his 72nd year, JOHN WANSEY, Esq., one of the lay Trustees of Dr. Williams's Library, and one of the oldest members of Dr. Rees's congregation in Jewin Street.

— 9, at her house, at Hackney, in her 85th year, Mrs. MARY DAWSON, relict of the late Thomas Dawson, M. D. of that place. [See Mon. Repos. V. 324.] Mrs. Dawson had resided in Hackney seventy-six years, and was the oldest member of the Gravel-Pit congregation. She was buried on the 18th inst. in the same grave with her husband, in the parish Church of St. Michael Royal, College Hill, London.

Lately, at Brompton, near London, aged 42, THOMAS BROWN, M. D., Professor of Moral Philosophy in the University of Edinburgh. He was the author of "Observations on Darwin's Zoonomia," 1798, 8vo.; "Poems," 2 vols. 1804, 12mo.; "A Short Criticism on the Terms of the Charges against Mr. Leslie in the Protest of the Ministers of Edinburgh," 1806, 8vo. The following list of his works is just published: "The Paradise of Coquettes," 2 vols. 8vo. Ed. "The Bower of Spring, with other Poems." Agnes, VOL. XV.

a Poem, in Four Parts." "Emily, with other Poems." "Inquiry into the Relation of Cause and Effect." 3rd Ed. 8vo.

Lately, at the house of the Board of Agriculture, in Sackville Street, aged 81, ARTHUR YOUNG, Esq., Secretary of that Board, and member of most of the learned societies of Europe and America.

Dr. MILNER (see p. 245) was born near Leeds, of parents who had to boast of neither wealth nor pedigree. While he was a boy, his father, who was a weaver, died, leaving a widow and two children, Joseph and Isaac. The young Milners were obliged to be at the spinning-wheel by break of day in summer, and in winter they rose by candle-light, for the purpose of maintaining themselves and their aged parent. Such a course of unwearied application to a laborious calling might seem very unfavourable to study, and yet these youths devoted all the spare hours they could gain from their business to a few books which chance threw in their way. This disposition for literary pursuits, added to their sobriety and industry, made them the subject of general conversation; and at length a subscription was formed, by which the eldest was enabled to quit the loom for the grammar-school. Here Joseph applied to the classics with such diligence as to be soon qualified for the University of Cambridge, where he proceeded to the degree of M. A. On entering into orders, he obtained the curacy of Trinity Church, Hull, and was appointed Master to the Grammar-School in that town. [There is some account of Mr. Joseph Milner in Mr. Rutt's memoir of the late Mr. Dewhurst, Mon. Repos. VII. 730—732, and some further particulars in the same gentleman's strictures on a publication of Mr. Milner's, entitled *Gibbon's Account of Christianity considered*, &c., VIII. 14—17.] In the mean time, Isaac continued at the weaving business; but when his brother was established at Hull, he became anxious to follow the same honourable course. Joseph complied with his wishes, and took him for his assistant; after which he sent him to Queen's College, where he made a rapid progress in the mathematics, as well as theology and the learned languages. In 1774, he was senior wrangler, at which time he also gained the first mathematical prize. In 1782, he served the office of Proctor, and in 1783, being then M. A., he was nominated one of the Taxors of the University, and also Professor of Experimental Philosophy. At the University, he formed a close friendship with Mr. Wilberforce, which proved the occasion of an intro-

duction to Mr. Pitt; and these three eminent men, about 1787, made a tour together on the continent. In 1788, Mr. Milner was elected President of Queen's College, on which occasion he took his Doctor's degree. The same year he was advanced to the Deanery of Carlisle, and in 1792, served the office of Vice-Chancellor. In 1798, the Doctor was made Lucasian Professor of Mathematics on the death of Dr. Waring; and the duties of that chair, as well as those of every other station, he continued to discharge with equal diligence and ability.

The Dean has published some papers in the Philosophical Transactions; the first, dated Feb. 16, 1778, concerning the communication of motion by impact and gravity; another, dated Feb. 26, treats of the limits of algebraical equations, and contains a general demonstration of Des Cartes' rule for finding the number of affirmative and negative roots; another in the following June, on the precession of the equinoxes; and "Animadversions on Dr. Haweis's History of the Church of Christ," 1800, 8vo.; and "Strictures on some of the Publications of the Rev. Herbert Marsh, intended as a Reply to his Objections against the Bible Society," 1813, 8vo. [This last publication is reviewed, Mon. Repos. VIII. 609—613. Some account of the Dean's opinions may be gleaned from the Review. Notice is there taken of his boasting of effecting by his exertions, when Vice-Chancellor, in 1792, the banishment of Mr. Frend from the University.] He published also a continuation of his brother's Church History, which is much extolled by the Calvinistic party, but which is imperfect,

being brought down only to the Reformation.

Dean Milner died in his 70th year. He is succeeded, we understand, as President of Queen's College, by the Rev. H. Godfrey, B. D., one of the Senior Fellows.

Deaths Abroad.

At *Polock*, in *Poland*, in his 72nd year, Father THADDEUS BOGOZOWSKI, General of the Order of the Jesuits. Father Perucci, who resides at Rome, is spoken of as his successor.

With great regret we learn the melancholy death of JOSEPH RITCHIE, Esq., at *Mourzuk*, in *Africa*, about 400 miles south of Tripoli. He was a native of Otley, and was a young man of great abilities and enterprise; he was employed, under the auspices of the African Association, to make discoveries in the interior of Africa, and particularly to endeavour to penetrate through the great desert of Tombuctoo. The death of this enterprising young man is particularly to be lamented, as we are afraid a knowledge of the interior of Africa will scarcely be accomplished in our days. How many men of science have fallen victims to their thirst for knowledge! Of six persons who accompanied Nehrbur, the Danish traveller, in his tour through Arabia, he alone survived. Since then, Hornman, Mungo Park and Burckhardt have also fallen a sacrifice to a climate which seems peculiarly obnoxious to European constitutions. (*Month. Mag.*)

REGISTER OF PUBLIC DOCUMENTS.

Address of the Body of Dissenting Ministers to the King on his Accession: with the King's Answer.

[The following Address was unanimously voted at Dr. Williams's Library, Red-Cross Street, soon after the late King's death; but the illness of his present Majesty for some time hindered its being carried up to the Throne. Opportunities there were of delivering it into the hands of the Secretary of State, or even of laying it before the King by deputation: the Body of Ministers, however, did not for a moment lose sight of their ancient privilege of presenting addresses to the King upon the Throne, and especially upon an Accession; and his Majesty, upon being made acquainted with their wishes, immediately signified

his desire that they should be complied with.* The ministers accordingly awaited

* The etiquette of the Court has been, that when the Dissenting Ministers address by deputation, they are received in the closet, and when they address in a body, are received upon the Throne. In either case, they read their own address and receive an answer from the King. The importance of this must be apparent to every one. The privilege of being received upon the Throne is enjoyed as a custom by only a few public bodies; by the City of London, the two Universities, the London Clergy, and the London Dissenting Ministers; and, we believe, no others. It is not certain at what time the privilege, as far as regards the Dis-

the pleasure of the Court. The King at length appointed Wednesday, May 3. This was not communicated by Lord Sidmouth, the Secretary of State for the Home Department, to the Rev. Dr. Morgan, the Secretary to the Body, until late on Saturday night, April 29th; consequently, several of the members could not receive the summons till Tuesday, and many, who were absent from town, could not, as they intended, be present on the occasion. However, on Wednesday, May 3, eighty-nine members assembled at Dr. Williams's Library, Red-Cross Street, and proceeded in private carriages and glass-coaches to the King's Palace in Pall Mall, where they were appointed to attend at three o'clock. Before they left the Library, the Secretary, with the view of preventing any disappointment or confusion, intimated,

senting Ministers, originated. Probably, it cannot be traced higher than the Revolution of 1688. When a late Deputation from the Body (of whom the writer was one), waited on the present Prime Minister, the conversation turned upon this subject, and his Lordship inquiring into the antiquity of the privilege, the Secretary replied, "My Lord, we have had it from time immemorial." His Lordship then remarked, alluding to his late Majesty, that there was but one person, probably, in the kingdom who could have stated the history of the custom; and he unhappily was not in a condition to explain this or any other matter.

The Body of Dissenting Ministers consists of Three Denominations; the Presbyterians, Independents and Baptists. Each denomination admits its own members, upon certificate of character, &c., and reports annually the state of the denomination to the Body. The several sects of Methodists are not included in the Three Denominations. A Secretary is chosen for the whole Body; the present Secretary is Dr. Thomas Morgan, the Librarian of Red-Cross Street; but there is no connexion between the two offices. The meetings of the Presbyterian denomination and of the Body are held at the Library, in Red-Cross Street; not however of right, but by permission of the Trustees of Dr. Williams's Library, which permission is annually renewed and acknowledged. By the same permission, the Deputies from the Congregations of the Three Denominations keep their Register at the Library. It is thought useful to make this explanation, because the mistake has sometimes prevailed that the Library belongs to the Dissenters, and that Dissenting Ministers have a right of admission. It is to be observed

that as only a very few of other public Bodies who had presented Addresses, had been permitted to kiss the King's hand, owing to his late severe illness, the same arrangement might probably be followed on the present occasion.

Between three and four o'clock the Body were conducted two by two through the state apartments to the great-room, arranged, as far as was possible, in the order of seniority, where they were presented to the King on his Throne, surrounded by the great officers of the household, &c., by Lord Sidmouth, the Secretary of State for the Home Department. When the Chairman, Dr. Rees, had read the Address, received the King's Answer and kissed his hand, and twelve or fourteen of the senior members had been presented, the Chairman intimated his apprehension that the approach of others would fatigue his Majesty: on which the King observed with ardour, "By no means: so excellent an Address and so well delivered—I am highly gratified;" and continued to present his hand till the whole Body had received the same honour. To the Chairman he condescendingly intimated his satisfaction on seeing him present on the occasion, the more particularly as he was given to understand that he had accompanied the Address when his late Father had ascended the Throne: and as the Body were retiring, he was heard to say to the surrounding courtiers, "This Address came home to the feelings of every person who heard it, and more particularly to my own," laying his hand on his heart. Before the admission of the Body, the Address of the Court of Lieutenancy of the City of London had been received by the King, and it had been intimated to the members not to withdraw from the Palace before his Majesty should retire to his private apartments. After the Body had delivered their Address, a similar intimation was made to them, till their brethren the Friends, or Quakers, had presented their Address. When they had received their answer, the King descended from the Throne, and returned through the state apartments; the members of the different Bodies who had presented Addresses, forming a passage for him; and when he came up to the venerable Chairman of the Body, he noticed him again, shaking him by the hand in the most condescending and affectionate manner, inquiring after his health, and expressing his pleasure at seeing him on that day.

By the courtesy of the Body, the Presbyterians, as being the first in order, present the Address on an Accession.

*The Address.***MOST GRACIOUS SOVEREIGN,**

We, your Majesty's dutiful and loyal subjects, the Protestant Dissenting Ministers of the Three Denominations, in and about the cities of London and Westminster, approach your Majesty with profound respect, to express our sincere condolence on occasion of the breaches made by death in your illustrious House, and more especially on the demise of our

in other words, the Chairman is taken from their denomination. On the present occasion, Dr. A. Rees was chosen, almost as a matter of course. The choice was the more interesting to both his Majesty and the Dissenting Ministers, as Dr. Rees had gone up, while a student, to the late King on his accession, sixty years ago.

There was some diversity in the *costume* of the ministers on this presentation. The majority wore silk gowns and bands; others appeared in their usual dress. Formerly the ministers were accustomed to go up to Court in the Geneva cloak, similar to that which is used at funerals, and which was once the pulpit attire of Nonconformist preachers. Their being thus clad when they presented their Address to George I. on his accession, led a nobleman, who probably owed them no good-will, to ask, on seeing them, "What have we here? A Funeral!" On which the once celebrated Thomas (familiarily called Tom) Bradbury replied, "No, my Lord! a Resurrection." This dress being laid aside, the ministers differed in their judgment of what they should adopt in its stead: his late Majesty being applied to on the subject, answered, with his characteristic readiness and correctness of judgment in court formalities, "Let the Dissenting Ministers come in the same dress in which they appear before their congregations." This is now considered the rule; though some ministers who wear no peculiar pulpit vestments, put on the gown on such occasions. Others, chiefly amongst the Baptist brethren, have a conscientious objection to sacerdotal robes.

A few years ago, a living prelate (whom a late debate in the House of Lords has distinguished, in connexion with the Athanasian Creed), meeting the Dissenting Ministers at Carlton House, interrogated some of them with regard to their *undress*. The Secretary quoted the above authority of the King, and afterwards addressed to him a letter on the subject of his interference. By his silence, we believe, his Lordship showed that he was satisfied.

late venerable and beloved Sovereign, your Royal Father; as well as our cordial congratulations on your Majesty's Accession to the Throne of the United Kingdom of Great Britain and Ireland.

We partake of the satisfaction which his late Majesty's subjects in general, and his own illustrious Family in particular, must have experienced in the extended duration of his life and reign; and whilst we lament the personal affliction which, during his latter years, deprived the nation of his public services, we bow with devout resignation to the mysterious will of Almighty God; and we reflect with pleasure on the filial attention manifested by your Majesty and the other branches of his Family, to his dignity and to his comfort, during his seclusion from the duties and enjoyments of social life.

We also render to the Supreme Arbiter of the condition of man our unfeigned thanksgivings, that his dissolution succeeded a gentle and gradual decay, without any previous suffering.

Among numerous other virtues that distinguished his character and reign, his solicitude for the education of the poor, and for the diffusion of those Scriptures which open both to poor and rich the best sources of instruction and comfort, will be recorded in future ages to the praise of our much revered Sovereign.

As Protestant Dissenters, we recollect with peculiar thankfulness that, conformably to the declaration with which his late Majesty commenced his reign, he not only maintained the Toleration inviolate, but enlarged its protection and benefits.

We should the more deeply lament the decease of our late Sovereign, if we were not warranted to direct our views to your Majesty, as his successor, and to assure ourselves by the experience afforded us during your Regency, that you will continue to us the same protection and similar benefits.

It is, we trust, needless for us to make any public avowal of our attachment to your Majesty's person and family, and the form of government established in the British realms.

Whilst we are ambitious of expressing ourselves the inviolable friends of civil and religious liberty, we are no less the enemies of every kind and degree of licentiousness, both in principle and practice.

As none of our number were ever degraded by hostility to the civil Government of our country, as it is by law established, we are persuaded that none of us will be found amongst those who profane religion, despise the Holy Scriptures, and diminish the influence of sacred

subjects on the minds of the people; but that it will be our uniform solicitude and endeavour to manifest and to inculcate a due regard to religion, to the constitution and laws of our country, and to the honour and tranquillity of your Majesty's life and reign.

Thus avowing our principles and conduct, we humbly solicit, and feel confident of enjoying your Majesty's protection and favour. Prompted as we are by inclination, as well as duty, it will be always our earnest wish and ardent prayer, that your Majesty's reign may be long, peaceful and prosperous; and that at a distant period your Majesty may exchange your present crown, after hav-

ing exhibited its brightest lustre in the uninterrupted and increasing attachment of a free, grateful and loyal people, for a crown of celestial glory that fadeth not away.

The King's Answer.

I receive with great satisfaction this loyal and dutiful Address. The justice which you have rendered to the memory of my beloved Father, is highly gratifying to me: you may be fully assured of the continuance of that protection which you experienced during his beneficent reign, and my determination to maintain strictly and inviolably the Toleration now so happily enjoyed.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Somerset and Dorset Half-Yearly Meeting of Ministers.

ON Tuesday, April 4th, 1820, was held at Dorchester, the Fourth Half-Yearly Meeting of Ministers and Friends residing in part of Somersetshire and Dorsetshire, who are united in the important principle that God the Father is alone the object of worship. The Rev. W. Blake, of Crewkerne, and the Rev. T. Howe, of Bridport, conducted the devotional parts of the service; Dr. Davies, of Taunton, delivered an impressive, eloquent and manly discourse from 1 Thess. v. 21; and Dr. Southwood Smith, of Yeovil, preached in the evening from Rom. xv. 13. Ministers and friends were present from Wareham, Bridport, Crewkerne, Taunton and Yeovil. Several new members were added to the Society. The next meeting will be held at Bminster, Oct. 3, 1820. The Rev. Mr. Lewis, of Dorchester, is appointed to preach.

Quarterly Meeting of Unitarians in South Wales.

THE Quarterly Meeting of Unitarians in South Wales was holden at Caermarthen, Thursday, April 6, 1820. Divine service the preceding evening was introduced by W. Williams, of Llangydeyrn, and Mr. John Thomas, of Pant-y-delf, preached, on the Doctrine of Reconciliation, from 2 Cor. v. 18, 19. The service on Thursday was introduced with reading and prayer by Mr. Richard Evans, of Swansea, and Mr. John James, of Gellionen, preached, on the Method of Salvation, from Ephes. ii. 8: "By grace ye

are saved, through faith, and that not of yourselves; it is the gift of God." At the close of the service, a public conference was announced, at which persons of different sentiments were invited to give their opinions on the subject of the Sermon, or any other which might be introduced. Trinitarian hearers did not stay. After the minister of the place was called to the Chair, *the Intercession of Christ* was the subject introduced for discussion. A wish was expressed to discuss also the interesting subject of *Divine Influence*; but, time not permitting, it was agreed to resume it after dinner. The ministers and other friends partook of a comfortable but economical dinner at the Golden Lion; and, after an hour, met again at the Chapel, when the above subject was largely discussed; and Mr. J. Davies, of Capel-y-groes and Ystrad, concluded with prayer the edifying and pleasurable business of the day.

The autumn Quarterly Meeting was appointed to be holden at Capel-y-groes; Mr. John Evans, of Caermarthen, to preach. The time was left to be fixed at the Annual Meeting, which is to be holden at Gellionen on the first Thursday after the 21st of June.

JOHN EVANS.

Scottish Seceders.

ON Friday, April 28, the Burghers and Antiburghers completed their union, which has now been in discussion for two years. The corporation of royal burghs having last year abolished the burghess oath, there remained very little difference between these classes of seceders, except that the Antiburghers required a subscription to the covenant

from every person whom they admitted to communion, which requisition they have relinquished. In the Burgher synod, the proposal for a union was carried unanimously, and without any debate. In the Antiburgher synod, there was a warm debate. One of the elders made an excellent speech, in which he said, that the Bible was the only religion of Protestants, and that nothing else should be required to be subscribed as necessary for admission to communion. The union was carried by 64 to 11. There still remain two small parties who formerly separated from the Burghers and Antiburghers. Of one of these small parties, Dr. M'Crie is the principal leader; but they have only a presbytery, not being numerous enough to form a synod. Their differences are chiefly on minute points of church government. The only difference of importance between any of these Seceders and the Established Church of Scotland, is on the point of patronage, the Seceders maintaining the right of the people to choose their own ministers.

New Unitarian Baptist Chapel at Dover.

ON Tuesday, May 2, the new UNITARIAN BAPTIST CHAPEL at DOVER was opened for divine worship. Mr. Kingsford, of Canterbury, preached in the morning from Gen. xxviii. 17, *This is none other but the house of God, and this is the gate of heaven.* The Sermon was replete with observations proper for the occasion, and animated with a spirit of pure and scriptural piety. In the afternoon, an able and energetic discourse was delivered by Mr. Gilchrist, from 1 Peter ii. 9, *Ye are a peculiar people; in which, addressing his hearers as Dissenters, Baptists, and Unitarians,* he advocated the opinions and practices implied in those denominations against the usurpations of hierarchies, the abuse of baptism by Pædobaptists, and its neglect by Antibaptists, and the various corruptions of doctrine by which Christian worship has been directed to other objects than the One God and Father. Mr. Fox preached in the evening on Acts xx. 24, *To testify the gospel of the grace of God,* and maintained the claims of Unitarianism to the title of gospel or glad tidings on account of its intelligibility, its lovely representation of the character of God, its ascription of salvation to his unpurchased grace, and the hopes which it imparts of the final universal prevalence of purity and happiness. The devotional parts of the services were conducted by Messrs. Philpot, Cundill, Harding, and Paterson, and the very appropriate selection of passages of Scripture read by Mr.

Marten, and of hymns by Mr. Pound, the ministers of the Chapel, gave an unity of design to the whole which much aided the effect of the services on the minds of those who attended.

The Chapel will seat comfortably about five hundred persons, and is capable of containing from two to three hundred more, as was shewn by the numbers present in the course of the services on the day of opening, every one of which was exceedingly well attended. It is built with great simplicity and good taste, yet with a proper attention to respectability of appearance, and is an excellent model for such erections. The congregation is under great obligations to Mr. Read, who volunteered his skill and experience as architect, and whose able and useful superintendence deservedly called forth the strongest tributes of praise and gratitude. There is a debt remaining on the Chapel, the liquidation of which, it is hoped, will be facilitated by the liberality of the Unitarian public; and when the judicious manner in which the work has been conducted, and the prospects of usefulness which seem opening in the town and neighbourhood are considered, it will appear that few cases have greater claims upon that liberality.

On Wednesday, the Annual Meeting of the representatives of the General Baptist churches in Kent was held in the Chapel, and the business of the Association transacted. Mr. Harding, of Bessels Green, preached the Association Sermon, which contained a candid and argumentative view of the more important peculiarities of its members. About a hundred friends of the cause afterwards dined together, including (according to a custom now happily becoming prevalent) a considerable number of ladies. The Chair was ably filled by Mr. Gilchrist, who in the course of the afternoon led the attention of the company to various subjects connected with the interests of the congregation, and with those of pure religion in general; and both by his own remarks, and those which he elicited from others, on a succession of interesting topics, contributed greatly to the gratification in which all appeared to participate.

The writer of this notice is sufficiently unconnected with the Unitarian Baptists of Dover, to be at liberty to add, that the liberality of sentiment, which was so frequently and strongly manifest in the course of the above proceedings, and the kind hospitality with which strangers were welcomed on the occasion, ought not to pass without a respectful and grateful acknowledgement.

Annual Meeting of Unitarian Baptists at Ditchling.

THE Annual Meeting of the UNITARIAN BAPTISTS of DITCHLING and the neighbouring churches, was holden at Ditchling on Sunday, May 14. The Rev. Richard Wright delivered two very appropriate and impressive Discourses to a congregation more numerous than has been witnessed on a similar occasion for many years. In the afternoon, Mr. Wright brought the opposite systems of Calvinism and Unitarianism to the several tests of Scripture, the acknowledged perfections of God, and the appellation "gospel" or "glad tidings," in a manner which caused his attentive hearers to depart rejoicing in their faith.

In the evening, the friends who came from distant places and others, amounting to upwards of 150, were accommodated with tea in the Meeting-house, when Mr. Wright took occasion to communicate much of that animating information concerning the spread of Unitarian principles which his extensive exertions in the cause enable him to collect.

General Baptist Assembly.

THIS Anniversary Meeting was held, as usual, on Whit-Tuesday, May 23rd, at Worship Street, London.—In consequence of the Unitarian Fund Anniversary having been postponed from the following day till the Thursday, the attendance at the Chapel was unusually small; for, as many of the General Baptists who meet in the Assembly are subscribers to the Unitarian Fund, so many Unitarians who differ from them in their views as to Baptism, have been in the habit of attending the public service at Worship Street. This mutual encouragement is not only gratifying, but, perhaps, in some measure a duty; and the writer would rejoice to see more of those who agree with the General Baptists in regarding the Unity and Impartiality of the God and Father of all, as of supreme importance, give countenance to a small denomination of Christians, who have for generations past esteemed it more honourable to bear an *unsupported* testimony to these delightful views of the character of the Almighty Parent, than to seek the applause of their fellow-men by professing more popular, but less consolatory doctrines.

Dr. John Evans read the Scriptures and gave out the Hymns; Mr. Harding, of Bessels Green, Kent, the preacher elect, offered the prayer; and Mr. Sadler, of Alfordham, preached from Luke 3, "Forasmuch as we should earnestly contend for the faith which was once delivered unto the saints." The service was concluded with the singing of the 100th Psalm.

Soon after the close of the public service, the business of the Assembly was resumed. The recommendations contained in the Report of the Committee, which had been previously read, were then taken into consideration. From the Report it appeared that two churches which had discontinued corresponding with the Assembly had renewed their correspondence, and that the Unitarian Baptist Church at Hull, under the pastoral care of Mr. Grieswood, was desirous of being admitted into union. This, on the recommendation of the Committee, was assented to. Some successful missionary labours have been gratuitously undertaken by Mr. Mason, a member of the church at York, respecting which Mr. David Eaton, some years since, published his interesting *Narrative*. In the neighbourhood of Selby, Yorkshire, the missionary labours of Mr. Briggs, and in that of Lutton, Lincolnshire, those of Mr. Smith, have been crowned with some success. Besides these commendable exertions, a plan is under consideration for sending out one of the Students at the General Baptist Academy, Newington-Green, to act as a Missionary in Kent, and perhaps in Sussex, during the latter part of June and all July, and for Mr. Wright, the Unitarian Missionary, to follow in the same track in the months of August and September. The services of the Students were reported to have been kindly received by congregations not professing to be Baptists, and in confirmation of this, a grant of £20, by the Unitarian Fund Committee in aid of the General Baptist Education Society was gratefully acknowledged. An appeal had been made for this pecuniary assistance, in consequence of the finances of the Education Society not being equal to its necessary expenditure.

After the business was closed, about sixty friends of the Unitarian Baptist cause sat down to dinner at the White Hart, Bishopsgate Street, Sampson Kingsford, Esq., in the Chair. In the course of the evening several sentiments were proposed by the worthy Chairman, in the prefaces to which he strenuously urged those great and generous principles on which during a long and useful life he has so uniformly acted. The company had the satisfaction of being addressed by Messrs. Wright, Gilchrist and Marten, as members of the Assembly, and by Mr. Fox and Dr. T. Rees, as friends of the principles avowed by that body. Dr. Evans also gratified the meeting by reading two letters, one from a lady who intends immediately to give £100, in aid of the General Baptist Funds, and the other containing an account of the progress of liberal opinions among the Bap-

ists in America. The evening was past in the most harmonious manner, and the company separated at an early hour.

E. D.

Dudley Double Lecture.

ON WHIT-Tuesday, May 23, was the anniversary of the Double Lecture at Dudley—one of the most ancient institutions of the kind among Protestant Dissenters. The Rev. George Kenrick, of Hull, conducted the devotional service. The Rev. James Yates, of Birmingham, delivered a very interesting Discourse, on the Evidence of the Resurrection of Christ, from Luke xxiv. 34, "*The Lord is risen indeed.*" The Rev. Thomas Bowen, of Walsall, afterwards preached, on the Religious Duties of Parents, from Gal. v. 7, "*Ye did run well; who did hinder you, that ye should not obey the truth?*" While the writer bears testimony to the affectionate and persuasive earnestness by which this Sermon was distinguished, he cannot withhold the expression of his regret that Mr. Bowen is about to leave a neighbourhood where, for a long series of years, he has occupied a high place in the esteem of all his friends, and particularly of his brethren in the ministry.

Nine ministers, and three young gentlemen, who are pursuing their studies for the ministry in the University of Glasgow, were present at the Lecture. The congregation was numerous and respectable. The unavoidable absence of several ministers, who are regular attendants on these pleasing occasions, was sincerely lamented.

The Rev. John Corrie, of Handsworth, and the Rev. Timothy Davis, of Evesham, were appointed to preach at the next Lecture.

J. H. B.

Mr. Bowen has accepted an invitation from a Society of Protestant Dissenters, at Ilminster, in Somersetshire.

Unitarian Association.

THE Annual General Meeting of this Society was held at the London Tavern, on Friday the 26th May, the time having been deferred on account of the alteration in the Unitarian Fund Anniversary.

The meeting having taken place so late in the month, we can give but a short account of it, confining ourselves to noticing the principal resolutions.

The Committee's Report was read, detailing the proceedings of that body as to the Marriage Law, and the bill brought by them into the last Parliament. The Report also contained an account of some private cases which had occupied the attention of the Committee.

It was directed to be printed, together with the Treasurer's report, (which presented a good account of the Society's finances,) at the discretion of the Committee, and to this document we must refer our readers.

It was resolved,

That the meeting concurs fully in the plan of relief suggested by the Committee, as proper to be sought on the Marriage Act, and that they be requested to continue their exertions in forwarding that measure.

That the thanks of the meeting be given to W. Smith, Esq., for his exertions on the application to Parliament for relief from the operation of the present Marriage Laws, and for his uniform zeal in the promotion and advancement of civil and religious liberty.

That this Society feels grateful to the Marquis of Lansdowne, Lord Holland, Sir James Mackintosh, and the other Members of either House of Parliament, who introduced petitions on the same subject, for their alacrity in forwarding the wishes and views of this Society, and for their promise of future support, when the intended bill shall be discussed.

That the Committee be instructed to keep in view the proceedings of the Deputies of the Three Denominations, on the subject of the repeal of the Corporation and Test Acts, and to co-operate with them in any measures that may be practicable.

Thanks were then voted to the Treasurer and Secretary, who were re-appointed.

Thanks were also given to the late Committee, and the following gentlemen appointed for the following year:

Members of the late Committee.

JOHN CHATFIELD, Esq.
IVES HURRY, Esq.
SAMUEL PARKES, Esq.
Rev. W. J. FOX,
Mr. RICHARD TAYLOR,
C. RICHMOND, Esq.

And as new Members.

MATTHEW DAVENPORT HILL, Esq.
Lincoln's Inn.
Rev. W. MOON, Deptford.
SAMUEL AMORY, Esq. Lothbury.
GEORGE ROBINSON, Esq. Fenchurch-street.

Several congregations were announced as newly added to the Association, and also several new Subscribers. Lists of both will be printed.

It was observed, that the owners of the subscription books evidenced the intention of this Society to cord numbers, rather than seek a large amount; and that it was very desirable that especially

among congregations, its connexion should be as extended as possible, so as to enable it to have recourse to its members for further aid, in case any extraordinary emergency should require it.

Unitarian Fund Anniversary.

This interesting meeting was held on Thursday, in the Whitsun-week, May 25th, the day being unavoidably changed from Wednesday, the usual day of the meeting. Divine service was carried on, according to custom, at the Chapel, in Parliament Court, Artillery Lane, Bishopsgate Street. It was introduced by the Rev. S. Fawcett, of Yeovil, with reading the Scriptures (Isaiah xl. and Acts ii.) and prayer. The Rev. J. Kentish, of Birmingham, offered up the general prayer. The Sermon was delivered by the Rev. Russell Scott, of Portsmouth, from Luke xiv. 23; it consisted of a manly argument and bold protest against secular compulsion in matters of religion, and in favour of complete and universal religious liberty. The Rev. J. Gisburne, of Trowbridge, read the Hymns.—At the meeting of the Society for business, which was held immediately after the religious service in the chapel, and which a large proportion of the congregation attended, the Rev. John Kentish was called to the Chair. The Report of the Treasurer was unusually gratifying, and that of the Committee contained much pleasing intelligence. It was resolved to request Mr. Scott to print his excellent Sermon. After much discussion, a proposal was adopted to extend the plan of the Society, so as to make it comprehend Foreign as well as British objects; and with a view to this extension, the Committee was enlarged, and three new members chosen on the ground of their qualifications for the Foreign Department.—The Rev. Wm. Hincks, of Exeter, was announced as the preacher-elect. The Subscribers and their friends, upwards (we believe) of 300 in number, afterwards dined together at the London Tavern. Wm. Smith, Esq., M. P., had been engaged for the Chair, but in his much-regretted absence, on account of Parliamentary duties, the Stewards invited to it the Rev. R. Aspland. The usual liberal sentiments were brought before the Meeting. The speakers were Mr. Friend, the Rev. R. Scott, Mr. Rutt, Mr. Christie, (the Treasurer,) the Rev. John Yates, (of Liverpool,) and the Rev. John Kentish, Mr. Young, the Rev. R. Wright, the Rev. W. J. Fox (the Secretary) and Mr. Talfourd. The spirit of the Meeting was attested by a long list of subscriptions. Many gentlemen were present from the country. The day was

throughout harmonious and pleasant, and it may be truly said that the Society received from its proceedings a considerable accession of reputation, which is strength.—One feature of the Meeting at the London Tavern was new. Under the excellent management of the Stewards, the orchestra at one end of the ball room and a capacious temporary gallery at the other, were filled with ladies, about 70 in number; who were exceedingly gratified by witnessing the proceedings, and the more so, as, by desire of the Chairman, previous to their introduction, no allusion was made to their presence. An unexpected contribution from the ladies aided the collection of the day. The advanced day of the month on which the Meeting was held, constrains us to defer other particulars to the next Number.

THE Anniversary Meeting of the *Christian Tract Society* was holden on Thursday, May 4th, (THOMAS HARDY, Esq. in the Chair,) of which the particulars are unavoidably postponed till the next Number.

THE Annual Meeting of the *Protestant Society for the Protection of Religious Liberty* was held on Saturday, May 13, the Rt. Hon. Lord HOLLAND in the Chair. The eloquent addresses of his Lordship and of Mr. WILKS are designed for the next Number.

MISCELLANEOUS.

By the death of the Hon. LEWIS DYMOKE, the Championship of England, enjoyed as a right appurtenant to the manor of Scrivelsby, devolves upon a clergyman, whose business it will be to ride on horseback into Westminster Hall at the CORONATION, and challenge to fight any man who denies the title of the King to the Crown. The motto of Mr. Dymoke is quaintly enough, *Pro Rege Dimico*.

Literary Instruction for the Blind.—An ingenious mechanical invention has lately been completed which offers a new and inexhaustible source of information to those who are afflicted by the privation of sight. It is called a Duplex Typograph, and enables the blind to receive, and communicate ideas by means of letters upon a principle adapted to the sense of feeling. Thus, then, has science discovered a new road to minds from which she has hitherto been almost excluded. The apparatus is compact and portable, and the system so simple and intelligible, that it may be acquired by the blind in a very short space of time, and its application is instantly comprehended by others.

The inventor is Mr. J. Purkis, brother of a well-known musical character, who, by the aid of a skilful oculist, obtained the blessings of sight at the age of thirty, after having been blind from the time of his birth.

Judicial Evidence of Unbelievers.—As our Correspondent, S. C., (pp. 271, 272,) has made some observations upon this subject, we insert from the *Times* newspaper the report of the conversation to which he refers. JACOB MAGENNIS and GEORGE JAMES BRUCE were tried at Chester, April 8th, before Chief-Justice WARREN and Justice MARSHALL, for shooting at WILLIAM BIRCH, the constable, at Stockport, on the 23rd of July last, with intent to kill him. Both were found guilty, and Magennis has been executed: he confessed his own guilt, but asserted Bruce's innocence. He died penitent, or rather triumphant, maintaining that he had undergone a sudden conversion from infidelity to the assurance of faith!—The conversation which we extract arose out of the examination of PEARSON, a witness for the Crown, by Mr. JONES, the counsel for the defendants:

"Pray, Sir, what religion are you of? —I profess no religion; I am not in any society.

Are you of any religion, society or persuasion?

CHIEF JUSTICE.—I cannot see the utility of that question.

Mr. JONES.—I beg pardon, My Lord, this is the very essence of my case; it is a duty which I owe to my clients, and I will not relinquish it.

Are you of any religion, society or persuasion?

Mr. Sergeant CROSS.—The witness is not obliged to answer that question.

Mr. Justice MARSHALL.—You may ask if he believes in that God to whom he has appealed.

Mr. JONES.—I have an anxious duty to perform, and your Lordships may give me credit for it.

Mr. Sergeant CROSS.—The question is not a proper question.

Mr. JONES.—Those men are on their trials for their lives, and I will have an answer to my question.

Are you of any religion or persuasion? —I believe there is a God, and a just one, who will punish those who commit bad deeds.

Mr. Sergeant CROSS.—That is all that can be inquired into.

Mr. JONES.—Will you allow me, Mr. Sergeant CROSS, to examine the witness?

Mr. Sergeant CROSS.—I will not permit any man to ask a witness a question which it is not competent to him to ask.

CHIEF JUSTICE.—The witness has said that he believes in a God.

Mr. JONES.—I have not followed the question one point since he made that answer, but Mr. Sergeant CROSS shall not interrupt me."

At Brunswick Chapel, Liverpool, two learned Heathens, high priests of the BUDHUL religion, from the island of CEYLON, were baptized according to the ritual of the Established Church, by Dr. ADAM CLARKE, before a large congregation.

Oxford and Cambridge.—It appears by a summary of the members of the Universities of Oxford and Cambridge in their Calendars for 1819 and 1820, that the following is the number:—

Oxford.

1819. Members of Convocation..1874

———— on the Books ..3984

1820. ————— of Convocation..1873

———— on the Books...4102

Cambridge.

1819. Members of the Senate....1495

———— on the Boards...3698

1820. ————— of the Senate....1558

———— on the Boards...3395

Church Promotions.—The Rev. Richard Mant, D. D. (Rector of Bishopsgate and Domestic Chaplain to the Archbishop of Canterbury,) to the bishopric of Killaloe. (The article from a Dublin paper in our last Number, p. 253, contains a mistake.)

Rev. R. Hodgson, D. D., (late Dean of Chester,) to the Deanery of Carlisle.

Rev. P. Vaughan, D. D., to the Deanery of Chester.

Judgment has been pronounced against ROBERT WEDDERBURN, convicted of Blasphemy. (See pp. 177, 178.) The sentence of the Court was, that the Defendant should be imprisoned in Dorchester gaol during a period of two years, and at the expiration of that time enter into sureties, himself in £50, and two other persons in £25 each, for his good behaviour for three years more.

PARLIAMENTARY.

Several petitions, chiefly from the North of England, have been presented, within the month, praying on behalf of Protestant Dissenters, for the right of performing the marriage ceremony amongst themselves.

In the House of Commons, on Tuesday, May 2, Sir JAMES MACKINTOSH gave notice of his intention to resume the question of the *marriage* of the

penal code, on which the Hon. H. G. BENNET delivered his sentiments with regard to the decapitation of the unhappy persons lately executed for High Treason. He felt, he said, the utmost anxiety that his honourable and learned friend should persevere in his present undertaking of reforming the criminal code. He trusted, however, that his honourable and learned friend would not depart from the example of an illustrious and lamented person (Sir S. Romilly), in recommending the abolition of the present mode of punishment in high treason. To him it appeared that recent occurrences most clearly shewed the propriety of some change in this respect. A shock to humanity—a thrilling sensation of horror—could be of no advantage or service to any government, however important the occasion, or signal the example. Instances of this kind tended to throw disgrace on the national character,—to injure us materially in the comparative scale of civilization. The power of quartering and mutilating the bodies of convicted traitors was, in his opinion, a power which the crown would lose nothing in surrendering. He had attended closely, and received much instruction with reference to this subject, and was persuaded that a violation of natural feelings was a very injudicious mode of convincing human reason. By these observations he was only giving expression to the general feeling and sentiment of the country. It was, in his view, to the credit of the people that they had manifested the acuteness of sensation which had been shewn on a late occasion. There never was an execution which left behind it feelings of a more painful nature than the late melancholy execution at the Old Bailey. The last act of that dreadful ceremony, the appearance of a disguised individual as an assistant, had not a little increased the universal horror. A judicial vengeance of this kind went to inflict a wound on relatives, and to cause distress to those who must be presumed innocent. He could not, therefore, but express a fervent hope that his honourable and learned friend would connect with his other projected ameliorations of our criminal jurisprudence, the repeal of what appeared to him to be a barbarous and disgraceful ceremony.

In the House of Lords, on Friday, May 12, there was a debate on a petition from a clergyman, the Rev. PIKE JONES, complaining of the conduct of the Bishop of Exeter, in which the Athanasian Creed was introduced and treated with little reverence. The whole debate will be given in the next Number.

NOTICES.

Manchester College, York.

THE Annual Examination of Students will take place, in the Common Hall of the College, on Wednesday, the 28th, and Thursday the 29th of June. A few of the classes will be examined on the evening of Tuesday the 27th.

The Prizes for the Session will be adjudged by the Visitor at the close of the examination. The Trustees will hold their York Annual Meeting in the College Library, on Friday the 30th June, at 10 a. m.

The friends of the Institution will dine together on Wednesday the 28th and Thursday the 29th June, at Etridge's Hotel, at 5 p. m. Joseph Strutt, Esq., of Derby, President of the College, in the Chair.

THOMAS H. ROBINSON,
J. G. ROBBERDS,

Secretaries.

Manchester, May 17, 1820.

Applications for the admission of Students on the foundation or otherwise, are requested to be immediately addressed to the Rev. Charles Wellbeloved, Theological Tutor, York; or to one of the Secretaries.

The next Session will commence on Thursday the 21st September, 1820.

The Annual Meeting of the SOUTHERN UNITARIAN SOCIETY will be held at Chichester, in Sussex, on Tuesday the 11th of July, 1820. The Rev. Dr. Morell, of Brighton, is expected to preach. Service to begin at Twelve o'clock.

Eastern Unitarian Society.

THE Yearly Meeting of the Eastern Unitarian Society will be held at Norwich, on Wednesday and Thursday the 28th and 29th of June. Mr. W. J. Fox, of London, is expected to preach.

EDWARD TAYLOR, Secretary.

THE Ninth Anniversary of the KENT and SUSSEX UNITARIAN CHRISTIAN ASSOCIATION will be held at Maidstone, on Wednesday the 28th of June; when a Sermon will be preached on the occasion by Dr. Morell, of Brighton.

THE General Annual Meeting of the WESTERN UNITARIAN SOCIETY is postponed from the 12th to Wednesday the 19th of July.

On behalf of the Committee
J. MANLY.
Bristol, May 24, 1820.

FOREIGN.

FRANCE.

It is announced that Count Volney (whose recent death the Chamber of Peers and the French Academy have to deplore) has bequeathed in his will a sum amounting to a perpetual rent of 1,200 francs (50*l.* sterling), as a prize to be adjudged by the Institute to the author of the best treatise on Eastern languages, and especially on the simplification of their characters. His obsequies were solemnized on Friday last, in the burial-ground of Père La Chaise; it was conducted in the most simple manner; two peers of France and two members of the Academy supported the pall, and numerous literary and scientific characters followed in procession. M. Laya, Director of the French Academy, pronounced a funeral eulogy over his grave.

SPAIN.

The new system seems to consolidate itself daily. One of the Madrid electors writes to us as follows: "The forbearance of the constitutional party has greatly added to their strength. The shocks of private interests are necessarily felt in many of the provinces; but the elections are on the whole going on very favourably. We have no want of men of talent and good principles, and they will generally be fixed on. The influence of the clergy, though greatly diminished, is not destroyed, and it will be preponderant in some departments."

The indignation expressed against the Inquisition is by no means on the decline; papers are constantly issuing from the press exposing its horrors. The constitutionalists feel they have strong ground

on this subject. Llorente's History of the Inquisition is about to be printed in Spanish, and of Dr. Puigblanch's "Inquisition Unmasked," a second edition will almost immediately appear.

ITALY.

(Translated extract of a letter.)

"Our beautiful Italy sleeps, or rather writhes in silence beneath the Austrian yoke; she is disunited, helpless, unable to arise on her own strength to liberty; some unexpected event may, however, await her,—or the influence of a great nation might instantly free us from the unparalleled rapine of the two-headed eagle. Come among us,—you will be astonished and delighted with the numerous friends you will find here, breathing wishes and prayers for the salvation of Italy."

DENMARK.

A Copenhagen paper announces the death of the celebrated Icelandic poet, JOHN THORLASKEN, who had translated into his native language *Milton's Paradise Lost* and *Klopstock's Messiah*.

POLAND.

WARSAW, March 15.—The Circassian and several tribes of the Caucasus had received from the Bible Society Bibles in their languages; but unhappily they now make them into cartridges.

A handsome simple monument, consisting of an obelisk, has been erected in the market-place of Jascow, in honour of the late Kosciusko.

CORRESPONDENCE.

Communications have been received from Messrs. Cogan; Howe; Silse (Godalming); T. Davis; M. Maurice; Joseph Cornish; J. Fullagar; and T. H. Janson. Also, from S. C.; R. C.; A. C., and A Berean.

ERRATA ET CORRIGENDA.

Page 220, col. 1, (Note,) line 2, for Bibleothek, read *Bibliothek*.

line 7, for kleidekn i'hre, read *kleideten i'hre*.

last line, for off, read *off*.

We are desired to state, that the Reporter of proceedings of the "Southern Unitarian Fund," p. 250, has mis-stated Mr. Bristowe's text; it should have been Daniel iii. 4—6.

The correct designation of the new chapel reported to be opened (pp. 249, 250) is, we are requested to add, *Wood Street, Cropper Street, Gray's Inn Road*.